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Ductor Historicus :
OR, A SHORT
SYSTEM
OF
Universal History,

AND
An Introduction to the Study of it.

The Second Edition, very much Augmented and Improv'd.

VOL. First, in Three Books.

C O N T A I N I N G

BOOK I. A CHRONOLOGY of all the most Celebrated Persons and Actions from the Creation to this Time. To which is premised an Explication of Terms, and other Præcognita.

BOOK II. AN INTRODUCTION to History. Wherein an Account is given of the Writings of the Ancient Historians, *Greek and Roman*, with the Judgment of the Best Criticks upon them. Together with an Ample Collection of *English* Historians.

BOOK III. A COMPENDIOUS HISTORY of all the Ancient Monarchies and States from the Creation to the Birth of Christ. Extracted from the most Celebrated Authors Ancient and Modern, Coins, Inscriptions, Manuscripts, &c.

By *THO. HEARNE*, M. A. of St. Edm. Hall, Oxon.

L O N D O N : Printed for *Tim. Childe*, at the *White-Hart* at the West-end of *St. Paul's Church-Yard*, 1705.

T O

William Bickford *Esq.*

Honoured S I R,

TH E Natural Love you have for History, which is deservedly Esteem'd one of the most useful and delightful Parts of Learning, and your wonderful Readiness to assist and favour those who have in some measure a true Relish of it, have made me presume to prefix your Name to the following Work; which contains not only an Introduction to this Study, but also a compendious, and (if I may be allow'd to say it) a full Relation of all the most considerable Events which have happen'd from the Beginning of the World to the Fatal Period of the Roman Empire. In which, forasmuch as several of the Ancient Authors, making use of different Calculations, are oftentimes very confused and inconsistent, I have compared them one with another, and endeavour'd to reduce them

A in-

DEDICATION.

into such Order, as may give the greatest Light to History ; and that chiefly by the help of the MARMORA OXONIENSIA, (Publish'd and Illustrated by your Worthy Unkle the present Dean of Norwich) and other Monuments of the same Kind : Upon which Account, I hope this small Present will meet with a more favourable Reception from you. If I find this Attempt proves any way serviceable to you, and other Ingenious Lovers of this Study, I shall have the utmost of my Desires, and be encourag'd to proceed to the remaining Part of the History, which I shall pursue with all the Faithfulness and Accuracy that I am capable of ; and that more especially, that I may approve my self to be in some degree worthy to be esteem'd,

SIR,



Your most Humble Servant,

Thomas Hearne.

THE PREFACE.

THE Learned and Thoughtful Part of Mankind do in nothing more agree than in this one Maxim, *That Moral Philosophy and History are the two Parts of Knowledge which in a more eminent Degree respect the Common Good and Convenience of Mankind.* The former giving us the Precepts, and the latter shewing us the Practice of those Great and Noble Actions, that not only perpetuate our Names here, but carry us, indeed, to an Immortal State of Blessedness hereafter: For it cannot be doubted that the Wise Legislators, the Ingenious Inventors of Arts, the Heroick Conquerors of Tyrants, and those Great Masters of Virtue the Philosophers, as well as the Saints and Martyrs, are rewarded by Heaven, for the Benefits they bestowed on Mankind in their respective Stations.

Is it not therefore a Subject most worthy of our Employment, to make our selves acquainted with the Actions whereby these Men merited so much? Can any thing, next the Precepts of our most Holy Religion, better Form our Minds for

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Great and Noble Performances, than the Study of this Science? I mean History, which I will not stick to equal with Philosophy, and say it contributes as much to the good Conduct of Human Life. But having spoken copiously enough of the Excellency and Usefulness of the Study of History in the Body of the following Treatise, I shall forbear enlarging on it here, and rather choose to give some Reasons for the Publication of this Work, which treating chiefly on what has been often already written, may by severe Criticks be call'd Impertinent. To these we must answer: That

Altho' it be true, that no new History can be written of the Primitive Ages of the World, yet it must be granted, that 'tis possible to Methodize that History, to adjust the Proportion of it to the general Leisure and Memory of Men, better than has been done; to Correct former Errors, and Expunge Impertinence and Falsehood. This in general is our Intention; namely, to contract the History of the World into so small a Compass, as to be read by Men that cannot afford to employ their whole Time on this Study; but at the same time to retain all the useful and certain Part of History, and by Accuracy to make it acceptable, not only to young Students, but even (as a Memorandum at least) to Men of Learning. How far this is perform'd, we must leave to the World to judge: And shall only say, that we are much more Copious than *Petavius*, *Alstedius*, *Sleidan*, *Cluverius*, *Bellarmino*, *Prideaux*, *Le Clerk*, *Cellarius*, or any of the other Manuals, as well as more Correct than *Bergomensis*, *Helvicus*, *Carion*, *Bunting*, *Simson*, *Roxhornius*, *Chevreau*, &c. having drawn our Matter from

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from the Original Authors, and incerted many Things from Authentick Manuscripts, Inscripti-
ons and Coins, no where Extant, but in that in-
comparable Library the *Bodleian* at *Oxon*, which
has been ranfack'd for the Historical Matters here
set down, by the very Industrious and Learned
Mr. *Hearne*, an Assistant Keeper of it.

And in regard, that in Initiating young Students,
nothing is more to be respected than Method.
We cannot doubt but the following Treatise will
be well receiv'd on Account of the regular Method
it is digested into, whereby the Reader is led by
so easie Steps into. 1. The *Ars Historica*, or *Præ-*
cognita to the Study of History: And 2dly.
The History of the Affairs of every Nation: that
it is hardly possible he should either Fail to be
Benefitted, or Avoid being Pleas'd with the Study.

Sir *Walter Raleigh*, *Petavius*, Dr. *Howell*, and
most others that have written on this Subject,
have chosen to tell the Story of the whole World
together: that is to say, a short Period of one or
two Nations in one Chapter, and the same Peri-
od of other Nations in the next Chapter, &c.
which, 'tis true, is a good Method for the more
Thoughtful and Studious: But a Beginner is apt
to forget where he is, if the Transitions be made
too quick. Wherefore we have chosen in this
Work to set down the History of each Nation
apart, leaving the Reader to make Transitions
at Pleasure, which he may do, by his own
Judgment, to much better Edification than ano-
ther can for him. And this may the rather be
done here, in regard, that in our Chronology
he will see all Cotemporary History at a View;
And withal, we have made Chronology so con-
stantly

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stantly attend our History, by putting the Year in the Margin to every Action, that by the help of that, he cannot fail of readily finding what any other Nation he turns to, was doing at the time of that he is now upon.

To conclude, we hope our Work will bear Examination, and be found as free from Faults as the Disputes among Historians and Chronologers, and the common Errors of Printers (notwithstanding an Author's Care) will admit. And I Trust, that those Learned Gentlemen, who have the Care of directing the Studies of others, will allow this a proper Book to be put into their Hands.

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Adver-

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Advertisement concerning this Second Edition.

TH E First Edition of this Book found so favourable a Reception, that in a few Years it was become scarce, and the Bookseller found it necessary to Re-print it. When he had once come to that Resolution, he was willing to inform himself, wherein the former Edition had been Deficient, that so it might be made as compleat as a Work of this Nature could well be. The only Objection he had against this was, That the Purchasers of the former Edition might possibly be disgusted, when they saw so many Additions in a new one. But then he considered that the Numbers of those who want such a Discourse, being considerably greater than that of those who might already think themselves supplied, their Convenience ought in the first place to be regarded. And besides the Charge of the former Edition was so inconsiderable, and the Additions in this are so great, that there is Reason to hope no Man will think himself aggrieved; For here is added

I. An Enlargement of the Definitions, which Occur in the beginning of the Work: They were too short before, which in Things of this Nature is a very great Fault. *Plainness* and *Fulness* are first sought after in all Definitions, and Words are very ill spared when either of them are wanting. The great Epochas are here also better ascertained and described by proper Characteristics, and the Prefaces at the Heads of the Epochas are turned into Chronological Descriptions; And the

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Time of the Birth of Jesus Christ is more clearly stated than it had been before.

II. The Characters of the Historians herein mentioned are more accurately drawn, many elaborate Censures of the greatest Criticks being added ; The several Authors are ranged according to the Times upon which they wrote, which is the true Order in which they are to be Read, and a large Collection of the Writers of our *English* History is added. This we are sure the *English* Reader will be pleased with ; for our *French* Author had placed his Historians injudiciously, and out of too supercilious a Neglect of other Nations had put down very few Censures, but what were written by his own Country-men, which Partiality is here avoided.

III. The Chronology is continued down to this very Year, which we were glad of, that we might conclude our Account with that remarkable Victory which our Nation has obtained over its ancient and powerful Enemy this Summer. Nothing can be more Glorious for an *English* Chronologer than to close his Work with such a Period. He looks upon it as a good Omen that his Book will Sell : For he cannot but think that his Reader will be pleased with an Account of Time, in which his Country must of course have so great a share, that ends so very much to its Advantage.

Many other Alterations are made throughout the two First Books ; and the Third does at first sight appear to be very much enlarged. But what Improvements are made there, the Author of them, Mr. *Hearne* has acquainted the World in the following Postscript.

Mr. *Hearne's*

Mr. *H E A R N E*'s
P R A E M O N I T I O N
T O T H E
R E A D E R.

TH E Bookseller designing a new Edition of the First Vol. of *Ductor Historicus*, desired that I would revise the Third Book of it. Tho' I was then engag'd in other Business, yet I promised I would find time to satisfy him in his Request; and accordingly 'twas not long e'er I carefully set about the Work, which I have so far improved, that 'twill in a great measure appear a new Thing. I have compared the whole with the Original Authors, which I have all along quoted, Corrected divers Errors, left out several whole Paragraphs, and substituted others in their room; made large Additions where the History seem'd deficient, purged it of what I thought superfluous, and according to the Method observed in the Second Vol. subjoyned an Account of the Foundation of Cities, &c. from the Beginning of the World to the Birth of *Christ*.
The

The *Chronology* is altogether the same with that in the former Edition, unless it be in the Sacred History, where in placing the Years before *Christ* (except only in the XXII Ancestors of our Saviour) I have followed the Bishop of *Worcester's* Bible: whence it comes to pass that the Reader will find some Inconsistencies; because the Bishop follows that Opinion, which makes the Birth of our Saviour fall in *A. M.* 4004; and accordingly my Numbers, joyn'd together, should always make up this Sum. But here I leave the Reader at Liberty, and he may take which Account he pleaseth. For whereas I always make use of that Opinion which will have our Saviour born *A. M.* 3950, 'tis but deducting the Year of the World, in the Margin, from this Number, and he will have the exact Year before *Christ*, according to this *Hypothesis*. And again, if from 4004 he deduct the Years before *Christ*, he will have the exact Year of the World, according to the Bishop's Reckoning. This I thought fit to premise, that the Reader should not suspect my Diligence, and that he might be certified, that this was done designedly.

Bodleian Library,
October 28th.
MDCCIV.

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A SHORT

A
S H O R T
S Y S T E M
O F

Universal History.

Volume I.

B O O K I.

C H R O N O L O G Y.

C H A P. I.

Of the Terms of Expression used in Chronology.

IN the Beginning God created the Heavens and the Earth, (says the divine Spirit by the Hand of *Moses*.) A Truth so plain and perfectly consistent with humane Reason, that altho' God had not been pleased to reveal it to us, our own Contemplations upon the admirable Wisdom, Beauty and Perfection of every part of Nature, would necessarily carry our own
B Thoughts

Thoughts to an omnipotent Being for the Artificer, and make us confess that all the vast variety of exquisite Works in such curious Perfection and admirable Harmony as we see 'em, could not possibly have existed from Eternity. But as we ought not to doubt our Reader's Belief of this, so neither is it our Province, but the Divine's, to confirm him in it. The purpose of these Papers being to give an Idea of what has happen'd remarkable among Mankind since Time began.

The knowledge of the Actions of our Ancestors has been at all times so much the desire of Mankind, and so useful to us in the Conduct of our Lives, that it is not to be wonder'd the best and wisest Men have always esteemed it commendable to cultivate this part of Learning, and by careful enquiry after Truth, to separate it from the loads of Falshood, with which (in ignorant Times) Tradition and over Credulity had cover'd it. And as nothing contributes more to this than the knowledge of the certain time when the several Actions happen'd, the enquiry into that has always been reckon'd a necessary Concomitant to the study of History. This is what we call *Chronology* or the *Doctrin of Times*, an Art of excellent use in forming historical Knowledge in our Minds, and not unnecessary to all sorts of Science.

For the better and more intelligibly expressing themselves, the Learned have in this as in all other Arts agreed upon certain Terms or Words, the Definition whereof is first of all to be consider'd.

DEFI-

DEFINITIONS.

HISTORY is a Narration of the more Remarkable Actions and Events in general Order, illustrated with the Reasons of Actions, the Characters of Great Men; and occasionally, with the Descriptions of Places, Customs, Governments, Armies, Order of Battle, Encampments, Methods of Fortifying and Attacking, &c. together sometimes with the Writer's Judgment upon Actions and Persons.

CHRONOLOGY is the Regulation of Times, shewing by notable Signs or Tokens, Notes or Characters, the exact Time when every Action happen'd. Whence it has its Name from χρόνος *Tempus*, and λόγος *Ratio*.

TIME is the measure of Motion. Of *Motion*, that of the Heavenly Bodies, being Regular and Constant has been the Rule for Computation of Time to Mankind. Of the Heavenly Bodies the **SUN** and **MOON** being most conspicuous to us, the Motion of them has always govern'd our Calculations.

A **YEAR** is the time the Luminaries take up in their Revolution round the Heavens, thro' the Twelve Signs of the Zodiack; wherefore the Year might be reckon'd various according to the Motions of all the seven Planets, but as I said before, the *Sun* and *Moon* being only observ'd in Calculations, the Years have been always reckon'd by the Revolutions of these two Planets.

The Years have been computed in two Manners, call'd the *Solar* and *Lunar*.

The **SOLAR** Year is again consider'd in double Sense, viz. Natural or Astronomical, and Artificial or Civil. The *Natural Year* is the exact time of the Sun's Revolution, that is, 365 Days, 5 Hours and 49 Minutes. The *Artificial* or *Civil* Year now used, was invented by the Emperor *Julius Caesar*, or rather by *Sofogenes*, the Astronomer employ'd by him. The *Roman Year* appointed first by *Romulus*, consisted but of

ten Months, to which two Months were added by *Numa Pompilius*, and the Year lengthened to 355 Days, agreeable to twelve Lunar Months, and to make it Correspond with the Solar Revolution, he order'd 22 Days to be added as an Intercalary Month after *February* every second Year. But this not fully agreeing with the Solar, and the Priests to whom the Intercalation was left, not doing it so regularly as they ought, had confounded the Times of Celebrating the Festivals; to Correct which *Julius Caesar* as I have said, undertook to Reform the Calendar. He added 10 Days to *Numa's* Year, and quite threw out the Intercalary Month, this brought it to Correspond with the Sun's Revolution, except the odd Hours and Minutes; to supply which, he ordained that every fourth Year a Day should be added in *February*; that is, the sixth of the Calends of *March*, should be twice reckon'd. Whence that Year was called the *Bissextile*: and by us Leap-Year, because one Day of the Week is leap'd over in the Observation of the Festivals, by reason of the additional Day in that Year.

But in allowing six Hours every Year, he over-reckon'd eleven Minutes, for as we have said the Natural Year consists of but 5 Hours and 49 Minutes above 365 Days, which eleven Minutes being so often repeated, is now come to eleven Days. This occasion'd a new Reformation of the Calendar, viz.

In the Year 1582. Pope *Gregory XIII.* observing that the Vernal Equinox was brought back from the 20th to the 10th of *March*, he cast out ten Days at once in the Computation, calling (that Year) the first of *October* the eleventh, and so on. And to keep it in Order for the future, ordained, That at the end of every Century, the *Bissextile* or Intercalary Day should be omitted, except the fourth Century, when it is to be retained, because the eleven Minutes that the *Julian* Year exceeds the Natural Year does not amount to a Day in less than 131 Years. This is what we call the *NEW-STILE*, which is follow'd in all Popish Countries, but because the Reformation was then Commenced, those Countries that had thrown off the

the Pope's Authority did not accept it, on which account we in *England* still adhere to the OLD-STILE.

The LUNAR YEAR Corresponds with the Moon's Revolution only. The Moon takes up 29 Days, 12 Hours, 44 Minutes, and 3 Seconds, in passing thro' the twelve Signs. Twelve of these Revolutions called Months make a Lunar Year, consisting of 354 Days, 8 Hours, 48 Minutes, and 38 Seconds, that is 11 Days less than the Solar Year. This Year is now observ'd by the *Turks* and *Arabs*.

The LUNAR CYCLE, called also the GOLDEN NUMBER is a Period of nineteen Years, at the End of which the Lunations return to be the same ; that is to say, the new and full Moons happen on the same Days of the Month in the Solar Year. This was invented by *Meton* the *Athenian* for this Reason, *viz.* The *Athenians* used the Lunar Computation, but finding it necessary to have a regard to the Solar System, that Philosopher projected, That in this nineteen Years space seven Lunar Months should be added, that is to say, one Month in each of these Years, namely, The 3d, 5th, 8th, 11th, 14th, 16th and 19th, which makes it almost but not quite even. As for Example, the Lunar Year being as we have said, 354 d. 8 h. 48 m. 38'. nineteen of 'em make 6732 d. 23 h. 24 m. 5'. to which add seven Lunar Months, that is 206 d. 17 h. 8 m. 22'. make 6939 d. 16 h. 32 m. 27'. But nineteen Solar Years of 365 d. 5 h. 49 m. as abovesaid make 6939 d. 18 h. Whereby you see there is a difference of near an Hour and half, which in sixteen of these nineteen Year Periods amounts to a Day. We shall have occasion to remind the Reader of these by and by. The *Lunar Cycle* obtained the name of *Golden Number* either from the excellency of its Use, or because it was mark'd in Golden Letters on their Calendar.

The EPACT is the number of Days of the Moon's Age on the last Day of *December*. Both these are useful in directing us to the time of the Celebration of *Easter*. For the Council of *Nice*, in the Year 312, having fixed the time of *Easter* to be the first Sunday

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after the first Full Moon, that happens next after the 21st of *March*, which was then the Vernal Equinox, these Numbers direct us to the Moon's Age.

By the Golden Number the Epact is readily found, for the Solar exceeding the Lunar 11 Days, the first Year of the Golden Number the Moon will be 11 Days Old at the last Day of *December*, wherefore every Year after 11 Days being to be added, multiply the Golden Number by Eleven, and throw out the Thirtys, because so many Days make a Month, and the remainder is the Epact. By the Help of the Golden Number a Rule may be made for the finding *Easter* for ever, as we see ready Calculated in our Common-Prayer-Books. And before I leave this Subject, I cannot forbear adding a Word or two for Instruction to the Vulgar, in the use of the Calendar before our Common-Prayer, where in the first Column of every Month are set down the Golden Numbers in such an Order as to shew us the Moon's Age for ever, for the Golden Number for the Year being known the Day of each Month that you find that Number set against is the Day of the New Moon, excepting only that by reason of the Hour and half's difference in the whole Period as abovemention'd, five Days must be allow'd and gone back. As for Example, this Year 1704. the Golden Number is fourteen. I demand on what Day is it New Moon in *September*, looking in the Calendar I find 14 before the 23 Day, from whence going back five Days answer the 18th Day.

The SOLAR CYCLE is a Period of 28 Years, in which time the Letter that marks the *Sunday* in the Calendar returns to be the same, for by reason of two different Letters being made use of on the Leap-Years, the whole seven Lettres used to mark the seven Days of the Week, must revolve four times before it comes to the first Order.

OLYMPIAD is a space of four Years, used by the *Grecians* in Computations. Its Name is deriv'd from the Games in Honour of *Jupiter*, celebrated at *Olympia*, in *Peloponnesus*.

Its Institution is variously talk'd of, being by some attributed to *Jupiter*, by others to the *Dactyli*; *Pisus*,
Pelops

Pelops and *Iphitus*, are also mention'd in History for the Founders. But to our purpose, the first Celebration of them, or at least the first time it became a computation of Time, was the 776th Year before Christ *A. M.* 3174. *Uzziah* or *Azariah* being King of *Judah*, and during the *Interregnum* before the Reign of *Zachariah* Son of *Jeroboam* II. King of *Israel*, 407th Year after the Destruction of *Troy*, and 14 Years before the Building of *Rome*. It is usually said they were celebrated every fifth Year, which has led some into a Belief, that an *Olympiad* was a term of Five Years, whereas by all Chronologers 'tis made but four. The most accurately Learned Mr. *Potter* in his Greek *Antiquities*. Solves it thus, viz. The Games were celebrated every Fiftieth Lunar Month; which being the second Month after the expiration of the Four Lunar Years, may be called the Fifth Year. But if the Intercalation abovemention'd be considered, an *Olympiad* will answer pretty exactly to Four Solar Years. Accordingly 'tis so accounted, and having been used by the Learned *Grecians*, is a Computation that must be regarded.

L. USTRUM was a Term among the *Romans* of Five Years, it had relation to the Payment of Taxations and Subsidies to the State, and is not much used in History.

The *Roman* *INDICTION* was of the same kind, it consisted of three *Lustra* or fifteen Years. Its Invention and Use is not well known, for Authors disagree about it. But being still used in the Pontifical Briefs, the remembrance of it is kept up.

An *AGE* or *CENTURY* is the space of One Hundred Years, or One Hundred Solar Revolutions.

EPOCHÄ is a fixed Point, or a certain and remarkable Time in History, generally accompany'd with, or at least depending upon, some great and signal Event, made use of in Chronology to begin to compute Years from.

ÆRÄ is the same with *Epocha*, signifying among the *Latins*, as that did among the *Greeks*, a fixed Point among Historians, whence to begin to reckon the Years. It is a common conjecture that the Word grew up corruptly out of these four Letters, *A. E. R. A.*

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i. e. *Annus erat regni Augusti*: while others derive it with less probability from the Word, *Æs*, because the Years were mark'd with Copper Studds.

A **SYNCHRONISM** is a View of all Contemporary History.

Anachronism, is a civil Expression of an error or Falshood in Chronology, thus Virgil by making *Dido* and *Æneas* Co-temporaries, whereas they lived at Three Hundred Years distance, we must in respect to the Man not lay the rude charge of Falshood upon him, but say he committed an Anachronism.

The **JULIAN PERIOD**, a Term often used by Chronologers, is a supputation of 7980 Years, invented by *Julius Scaliger*, and composed of the full numbers of the *Solar* and *Lunar* Cycles and the Indiction, that is, 28, 19 and 15. multiplied by one another. It is a suppositious Number, and has no relation to the Year of the World, for it begins 764 Years before the vulgar *Æra* of the Creation; neither has it any Affinity to the Year of Christ or any other Epochæ, and yet is an ingenious Method of ascertaining the Year of any Epochæ, and applying it to all others: For if you take the number of the *Julian* Period of any Year, and divide it by 28, the quotient tells you how often the Solar Cycles have been repeated since the beginning of the Period, and the remainder shews the Solar Cycle for that Year; or if there be no remainder, then the Cycle is 28. In like manner, divide the same number by 19, and the remainder, as before, shews you the Golden number for that Year. Again, divide the same by 15. and the remainder shews the Indiction. These three Periods revolving in different numbers of Years as we have shewn above, can never happen to be the same again, and so are a certain Indication of the very Year it is apply'd too. Thus for Example, the *Julian* Period for this Year 1704. is 6417, which divided dy 28, leaves 5; by 19, leaves 14; by 15, leaves 12. Now compute the Solar Cycle, Golden Number and Indiction, from the Beginning of the World to this Time; and you will find 'em never to be V. XIV. XII. but this very Year. The

The *Julian* Period being expired as in process of Time, it will be, must be, begun again; as on the other hand to apply it to any Computation that preceeds its Commencement; you must suppose it have been once run over already, that is to say, to adapt it to a supputation that exceeds the common *Æra* of the World above 764 Years; you must begin at 7980 the last of this Period, and run backward so many Years as you want. This is spoken because altho' the *Julian* Period, as it was intended, does in general extend to the farthest of the various Opinions of the World's Age at the Birth of Christ, yet some few have exceeded it, as we shall have occasion to shew by and by.

There are other Periods, such as, the *Victorian* or *Paschal*, composed of the Solar and Lunar Cycle multiplied together: The *Hipparchan*, *Calippan* and *Constantinopolitan*. But these being not of so general use, we shall omit, and refer the curious to *Strauchius's Breviar. Chronologic.*

But notwithstanding the seeming Excellency and so common use of the *Julian* Period, it has not any innate peculiarity; for the Computation of the Years before and after the Birth of Christ, will answer all purposes as well. For if we know the Solar and Lunar Cycles, and the Indiction at the first Year of that *Æra*, by adding those to the number of the given Year, the Division by 28, 19 and 15, as before in the *Julian* Period gives us the Cycles and Indiction for that Year. Now these Characters at the first Year of the vulgar Christian *Æra*, by universal Consent are allowed to have been thus, *viz.* The Solar Cycle IX. The Lunar Cycle or Golden Number I. And the Roman Indiction III. Take therefore the present Year 1704 and add 9, and then divide it by 28, the remainder is 5, the present Solar Cycle. Again, add 1 to 1704, and divide it by 19, the remainder will be 14. which is the Golden Number this Year: And by adding 3 and dividing by 15, the remainder 12 shews the Indiction. And for the Years before the Birth of Christ, you must subtract the same Numbers. This use may be made of this Knowledge, *viz.* The Solar Cycle be-

being known, by the following Table we may discover the Day of the Week whereon the Year commences, and the Sunday Letters that Year: Also the Bissextile Years are shewn by having two Dominical Letters, whereof the first is used only till the 25th of February.

And as we have said already, by the Golden number the Moon's Age and the moveable Feasts are discover'd. And in short we are enabled to make an Annual Kalendar for ever.

Golden Number	Day of the Week	Sunday Letter	Leap Year
1	Monday	A	No
2	Tuesday	B	No
3	Wednesday	C	No
4	Thursday	D	No
5	Friday	E	No
6	Saturday	F	No
7	Sunday	G	No
8	Monday	A	Yes
9	Tuesday	B	No
10	Wednesday	C	No
11	Thursday	D	No
12	Friday	E	No
13	Saturday	F	No
14	Sunday	G	No
15	Monday	A	No
16	Tuesday	B	No
17	Wednesday	C	No
18	Thursday	D	No
19	Friday	E	No
20	Saturday	F	No
21	Sunday	G	No
22	Monday	A	Yes
23	Tuesday	B	No
24	Wednesday	C	No
25	Thursday	D	No
26	Friday	E	No
27	Saturday	F	No
28	Sunday	G	No
29	Monday	A	No
30	Tuesday	B	No
31	Wednesday	C	No
32	Thursday	D	No
33	Friday	E	No
34	Saturday	F	No
35	Sunday	G	No
36	Monday	A	No
37	Tuesday	B	No
38	Wednesday	C	No
39	Thursday	D	No
40	Friday	E	No
41	Saturday	F	No
42	Sunday	G	No
43	Monday	A	No
44	Tuesday	B	No
45	Wednesday	C	No
46	Thursday	D	No
47	Friday	E	No
48	Saturday	F	No
49	Sunday	G	No
50	Monday	A	No
51	Tuesday	B	No
52	Wednesday	C	No
53	Thursday	D	No
54	Friday	E	No
55	Saturday	F	No
56	Sunday	G	No
57	Monday	A	No
58	Tuesday	B	No
59	Wednesday	C	No
60	Thursday	D	No
61	Friday	E	No
62	Saturday	F	No
63	Sunday	G	No
64	Monday	A	No
65	Tuesday	B	No
66	Wednesday	C	No
67	Thursday	D	No
68	Friday	E	No
69	Saturday	F	No
70	Sunday	G	No
71	Monday	A	No
72	Tuesday	B	No
73	Wednesday	C	No
74	Thursday	D	No
75	Friday	E	No
76	Saturday	F	No
77	Sunday	G	No
78	Monday	A	No
79	Tuesday	B	No
80	Wednesday	C	No
81	Thursday	D	No
82	Friday	E	No
83	Saturday	F	No
84	Sunday	G	No
85	Monday	A	No
86	Tuesday	B	No
87	Wednesday	C	No
88	Thursday	D	No
89	Friday	E	No
90	Saturday	F	No
91	Sunday	G	No
92	Monday	A	No
93	Tuesday	B	No
94	Wednesday	C	No
95	Thursday	D	No
96	Friday	E	No
97	Saturday	F	No
98	Sunday	G	No
99	Monday	A	No
100	Tuesday	B	No

The

The Table of the Solar Cycles.

When the Solar Cycle is	The First Day of <i>January</i> is	Dominical Letter.
I	Monday.	GF
II	Wednesday.	E
III	Thursday.	D
IV	Friday.	C
V	Saturday.	BA
VI	Monday.	G
VII	Tuesday.	F
VIII	Wednesday.	E
IX	Thursday.	DC
X	Saturday.	B
XI	Sunday.	A
XII	Monday.	G
XIII	Tuesday.	FE
XIV	Thursday.	D
XV	Friday.	C
XVI	Saturday.	B
XVII	Sunday.	AG
XVIII	Tuesday.	F
XIX	Wednesday.	E
XX	Thursday.	D
XXI	Friday.	CB
XXII	Sunday.	A
XXIII	Monday.	G
XXIV	Tuesday.	F
XXV	Wednesday.	ED
XXVI	Friday.	C
XXVII	Saturday.	B
XXVIII	Sunday.	A

The Cycles among the *Jews* were the Sabbatical and Jubilean Years, appointed by God himself, *Levit. 25.* in these Words, v. 4. *In the seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath for the Lord: Thou shalt neither Sow thy Field nor Prune thy Vineyard,, &c.* And v. 8, 9, 10. *And thou shalt number seven Sabbaths of Years, &c. Then shalt thou cause the Trumpet of the Jubilee to sound on the tenth Day of the seventh Month; in the Day of Atonement shall ye make the Trumpet sound throughout all the Land. And ye shall hallow the fiftieth Year, and proclaim Liberty throughout all the Land unto all the Inhabitants thereof---- A Jubilee shall that fiftieth Year be unto you: Ye shall not Sow, neither Reap that which groweth, &c.* The time of Commencement of the Sabbatick Year is in the 2d Verse, directed to be when they were come into the promis'd Land. Wherefore the time of the Division of the Land of *Canaan* is reasonably suppos'd to be the time of the Commencement of the Cycle. [Now this is judg'd to be the 45th or 46th Year after the Departure out of *Aegypt*, the Proof of which appears by the Words of *Caleb*, one of the Spies sent in the first Year of the Pilgrimage in the Wilderness, to gain Knowledge of the Land of *Canaan*; who, *Josh. 14.* 7, 10. in making his Claim for an Inheritance declares his Age to have been at that time 40 Years, and now 85 Years,] accordingly it was observ'd ever since. And altho' it may be objected, that in the *Babylonish* Captivity, the Observation was probably interrupted, and thence forgot; it is the Opinion of Learned Men that the Computation was always carefully kept, and even the Celebration in some degree, observ'd in the Captivity.

Calvisius in his *Isag. Chron.* has given us an Account of the mention in History of several Sabbatick Years which will serve for Characters of those Years. Concerning the Year of Jubilee the Learned differ, for if the fiftieth Year be reckon'd to make a double Sabbatick Year for the Jubilee, the Land must then lie Untilled for two Years together, which is conceiv'd to be too long a time for 'em to make previous Provision for; and therefore are willing to believe rather, that

that the Jubilee Year was the same with the seventh Sabbatick Year. The Jubilees are very little mention'd in History, and therefore the Argument is the less Determinable.

The *Roman-Pontifical Jubilee*, as now practis'd, possibly had its Rise from the *Jewish*; it was Instituted by Pope *Boniface VIII.* to be Celebrated every Hundredth Year, the Year 1300. to Commence. *Clement VI.* reduced it to the 50th Year, which was Celebrated *A. D.* 1350. *Urban VI.* brought it to the 33d Year, appointing that 1390. and every 33d Year after should be Jubilee. Lastly, *Paul II.* reduc'd it to the 25th Year, accordingly 1475. was the Jubilee Year at *Rome*, and every 25th Year since.

The Jewish Year.

Before I quit this Subject, it will not be amiss to speak of the Year as reckon'd by the *Jews*. *Maimonides* declares 'em to have been Solar, but it consisting but of twelve Months, which were alternately of 29 and 30 Days to comply with the Moons, there must necessarily have been an Intercalation observ'd. Accordingly every third Year a Month was added by reckoning the Month *Adar* twice, and also to conform it to the Solar Revolution, a Day or two were added, or taken off in the Months *Adar*, *Marchesvan* and *Casseu*; so that there were six kinds of Years among the *Jews*, which according to *Strauchius* were thus, The *Common Years* consisting of, 1. The abounding, of 355 Days. 2. The ordinary, of 354 Days. 3. The defective, of 353 Days. And the *Embolismean*, or Intercalated Years. 4. The abounding, of 385 Days. 5. The ordinary, of 384 Days. And 6. The defective, of 383 Days.

Their Common or Civil Year Commenced at the Autumnal Equinox; but the Ecclesiastical-Year was computed from the Vernal Equinox: The former computing from the Creation, and the latter from the Passover as appointed by God, *Exod.* 12. 2.

Their

Their MONTHS were thus, *viz.*

The Autumnal Quarter consisted of,

I. *Tisri*, containing 30 Days. II. *Marchesvan*, 29 Days, III. *Caslew*, 30 Days.

The Winter Quarter.

IV. *Tebeth*, of 29 Days. V. *Schebbat*, of 30 Days, VI. *Adar*, of 29 Days.

The Spring Quarter.

VII. *Nisan*, or *Abib*, consisted of 30 Days. VIII. *Fiar*, of 29 Days. IX. *Sivan*, of 30 Days.

The Summer Quarter.

X. *Tamuz*, contain'd 29 Days. XI. *Ab*, 30 Days, XII. *Elul*, 29 Days.

Of these, *Nisan*, which answer'd to part of *March* and *April* with us is the Paschal Month; the 14th and 15th Days of that Month being the time of the Slaughter of the first Born of *Ægypt*, and the *Israclites* Departure thence.

And thus much for Definitions.

C H A P.

C H A P. II.

The Grounds of Chronology.

ALtho' Chronologers do very much disagree in their Opinions, yet there is an Art and certain Rules for the placing in order, the Succession of Times and *Epocha's*; and this Marshalling of Events which we observe in their Books, is always grounded upon some Reason or other. They have all the same Guides; but because every Man follows them after his own way, it is not to be wondered if the Minds of Men being so different in their Nature, seldom agree upon the same Subject.

The certainty of *Chronology* depends upon three Principles.

The *First* is the Testimony of Writers or Authors.

The *Second* is grounded upon Astronomical Observations, and particularly upon the Eclipses of the Sun and Moon.

The *Third* is taken out of certain *Epocha's* constant and evident in History.

§. 1. *The Testimony of Authors.*

THE Testimony of Authors is so universally received among all civiliz'd Nations, that it would be a Breach of good Manners, to question the Certainty of some Facts which are mention'd in History.

How would that Man be look'd upon in the World, that should dare to maintain, That *Xerxes* never came into Greece; That *Rome* was not taken by the *Gauls*; and, That *Julius Caesar* was not stabb'd in the Senate-house? *Altho' I have not seen Rome with my own Eyes,* says *S. Augustin*, and never was at Constantinople; yet, upon the Credit of those that speak of it, I hold it for as great

great a Certainty, that there is such a City as Constanti-
nople, as that there is such a City as Rome. Lib. 13.
de Civ. Dei. Cap. 3.

However there are Rules which a Man must take
along with him, to avoid the danger of embracing Er-
rors instead of Truth : and 'twere against Reason to be-
lieve upon Trust and without Examination, what we
are told to have happen'd a great many Ages before.
These four set down by Monsieur de Launoy are so
reasonable in themselves, that I shall recommend 'em
to the Reader in the Author's own Words, viz.

Rule I. In Matters belonging to History and Tradition,
those Authors are chiefly to be credited who wrote of
Things transacted in their own Time ; provided they are
not contradicted by a Cotemporary Author, of known In-
tegrity and Ability.

II. Next to Cotemporary Authors, those Writers who
lived nearest the Age wherein the Things were transact-
ed, are rather to be depended on than those who are more
remote from it.

III. Histories that look Apocryphal or doubtful, and are
written by a new or obscure Author, ought to weigh no-
thing, (especially if they clash with Reason) against the
constant Tradition of the Ancients.

IV. We must suspect the Truth of a History related by
modern Authors, especially when they disagree among
themselves, and with the Ancients, about several Cir-
cumstances.

To these four Rules we must add one more of S. Au-
gustine's, viz. As for Prophane Authors (says he) when
they relate Things contrary to the History contain'd in the
Bible, we must not believe them ; for our own Reason will
tell us, That (the Divine Spirit (which is conspicuous in
that Book by the true Predictions of Things long before they
came to pass) is certainly to be credited in the relation of
Matters of Fact, preferable to all Mankind. De Civit.
Dei Lib. 18.

Nothing ought to weigh more with Christians than
the Authority of the Holy Scripture ; those Bounds
which the Spirit of God has set, ought never to be
remov'd

remov'd by Men ; and therefore it is Matter of just Indignation to see some Men of Learning, who profess the true Religion, set the Historical Fables (for I will venture to call 'em so) of the *Chaldeans*, *Ægyptians* and *Chineses*, in competition with the Chronology of the Bible ; a Fault so much the more inexcusable, on account of the notorious uncertainty of their Accounts ; for every Body that has studied History, knows that the *Chaldeans* or *Babylonians* assign'd their Monarchy Myriads of Years, and boasted of their Astronomical Observations for an extravagant number of Ages ; and their Histories are so full of Lies, that *Aristotle* reckon'd among the *Tellers of Fables*, those that wrote of the *Assyrians*. Polit. v. 10.

Nor are the *Ægyptian* Accounts of Time more to be credited ; for by reason of an Emulation between them and the *Chaldeans* for Antiquity, they have had recourse to extravagant Fables, and tell us, That the Gods and Demy Gods reigned in *Ægypt* 34201 Years, before that Empire fell into the Hands of Men ; and the Accounts they give since that Time are altogether uncertain and imperfect ; for notwithstanding the Care that they are said to have taken in preserving their History, Science, &c. by inscribing it on Pillars, and maintaining Colleges of Priests for its Propagation, yet their History is so imperfect, that even in the Days of *Herodotus* they could give no certain Account of the building of the Pyramids, or the Time of their great Monarch *Sesostris* ; and *Plato* has declared in his *Timæus*, That the *Ægyptian Priests*, whom the Greeks so often consulted, to know the Origin of the World, were miserably ignorant of Antiquity.

The *Chinese* Chronology is still less to be regarded ; for not only are their Histories dated many Ages before the Creation, and full of incredible Stories and Extravagances ; as for Instance, 'tis related that a certain *Hauzu*, who liv'd in the Time of *Confucius*, lay four-score Years in his Mothers Womb ; but also their own Chronologers differ in their Accounts, for *Su-ma-quam* a famous Annalist of *China*, who lived about the Year, 1066. of the *Vulgar Æra*, does not make their Empire so ancient as the rest of the Historians of that Nation

C

by

by 250 Years; for whereas they make it begin at *Folci*, *Su-ma-quam* maintains that *Hoam-ti* was their first King.

Wherefore though the Science of the *Chaldeans* and *Egyptians* has been so famous in the World, and the Wisdom of the *Chinese* be so much talk'd of now adays, their Chronology at least ought not to bear any great Authority among us; and much less ought the Sacred History of the Bible to be sacrificed to it.

Tho' the Chronology of the *Septuagint* Bible be by some prefer'd before the *Vulgar*, yet 'tis utterly irreconcilable with the Antiquities of the *Chaldeans* and *Egyptians*; the former only carrying the Times higher by 1500 Years than the *Vulgar* Account, whereas the latter pretend the World to be Forty thousand Years older. And whatever esteem the Chronology of the *Septuagint* may have among some Men, yet 'tis certain the Church of *England* does not prefer it to that of the *Hebrew* Bible, which it looks upon to be more Authentick, and accordingly follows it in the Sacred Chronology.

But however we ought not to be too anxious or Supercilious in Point of Chronology; because it is impossible to make it hang together so well as to put it beyond Dispute. The Records of Antiquity, as well Sacred as Prophane, leave us too much in the dark to pretend to it. There will still be insuperable Difficulties, and we shall meet with a thousand Instances, wherein it will be impossible for us to know whether we be in the Right or no. And that for these Reasons.

1. The vast difference there is in Chronology, between the *Hebrew* Text of the Bible and the *Greek* Version, attributed to the *Septuagint*. The *Greek* Bible reckoning almost 1400 Years more than the *Hebrew* between the Creation and the Birth of *Abraham*, viz.

	By the Heb.	By the Septuag.
From the Creation to Seth.	130	230
From thence to Enoch.	105	205
To Cainan.	90	190
To Mahaleel.	70	170
To Jared.	65	165
To Enoch.	162	162
To Methuselah.	65	165
To Lamech.	187	187
To Noah.	182	188
To the Deluge.	600	600
	<hr/> 1656	<hr/> 2262
From the Deluge to Arphaxad,	2	2
To Cainan	0	135
To Salah.	35	130
To Eber.	30	130
To Phaleg.	34	134
To Ragau.	30	130
To Serug.	32	132
To Nachor.	39	130
To Thara.	29	79
To Abraham.	70	70
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Various are the Opinions in the Dispute about the Authority of these Two, some (among which Bishop Walton and Isaac Vossius) declare positively for the Septuagint, and affirm the Hebrew Text is Corrupted by Transcribing. Josephus in his History agrees almost with the LXX. and St. Luke in his Pedigree of our Saviour, Chap. 3. v. 36. agreeable to the LXX. interposes Cainan between Salah and Arphaxad, whom the Hebrew wholly omits. 'Tis true some alledge, That this Cainan is not found in some ancient Copies of S. Luke's Gospel, but our English Version however hath retained it.

There want not Opinions that the original LXX Version is not extant. Bishop Bramhal speaks as if the original Copy was alwaas kept close in the Alexandrian Library, and never transcrib'd, but burnt with the

Library; after which a new one was clandestinely substituted. *Bellarmino* says, *The Copy we have is much Corrupted.* Besides we cannot be assur'd whether the Version were made from the original *Hebrew*, or from the *Samaritan* Copy only. 'Tis true the *Septuagint* was in general use in the Apostolick Age, and made use of by the Primitive Fathers, but as the differences we speak of are not essential in points of Faith, the Apostles and Fathers whose Business was to establish that, might fairly enough neglect these indifferent Disputes, and make use of that Version of the Bible which was in most use, and best understood by the Persons they spoke to. So that upon the whole, its Antiquity and Universality, which are part of *Vossius's* Arguments for it; are no such infallible Notes as to put it in preference to the *Hebrew*; especially since that in our Days the Story of the miraculous Concurrence of the Seventy Two *Jews*, tho' shut up in different Cells when they made the Translation, is pretty plainly made out to have been an Invention of *Aristeas*, and *Josephus* to have taken it from him. In short our Church adheres to the *Hebrew*, which is Authority enough for our Concurrence.

2. It is very difficult to compute the Chronology of the Bible exactly, by reason that in the Succession of the Judges of the People of God, and the Kings of *Juda* and *Israel*, the Scripture makes no difference between a growing and a compleat Year; whereas it is not to be imagin'd that a Patriarch, a Judge, or a King, did live just 900, 100, or 60 Years, without any odd Months and Days. Wherefore, as *Theophilus* of *Antioch* wisely observes, it is impossible exactly to determine the Times of the Patriarchs and Kings. [*Ad Autol. Lib. 3.*] Therefore Chronologers are obliged to suppose a great Improbability, *viz.* That the Years of the Pedigrees of the Bible are always fully expired and compleat. Now if these Years be but just begun, and a Man reckons them for whole and compleat ones, he will stretch out and lengthen the Times; but on the contrary, if the Holy Writers have omitted the odd Months and Days of growing Years, 'tis most certain that we shall shorten and contract the Times, if we keep precisely to the com-

computation of the Bible. Therefore, in Matters of Chronology, we must of necessity be satisfied with Conjectures and Probabilities upon a thousand Occasions: We must persuade our selves once for all, that we cannot have the Antiquity of the World, but within a few Years more or less; and ought to look upon all the Projects of restoring the Antiquity of Times to a nice Exactness and Precision, as foolish and chimerical.

3. The different Names which the *Assyrians, Egyptians, Persians* and *Grecians*, have given to the same Prince, have not a little contributed to confound the antient Chronology. *Three or four Princes have born the Name of Assuerus* (says the Bishop of Meaux, in his Discourse upon History) *altho' they had others besides. If a Man was not told that Nabucodonosor, Nabucodrosor and Nabocolasser, are but the same Name, or the Name of the same Man, he could hardly believe it. Sargon is the same with Sennacherib; Ozias with Azarias; and Zedechias with Mathanias; Joachos was also called Sellum; Asaraddon, which is indifferently pronounced, Esar-haddon, or Asor-haddan, is called Asenaphar by the Cutheans; and, through an unaccountable Diversity, Sardanapulus is called Tonos Comoleros by the Greeks. Cyaxares called also Darius the Mede, and Darius Hytaspes, is called in Scripture Ahasuerus. Those different Names of the same Person, differently pronounced by several Nations according to the various Idioms of their Speech, must needs cause a great Confusion and Disorder in Things and Persons. This Confusion is so great in the Succession of the Kings of Assyria, that it is impossible for a Man ever to be truly satisfied about it.*

4. The Origine of all Nations in the World is very obscure. At the first settlement of any People in a Land, their Minds are taken up with other things than writing History, and therefore all the first Writers were undoubtedly forc'd to receive their Informations from Tradition; Moses alone having been assisted by the Divine Spirit. Add to this that the first Writers of all other History but the Holy Scripture, are lost. If *Ctesias, Megasthenes, Berosus, &c.* were still extant;

or if even *Diodorus Siculus's* first Books of his *Bibliotheca Historica*, (wherein these and many others were abstracted) were not lost: Perhaps the Chronology of the first times might be fix'd beyond Dispute. If *Herodotus* wrote the History of the *Assyrians* according to his Promise, it never was transmitted to us.

The *Greeks* have writ very late, and those that did, understood not the *Hebrew Language*, nor knew nothing of *Jewish Antiquities*: Neither were the *Latin Historians* better acquainted with either. Both *Greeks* and *Latins* are more valuable for the Politeness of their Style, and manly Characters and Reflections, than for the exactness of their Chronology. And in short there are no Materials extant for compiling the Chronology of the first Ages, but the Holy Scripture.

5. The *Æras* and Years being different in almost every Nation, has occasion'd a great disorder in Chronology. The *Grecians* computed from the Beginning of the Olympiads. The *Romans* from the Building of their City. The Commencement of the *Assyrian Monarchy*, which was the *Æra* of their History, is much disputed. The *Nabonassarean Epocha* made use of by the *Egyptians*, is of dubious commencement. Some Nations have used no Epocha at all; and even the Christians did not begin to compute from the Birth of Christ, till 532 Years after it.

The different beginning of the Year, both by several Nations, and in the different Epocha's, must necessarily make a Confusion in the accounts of Time. The Creation is suppos'd to have been at the Autumnal Equinox, accordingly the *Jewish Year* before the Law, began at that season. But at the Institution of the Passover, God commanded *Nisan* to be reckon'd the first Month. The Olympian Games were celebrated at the Full Moon after the Summer Solstice, so the Olympian Years begin at that Season. 'Twas Five or Six Hundred Years before the *Romans* began to use their *Æra*, and therefore there is not only some difference about the Time of the Year of the City's Foundation, but also one whole Year between *Cato's* and *Varro's* Computation. The Feast of the *Palila* celebrated the

the 21st of *April*, is by some reckoned the beginning of the *Roman Year*; but the general Account complies with *Julius's* Kalendar, and reckon the first of *January* the New Year's Day. The *Nabonnassarean Year* is reckon'd to have commenced the 26th Day of *February*. It is also to be noted that the *Nabonnassarean Year* consisted constantly of 365 Days, and so lost one Day of other Solar Years every fourth Year.

And this affords a new reason for the difference of Computations, *viz.* The different lengths of Years in several Nations according to their different Methods of intercalating the Months and Days, to make the Lunar and Solar Cycles agree. The *Arabians* began their Year at the Sun's entrance into *Leo*. The *Turks* now adays begin theirs at the Vernal Equinox. The *Roman Catholick Christians* begin their Year with the first of *January*. And we in *England* begin ours at the Feast of the Annunciation of the Virgin *Mary*, *March* 25th.

To these Reasons for the uncertainty of Chronology, we might add, that the Poets, like as we have been told of Mapmakers in former Days, to fill up the void unknown Spaces, have taken the Liberty to make People and Stories out of their own Brains, and set 'em down, perhaps at first intended as a pretty Tale only, but in time they crope into the Body of History, and have given occasion to that distinction of *Varro's*, Fabulous Age and Historical Times.

For these Reasons, this first Guide in Chronology, *viz.* Testimony of Authors, must be acknowledg'd no infallible one, the holy Scripture only excepted. By the help of which we may make a certain concatenation of the Succession of Times, for 3500 Years, after which *Herodotus* and other Credible Authors will carry us forward.

§. 2. *Eclipses, and Aspects of the Planets.*

FROM what I have said about the uncertainty of Chronology, some perhaps will be apt to think, That the Doctrine of Times does not deserve our Application, and that we must take out of History as much as we can, without troubling our selves with a nice Marshal-

ling of the Events according to the Order and Succession of Ages, since, after all, this Order is very doubtful and uncertain. I know very well that there are those who will give their *Scepticism* a free Scope upon this Matter; and if their Opinion could prevail, ancient History would be in little or no Esteem. But it is not fit to depend upon the Judgment of those who never studied Things but superficially, and whose Merit wholly consists in a pragmatistical, peremptory way of delivering their Opinions: For if there be doubtful and obscure Things in Chronology, there are also those that are undeniably certain and evident.

There are two Books in the World, both Divine ones, from whence *Chronology* draws its Certainty. The first is the Book of the *Scripture*, where we find the Years of the Patriarchs, Judges, Kings and Princes, of the People of God, whereby we are able to determine within a small Matter the Antiquity of the World, and link almost together the whole Succession of Times, except some few Breaks and Interruptions, which proceed from the Silence of the *Scripture*, and which we shall mark in the following Article. But where the *Scripture* fails us, *Prophane History* comes in to our Help, so that we can precisely tell how long that Silence has lasted.

The other Book (which is our second sure Ground for Chronology) is that of *Nature*; this, as well as the first, is the Book of God.

1. This Book, by furnishing us with the Motions and Aspects of the Sun and Moon, and other Planets, and above all the Eclipses, which are so rightly called the *publick, celestial and infallible Characters of Times*, gives certain and demonstrable Arguments to Chronologers, of the Times wherein a vast number of the most signal Events of History did happen. For an Eclipse either of the Sun or Moon is such a characteristic and identical Mark of a Year, that it is easy to distinguish it among an infinite number of others, which makes Eclipses to be look'd upon as the most assured Grounds of Chronology. Certainly nothing can so well characterize the Year of a Battle, the Foundation of a City, or the Death of a Prince, as an Eclipse

lipse that happens the same Day, or some Days before or after : Since by means of Astronomical Tables it is found, that an Eclipse seen upon such or such a Day, ought necessarily to have happened in such and such a Year. This Method is grounded upon Mathematical Demonstration ; which is as much as if I had said, That it is so certain and evident that Human Reason can never resist it.

By this it appears that in Point of Chronology a Man cannot be an exact Critick, if he be ignorant of the use of Astronomical Tables for the Calculation of Eclipses.

Setting aside that this Computation of Eclipses is one of the greatest and most wonderful Effects of the Reach of Human Understanding. and that there is an extraordinary Satisfaction in foretelling an Eclipse, together with its Greatness and Duration, fifty, nay even a thousand Years before it happens, methinks the great use they are of in *History* and *Chronology* is sufficient to recommend *Astronomy* to us ; by whose help we arrive at the Pleasure of calculating them to a very nice Precision. And therefore we must conclude that none but the dull and ignorant Despises of all good Literature, can entertain an Indifference for so fine and important a Knowledge.

Now since the Certainty which Eclipses give to History is infallible, we must account our selves happy for the care Historians have taken to mention so great a number of them. 'Tis true their Deligence, as to this Matter, is chiefly owing to the foolish Error of the ancient Heathens, who look'd upon these Phenomena as Presages of the Death of some great Person, or of the Fall of an Empire. However, when Historians have mark'd the Days wherein Eclipses did happen, they have left at the same time assured Signs and Characters to know the Years of the Events which fell out about the same Time.

This is the Reason why the Eclipses mentioned by Historians, have been so carefully collected by skilful Chronologers.

Calvisius makes his *Chronology* depend upon 127 Eclipses of the Moon, and 144 of the Sun, which he assures us he has calculated himself. Thus

Thus by an Eclipse of the Sun, mentioned by *Justin*, [*Lib. 22. Cap. 6.*] which happen'd when *Agathocles*, the Tyrant of *Sicily*, was crossing the Sea, to go over into *Africa* against the *Carthaginians*, it is found by an Astronomical Calculation, That this was in the Year of this World, 3634. and 316 Years before the *Vulgar Chr. Æra*, on the Fifteenth of *August*.

2. The great Conjunction of the two superior Planets, *Saturn* and *Jupiter*, whereby these two Stars, having run through all the four Trigons, meet again, according to *Kepler*, at the end of 800 Years, in the same degree of the *Zodiack*, would be also one of the most excellent Methods to distinguish and characterize the Times, if Historians had taken notice of those rare and unfrequent Aspects.

Archbishop *Usher* tells us, That in the Year of the World, 3998. two Years before the Birth of our Saviour, there was a great Conjunction of those Planets, such as never happens but once in 800 Years.

There have been but Eight of these great Conjunctions since the Creation of the World, as one may see by Astronomical Calculations. The last of them happen'd in the beginning of the last Century, in the Month of *December*, 1603.

3. All the Aspects of the Planets, which happen but seldom, might serve also for natural Characters to mark the Times.

4. But among those natural Characters, some are called *Civil* or *Artificial*, because invented by Men: Such as the *Solar* and *Lunar Cycles*, the *Roman Indictions*, *Easter*, the *Leap-Year*: Among the *Jews*, the *Jubilees*, and *Sabbatical Years*; and among the *Heathens*, the *Combats* and *publick Games*, such as the *Olympick*, which were always celebrated in a determined Time. Of all these we have already spoken.

§. 3. *Epocha's.*

THE third Foundation of Chronology is drawn from certain constant Epocha's, agreed upon by all Historians and Chronologers: These serve to Characterize succeeding Years, and give us a true knowledge

ledge of Times. Nor must it be objected, that in regard there are critical Disputes concerning the exact Year and Month of some of them, that therefore they are of no Authority: For considering the distance of Time, and the difference in Computations, they are admirably Exact, as appears by the nice and critical Examinations they have undergone in this Learned Age.

Of Epocha's there are, first Sacred, and secondly Civil.

The most eminent sacred Epocha's are,

1. The Creation.
2. The Flood, in the Year of the World 1656.
3. The Vocation of *Abraham* 1921. Years before Christ.
4. The *Jews* Deliverance, and *Exodus* out of *Ægypt* 430 Years after *Abraham's* Entrance into *Canaan*, *Ante Chr.* 1491.
5. The Foundation of the Temple by *Solomon* 430 Years after the *Exodus*, *1 King.* 6. 1. *An. Ante Chr.* 1012.
6. Liberty granted to the *Jews* by *Cyrus*, and the Foundation of the second Temple laid, *An. Ante Chr.* 536.
7. The second Temple finish'd in the sixth Year of *Darius Hystaspes*, call'd in Scripture *Abasuerus*, *b. c. Ante Chr.* 515.
8. The Birth of Our Blessed Saviour **J E S U S C H R I T.**
9. The Destruction of the Temple of *Jerusalem*, and the Dispersion of the *Jews*, according to the vulgar *Æra*, *An. Christi*, 70.
10. The Martyrdom of *St. Peter* and *St. Paul* at *Rome*, 67.
11. The *Æra* of *Dioclesian*, or the Martyrs, 302.
12. Peace given to the Church by *Constantine* the Great, 312
13. The first General Council held at *Nice*, 325.

Most

Most noted civil Epochas are,

1. The taking of Troy. Of this we shall speak hereafter.

2. The first Olympiad, the time of this we have already mention'd, p. 9.

3. The Building of Rome. Of this we shall speak hereafter.

4. The *Æra* of the *Seleucides*. from whence the *Macedonians* began to reckon their Years, is also called the *Græcian Years*, and used by the *Jews* during the time of their Subjection to the *Macedonians*. Began from *Seleucus Nicanor*, one of *Alexander's* Captains, King of *Syria*, A. M. 3637.

5. The first *Julian Year*, or the Year wherein *Julius Cæsar* reform'd the Calendar, *Ante Cbr.* 45.

6. The Building of *Constantinople* finish'd, A. Chr. 330.

7. The *Hegyra*, or Flight of *Mahomet* from *Mecca*, upon account of the Punishment intended against him by the Magistrates for Preaching his false Doctrin there, *July* 16. A. C. 622. * The *Turks* made this an Epocha by Command of *Sultan Omar III.* occasion'd by a Suit concerning a Payment, oblig'd to be made on such a Day of the Month, but the Day being past in that Year, the Debtor alledg'd it was not till the next that he was to Pay it. Wherefore the Emperor instituted this *Æra* for ascertaining the Year thereafter.

Altho' these be the Epochas that are most in use, yet in regard there are many others mention'd in History; we shall transcribe from *Strauchius's Breviar. Chronolog.* the List of Epochas premis'd to his Book, all which are critically examin'd and prov'd in that excellent Treatise. We the rather chuse to do this, for the sake of giving the Reader a Canon or Rule whereby to Examine the Chronology in our following Work.

* Others place it in the Year 617.

EPOCH A's.

	Year of the Julian Period.		Year of the World.	
	Y.	M.		
T HE Creation of the World.	763	9		
The Jewish Epoch of the World.	952	8		
Noah's Flood.	2419	10	1656	
Assyrian Monarchy commenced.	2537		1774	
The Nativity of Abraham, sup- posing him Born in the 70th Year of his Fathe.	2711		1948	
The Vocation of Abraham.	2786		2023	
Abraham's Death.	2886		2123	
Beginning of the Kingdom of Sicyonia.	2664		1900	
Beginning of the Kingdom of Argos.	2856		2093	
Beginning of the Kingdom of Athens.	3157		2394	
The Israelites Departure out of Ægypt.	3216	3	2453	3
The Israelites entring into Palestine.	3261	9	2498	9
Their Tilling it.	3262	9	3499	9
Destruction of Troy.	3529	5	2766	
Beginning of David's Reign.	3653		2889	
First Foundation of the Temple.	3696		2933	
Its Encenia, or Opening of it.	3703		2904	
The Defection of the Ten Tribes under Jeroboam.	3733		2969	
Arbaces the First, King of the Medes.	3838		3075	
The beginning of the Olympiads.	3937	6	3174	6
The Building of Rome, according to Varro.	3960	3	3197	3
The Building of Rome, according to Cato.	3961	3	3198	3
The Epoch of Nabonnassar, used by the Ægyptians.	3966	2	3202	2

The

	<i>Y. J. P.</i>	<i>Y. W.</i>
The Destruction of <i>Samaria</i> .	3990	3226
The beginning of <i>Nebuchadono-</i> <i>for's</i> Reign.	4105	3341
The LXX. Years of <i>Babylonish</i> Captivity.	4113	3349
The Destruction of the first Temple.	4123	3360
The beginning of <i>Cyrus's</i> Reign in <i>Persia</i> .	4154	3390
————— in <i>Babylon</i> .	4175	3411
The Expulsion of the <i>Tarquin's</i> at <i>Rome</i> .	4205 2	3441 2
The Battle at <i>Marathon</i> .	4222 7	3458 7
The beginning of the <i>Peloponnes.</i> War.	4282 3	3518 3
—— The beginning of <i>Daniel's</i> 70 Weeks.	4291	3527
—— <i>Xerxes</i> Expedition into <i>Greece</i> .	4233 8	3469
The Death of <i>Alexander</i> the Great.	4390 3	3626
The Epocha of the <i>Seleucida</i> .	4401 3	3637
The <i>Julian</i> Epocha, or the Re- form. of the Calend.	4668	3904
Beginning of <i>Herod's</i> Reign.	4673	3910
<i>Jerusalem</i> taken by <i>Pompey</i> .	4676	3913
The true Year of the Birth of Christ.	4711	3948
The vulgar <i>Æra</i> .	4713	3950
The Passion of Christ.	4745	3982
		<i>Ann. Chr.</i>
The Destruction of the second Temple, and <i>Jerusalem</i> .	4782 7	69 7
The beginning of the <i>Dioclesian</i> <i>Æra</i> , or the <i>Æra</i> of the Mar- tyrs.	4996 8	283 8
<i>Dioclesian</i> Persecution.	5015	302
<i>Constantine</i> conquer'd <i>Maxenti-</i> <i>us</i> . and began to Reign at <i>Rome</i> .	5024	311
The <i>Niccen</i> Council.	5037	324

C H A P. III.

Of the difference among Chronologers concerning the Year of the World wherein Our Saviour was Born. And of the vulgar Christian Æra.

THose anxious People the Criticks have tormented themselves and the World exceedingly, upon the Question, *At what Year of the World was the Messiah our Saviour Jesus Christ Born in the Flesh.* A Question indeed so far as it concern'd the Conviction of the Jews, that He was the Messiah, of vast Importance, but when it was made appear that *Daniel's* seventy Weeks expir'd at the Passion of our Saviour, that all the Characters given by the Prophets of the Messiah were fulfill'd in Christ, to what purpose Men should stretch and tear the Chronology of the Bible to make it suit with their Fancies, I confess I cannot conceive; except to shew their own Learning, a vanity some Men will stick to, tho' Religion it self must be sacrific'd. Criticism, 'tis true, is the Fortrefs of Learning, both to keep out Corruptions, and to recover the Ground that Ignorance shall seize: But it can never be allowable for Men to stretch and screw an Author into every Form their Fancies require, much less too where that Author is Divinely assisted. The Chronology of the Bible is much more accurate than any other History in the World, and therefore there is the less room for Dispute about it; and yet there are above Threescore several Opinions about the *Time that Lapsed between the Creation and the Birth of Christ*; and the difference between the first and the last is no less than 3277. Years, 'tis true, the *Septuagint* Translation (whereof we have spoken) has given occasion to part of that Difference, but the Opinions that contract the Chronology of the Hebrew Bible

Bible are as numerous as those that lengthen it, so that will not Excuse 'em all. Every one gave his Reason for his Opinion, but those are as Tedious as they are Impertinent; and we shall not trouble our selves to look into any but this one, *viz.*

At what time was *Abram* Born? This is a Question much agitated of late, the Text says, *Gen. 11. 26, That Terah lived seventy Years, and begat Abram, Nahor and Haram, and v. 32. The Days of Terah were two hundred and five Years, and Terah died in Haran.* Now in the next Chapter which naturally seems to imply that it was after *Terah's* Death, *Moses* tells us of *Abram's* Departure from *Haran* in his Journey to *Canaan*, and *v. 4.* tells us *Abram* was seventy and five Years old when he departed from *Haran*. But if he were Born in the 70th Year of his Father's Age, he must either have departed before his Father's Death, or else be 135 Years old when he went from *Haran*; But since the Text says expressly he was 75 Years old, and *St. Stephen* declares, *Acts 7. 4.* that his Father was Dead when he removed from *Charran*, or *Haran*, our modern Criticks have been willing to believe that he was Born in the 130th Year of his Father's Age; and solve the other Text by saying that altho' he was first named, yet it does not thence follow that he was the Eldest Son, for *Aaron* was Elder, tho' *Moses* is always first named, and *Japhet* the Elder, altho' *Shem* be first named, and so in other Instances in Scripture, Priority is given for the Dignity of the Person, rather than for his Age; wherefore his two Brethren may have been Born many Years before. To support which Argument, they go further, and remark, That *Lot*, who was *Abram's* Brother's Son was in all probability near as Old as He when they went into *Canaan*, nay, some are of Opinion, that *Sarah*, *Abram's* Wife (who was but ten Years younger than he) was the same with *Ischah*, the Daughter of *Haran*. These are the Arguments commonly given for this Opinion, which has been followed by Archbishop *Usher*, and several other great Men, particularly the Right Reverend Author of the new Chronology affix'd to our Bibles; and therefore we should intirely Concur in it, if this Objection did

not lie in our way ; namely, if He was Born at the 130th Year of his Fathers's Age, how comes it to pass that *Abraham* should be so astonish'd at a Promise of a Son to himself at the Age of an hundred Years, as we find him, *Gen.* 17. 17. and again, *Sarah* of him as well as of her self, *Gen.* 18. 12. This, I say, puts the Matter again into its old Place, at least makes us fear to remove it, and therefore in the following Chronology and History shall rather follow the old Computation, which reckons 3950. Years between the Creation and the vulgar *Æra* of the Birth of Christ. But because as I have said, the new Chronology to our Bible makes it 4004. Years, in the sacred History we shall Comply with that ; which once for all we desire our Reader to take Notice of.

Divers Authors disagreeing about the Year of the coming of the Messiah.

<i>Rabbi Naason,</i>	3707.
<i>Rabbi Abraham, Rabbi Levi, Rabbi Gerson,</i>	3754.
<i>The Chronicle of the Hebrews,</i>	3760.
<i>Some Talmudists,</i>	3784.
<i>Benedictus Arias,</i>	3849.
<i>James Gordon,</i>	3880.
<i>David Paræus,</i>	3928.
<i>Paulus Aphae,</i>	3937.
<i>S. Jerom,</i>	3941.
<i>John Carion,</i>	3944.
<i>Calvisius, Helvicus, Alstedius,</i>	3947.
<i>Origanus, Argolus,</i>	3949.
<i>Scaliger, Ubbo Emmius,</i>	3950.
<i>Cornelius a Lapide,</i>	3951.
<i>Beda, Hermannus Herwart,</i>	3952.
<i>Landsperg,</i>	3958.
<i>John Picus Count of Mirandola,</i>	3959.
<i>Luther, Scultetus, Johannes Lucidus,</i>	3960.
<i>Beroaldus,</i>	3961.
<i>Sixtus of Siena, Abbat Urspergiensis, Chrysreus,</i>	3962.
<i>Tostatus, Melancthon, Funcius,</i>	3963.
<i>Gerardus Mercator, Opmeir,</i>	3966.
<i>Butting, Sautphurdus,</i>	3967.
D	Bulin-

34 *A System of Universal History,*

<i>Bulingerus,</i>	3969.
<i>Nigrinus, Pantaleon,</i>	3970.
<i>Brentzheim, Bucholzer,</i>	3971.
<i>Theophilus of Antioch,</i>	3974.
<i>Bibliander,</i>	3979.
<i>Dionysius Petavius,</i>	3984.
<i>Archbishop Usher, Tirinus, Capellus,</i>	
<i>Thomas Lydyat,</i>	4000.
<i>William Langius,</i>	4040.
<i>Tornelli, Salianus, Spondanus,</i>	4052.
<i>Labbe, Muller,</i>	4053.
<i>Rabbi Moses,</i>	4058.
<i>Joseph Son to Mattathias,</i>	4103.
<i>Laurence Codoman,</i>	4142.
<i>Riccioli, according to the Hebrew and the</i> <i>Vulgar Bible,</i>	4184.
<i>Odiaton, or Edwicon, an Astronomer,</i>	4320.
<i>Cassiodorus,</i>	4697.
<i>Origines,</i>	4830.
<i>Adon of Vienna,</i>	4832.
<i>Methrondorus,</i>	5000.
<i>S. Epiphanius Bishop of Salamina,</i>	5029.
<i>Paulus Orosius,</i>	5049.
<i>Philo Judæus, Sigibertus,</i>	5195.
<i>Isidorus of Sevil,</i>	5196.
<i>Philip of Bergama,</i>	5198.
<i>Eusebius of Cesarea,</i>	5200.
<i>John Naclerus,</i>	5201.
<i>Rabanus,</i>	5296.
<i>Albumazar an Astronomer,</i>	5328.
<i>Isidorus of Pelusium,</i>	5336.
<i>Petrus de Alliaco,</i>	5344.
<i>S. Augustin,</i>	5353.
<i>Theophanes,</i>	5500.
<i>Cedrenus,</i>	5506.
<i>Isaac Vossius,</i>	5599.
<i>Suidas,</i>	5600.
<i>S. Clement of Alexandria,</i>	5624.
<i>Riccioli, according to the Septuagint,</i>	5634.
<i>Nicephorus of Constantinople,</i>	5700.
<i>Lactantius,</i>	5801.
<i>Philastrus,</i>	5801.
	Father

Father Pezon, 5868, or 5872.
Onuphrius Panvinus, 6310.
Alphonfus, King of Spain, 6984.

Of all these various Opinions, we shall regard but these two, namely, That of Archbishop *Usher*, which makes 4000 Years the space betwixt the Creation and the Birth of Christ, and that of *Scaliger*, which makes 3950 Years the same Period.

These two differ but very little, except in that one Article about the Birth of *Abraham*, wherein the former following the new Opinion (whereof we have already spoken) and the latter the old; there must be allow'd on that account only, Sixty Years, so the other difference between them is but Ten Years. Wherefore this following Proof of 4000 Years will justify both.

1. This space of Time is sufficient to explain and answer the Successions of the Patriarchs, Judges and Kings; in a Word, all the History of the People of God, which is the main thing to be considered in the choice of this *Epocha*. Now some very Learned Men have already made it out, how those 4000. Years did exactly comprehend all the Series of Sacred History, according to the *Hebrew* and the *Vulgar Bible*; and besides that they fill up the Vacancies which the Silence of the Scripture has left towards the end of the Fourth Millenary, the extent of which we cannot perfectly know without the Help of *Prophane History*, or the *Jewish History* of *Josephus*.

The P R O O F.

Years of the World.

GENESIS contains the History of 2369. Years. from the Creation of the World to *Joseph's* death, 2369.

Note, This is supposing *Abraham's* Birth to have happen'd in the 130th Year of *Terah*, and so his Vocation in the 205th, that is, *A. M.* 2083.

EXODUS comprehends the History of 145 Years, reaching from the Death of *Joseph* to the Year, 2514. two Years before the going out of *Aegypt*.

LEVITICUS takes in the Transactions of one Month and a half. 2514. 1 m. $\frac{1}{2}$.

The Book of **NUMBERS** contains the History of 38 Years and a half; that is, from the second Month

Years of the World.

after the coming out of *Ægypt*, down to the Death of *Moses*, or thereabouts. 2552, 7 m. $\frac{1}{2}$.

'Tis thought that JOB liv'd about this Time, and that Moses wrote his History.

DEUTERONOMY contains the History of one Month and a half. 2552, 9 m.

Therefore the *Pentateuch*, or five Books of *MOSES*, contain the History of 2552. Years, and about nine Months. 2552, 9 m.

The Book of *JOSHUAH* contains the History of 17 Years, because it begins at the 41st Year after the coming out of *Ægypt*, and ends with the Death of *Joshuah*. 2570.

The Book of *JUDGES* comprehends the History of 317 Years; it begins at the Death of *Joshuah*, and ends at that of *Sampson*. 2887.

The History of *RUTH* happen'd under one of the Judges.

The First Book of *SAMUEL* contains the History of 101 Years; because it begins with the first Year of the Administration of *Heli* towards the Year, 2848. and ends with the Death of *Saul*, in the Year, 2949. However this Book does but add 60 Years to the History of the Book of *Judges*, because the forty Years of *Heli's* Government, of which the first Chapters of the First Book of *Samuel* give the Particulars, are included in *Sampson's* Time, and therefore contained in the 317 Years of the Book of *Judges*. 2949.

The Second Book of *SAMUEL* contains the History of *David's* Reign, of about 40 Years. 2989.

The First Book of *KINGS* contains the History of *Solomon's* Reign, and some Kings of *Israel*, in all about 126 Years. 3115.

The Second Book of *KINGS* comprehends the History of 308 Years; during which we see the Wars and Misfortunes of 16 Kings of *Juda*, and 12 Kings of *Israel*, and the Downfal of those two Kingdoms. But because the first Chapters of this Second Book, concerning *Ahaziah* and *Jehosaphat*, run back towards the Year of the World, 3108. by that reason the 308 Years reach no farther than the Year of the World. 3338.

The

Tears of the World.

The History of TOBIAH happens about this time.

The First Book of CHRONICLES is an Abridgment of the History of the World, from Adam to the return from the Captivity. Afterwards the Author, resuming the History of David in particular, pursues it at large, till the time that Solomon was crown'd King, towards the Year of the World.

2990.

The Second Book of CHRONICLES contains the Sacred History from the Year of the World, 2990. down to the Year, 3468. at which time ended the 70 Years of the Captivity : So that these two Books do but add 52 Years to the History of the People of God.

3468.

The Book of EZRA contains the History of 81 Years, beginning at the end of the Captivity of Babylon, and reaching to the 20th Year of Artaxerxes Longimanus and the Year of the World.

3550.

The Book of NEHEMIAH contains the History of 31 Years, as far as the beginning of the Reign of Darius Nothus, in the Year of the World.

3581.

From the Year, 3581. where ends the Book of Nehemiah, the Scripture gives us no Account of what has happened during 250 Years. This Silence and Vacancy cannot be supply'd otherwise than by the Help of Prophane History, which about this time being clear and full of Light, we may easily perceive, that there are 250 Years from the end of the Book of Nehemiah, down to the Maccabees, or the Reign of Antiochus Epiphanes.

This Silence of 250 Years lasts to the Year of the World.

3830.

The Two Books of MACCABEES contain the History of 40 Years, and so they lead us as far as the Year of the World.

3870.

The Holy Scripture fails us again in this Place, where we find a Silence of 120 Years, which continues till the Birth of our Saviour in the Year of the World,

4000.

This 120 Years Silence may be supply'd by the History of the Jews, which Josephus has probably extracted from the Journals of the High Priests.

'Tis plain, by this Chronology of the Historical Books of the Bible, that the space of 4000 Years,

D 3

which

which we interpose betwixt the Creation of the World and the Birth of our Saviour, is sufficient to correct and explain the Successions of the Patriarchs, Judges and Kings, and all the History of the People of God.

2. The space of 4000 suffices also to set in order and connect all that Prophane History tells us, apparently true, about the Antiquities of the *Chaldeans*, *Egyptians* and *Chinese*; as I shall shew anon, when I come to speak of each Monarchy in particular.

3. The eminently learned Archbishop *Usher*, after a long and laborious Study, acknowledges, That this space of 4000, is the most agreeable to the History of the Bible; which he demonstrates in his excellent *Annales Veteris & Novi Testamenti*.

The Bishop of *Meaux* has followed it, in his learned Lessons upon History, to the *Dauphin* of France. People do not agree (says he) upon the precise individual Year wherein our Saviour came into the World; but all agree, That his true Birth was some Years before our *Vulgar Æra*, which however we shall follow with the rest, for *Conveniency-sake*. Without disputing any more about the Year of our Saviour's Birth, it is enough for us to know that it happen'd about the 4000th Year of the World. Some place it a little higher; others a little lower; and others in this very Year; a Diversity which proceeds as much from the uncertainty of the Years of the World, as that of the Birth of our Saviour. [Discourse upon Universal History.]

4. This Number of 4000 Years is also easy to retain; for all round even Numbers leave a clear Image, and make a distinct and deep Impression in our Mind; which is very necessary in Chronology, where Memory has so much to do, that we can never use too many Helps to support it. Now this *Epocha* has all the Advantages that can be desired: For if from the 4000th Year, where we place the Birth of our Saviour, we run back 1000 Years higher, we meet precisely with the Dedication of the Temple of *Solomon*, in the Year of the World, 3000. If we go on still a thousand Years (wanting eight) higher, we will find the Birth of *Abraham* in the Year, 2008. Finally, about the Year of the World, 2500. the Law is given to *Moses*:

Moses: And all those bright and remarkable Points of Sacred History are express'd by round even Numbers, which extremely ease and help the Memory.

5. There was in the first Ages of the Church an ancient Tradition, That the World was to last but 6000 Years; which popular Opinion is said to be originally derived from *Elisha's* House. But however, 'tis certain that this Tradition was grounded upon Rules of Conscience and Agreeableness: The chief of which was, That God had made the World in Six Days, and rested the Seventh. To this they added, That according to the Words of the 89th Psalm, v. 4. *A thousand Years before the Lord are like one Day*; and therefore that there were 6000 Years appointed for the Labours of this Life, after which time the Saints would enjoy a Sabbath with God; that is, rest for ever with him. They allowed 2000 Years before the Law, 2000 Years under the Law, at the end of which the *Messiah* was to come, and whose Reign was to last 2000 Years more. Finally they said, That if the World did not endure all that Time, 'twould be because the Sins of Men should grow to such a height, that God could no longer bear with them.

Thus the 6000 Years of the World are the Six Days of the Week before God; and the eternal Sabbath of the Saints in the Repose of Glory, will be the Seventh. *Sex millibus annorum stabit mundus: Duobus millibus inane: Duobus millibus Lex: Duobus millibus Messias. Isti sunt sex dies Hebdomadae coram Deo. Septimus dies Sabbathum aeternum est. Mille anni ante oculos tuos tanquam dies.* Psal. 89. This ancient Tradition of the Jews, which the first Fathers of the Church have willingly received, places, with us, the coming of the *Messiah* in the Year of the World, 4000.

6. Those that are taken with the subtle Speculations of the *Rabbis*, will find something that will please them in this *Epocha* of 4000 Years. Among the *Virtuoso's* of the *Cabala*, one of the most mysterious ways of Interpreting the Scripture is that which they call *Sephiroth*, which is properly an Explication of the Holy Text by the Elements or Letters, whereof every Word is composed. Now as all the *Hebrew* Letters, as well as the

Greek, are Numeral, all the Secret lies in considering the value of each Letter, and finding out a mysterious Number in one or more Words; and it cannot be denied, but by this Method the *Rabbi's* have sometimes hit upon very ingenious and subtil Explications. We speak this, without laying any Stress upon abundance of minute and frivolous Inquiries, wherewith all their Books swarm.

Of all the Words upon which those Doctors have exercised their Brains in this sort of Analysis, there's none wherein they discover so many Mysteries as in this, **בְּרֵאשִׁית** *Bereschith*, which begins the Book of *Genesis*, and serves for the Title according to the Custom of the *Hebrews*. 'Twould be impertinent in this place, to relate all the Witticisms scattered up and down in the Books of the *Cabalists*, about this Word: I shall only mention a curious one, which has a particular relation to the Subject I treat of.

This Word *Bereschith*, which signifies, *In Principio, In the Beginning*, not only contains the Promise God made of giving his Son (since one may as well read *Barschit; Dabo filium; I shall give the Son;*) but it expresses also the Year of the World wherein the Eternal Father was to give his Son for the Salvation of Men. This is the Method they use to find out that Year.

1. They take out of this Word all the Letters whose value exceeds 100. Thus **ר** is 200. **ש** 300. **ת** 400.

2. In the Name of every Letter of the Word **בְּרֵאשִׁית**, they take again the Letters worth more than 100. Thus in the Letter **ב**, which they call **בֵּית** *Beth*, is found the Letter **ת**, that stands for 400.

In **ר**, called **רֶשֶׁת** *Resch*, there is an **ר** worth 200. and the **ש** worth 300.

In **א**, called **אֶלֶף** *Aleph*, there is **א** worth 800.

In **ש**, which they call **שֵׁן** *Schin*, there's a **ש** worth 300, and the **ר** worth 200.

Finally, in **ת**, called **תַּי** *Tay*, there is a **ת** worth 400.

Now all these Numbers put together, make up just 4000, which is the Year of the World of the coming of the *Messiah*,
Altho'

Altho' this be an After-divination of a Thing already past, yet we must own that there is in it a great deal of Sagacity, and that the happy and precise Agreeableness which is found betwixt the Number 4000, contain'd in this Word *בְּרֵאשִׁית*, and that of the Year of the World wherein we place the Birth of the *Messiah*, is not altogether to be slighted.

Perhaps the Testimony of Mr. *Whiston*, at present Geometry Professor at *Cambridge*, may add to the Credit of this supputation of 4000 Years. That Gentleman in his late *Chronology of the Old and New Testament*, proves the Years between the Creation and the Birth of Christ to be thus, *viz.*

From the Autumnal Equinox next after the Creation to that at the end of the Deluge.	}	Years	M.
		1656	

Thence to the Departure of <i>Abraham</i> out of <i>Haran</i> , supposing him born in the 130th Year of his Father	}	426	6

Thence to the <i>Israelites Exodus</i> out of <i>Agypt</i>	}	430	

Thence to the Foundation of <i>Solomon's Temple</i> .	}	479	1

Thence to its Destruction.	}	424	3

Thence to the Beginning of the <i>Christian Era</i> .	}	587	4

4003 2

The Particulars of this are amply set forth in that Work, to which we refer the Reader.

§. 2. *Of the Vulgar Christian Era.*

In the first Ages of Christianity, the Christians had no particular Epochs to themselves, but used that of the Building of the City, or the Years of the *Cæsars* in common with the *Romans*; the first they did make use of, was the *Era* of *Dioclesian*, whose terrible Persecution made such an Impression on their Minds, that the Time it happen'd was long after in remembrance. But it was not till the Year 532 that the Birth of our Lord became

became to be an *Æra*, being introduced by *Dionysius* furnam'd *Exiguus*, a Learned Monk born in *Soythia*, and an intimate Friend of *Cassiodorus*, who wrote an *Encomium* upon him.

But his Computation was not exact, for in this Age it is found to have begun too late; at first it was not discover'd to be above two Years too short, but at last it is found out to want four Years, insomuch that this Year which we write 1704 ought to be 1708.

The Evangelists have given us but Three Characters whereby to discover the Time of the Birth of *Christ*. viz,

I. *Mathew* 2. 1. That he was born in the Days of *Herod the King*.

II. *Luke* 2. 2. That *Cyrenius* was Governor of *Syria* when the Taxation was made.

III. *Luke* 3. 1, 23. That in the 15th of *Tiberius* he was Baptiz'd being about 30 Years old.

Now of these three the second does no good, for by *Tacitus* and *Josephus* it appears that *Cyrenius* was not Governor, nor his Taxation levied till 9 or 10 Years after. But in regard that *Justin Martyr* in his *Apology* appeals to the Tax-Rolls, and that *Julian* and *Porphyry* were no Strangers to this Alligation of *St. Luke*, and yet do not contradict it; it may well enough be allow'd that either the Tax was not now levied, but the Roll only taken in order to it; and so *St. Luke* who wrote after the Time that the Tax was levied, might refer to the time of making the Roll in order to the levying of that Tax; or else that *Cyrenius* might possibly have been constituted Governor *Pro ista vice* to levy a Tax that was then made.

The Fifteenth Year of *Tiberius* began August 19. in the 1st Year of the 102 Olympiad. A. M. 3978. from which deducting 30 Years brings us up to A. M. 3948. which is two Years before the *Vulgar Æra* begins.

But in regard that upon exact scrutiny it is found that *Herod the King* was dead above a Year before, we are forc'd to go back still farther, insomuch that no less than four Years must be allow'd for the Error.

But

But upon the whole altho' this matter be thus, it is no very great evil; especially when we at last know the Truth, it is but calling it the vulgar Christian Æra, and remember that Christ was born four Years Before it began, and all is well again. For the Error has been too long follow'd to be corrected, by making all Dates to be alter'd; that would be too much trouble to Mankind and so the matter must always rest as it is.

CHAP. IV.

The Usefulness of Chronological Tables to Beginners: Different Divisions of the Times, in order to help the Memory.

THE Usefulness of Geographical Maps is now so well known, that 'tis needless to give oneself the trouble to demonstrate, how difficult it would be to learn that Science without them: And it must be confels'd, that since the Art of making Maps and Globes hath been so well known, that Study, tho' formerly a very crabbed and difficult one, is become a meer Diversion; and to such Proficiency may a common Capacity, in our Days arrive by these Helps, as to Vie with a great Master of Ancient Times. Of the same Use are Chronological Tables, in the Study of History; for as Maps by representing to our Sight the Extent of Countries, and the Distance and Situation of Towns, leave a clear and distinct Notion of them in the Imagination, and make an Impression upon the Memory; just so do Chronological Tables figure to us the Series and Concatenation of Times: We see there, at once, the Rise of Great Monarchies, the Progress they make by impetuous Conquests, and afterwards how they are canon'd and dismember'd, and finally dwindle away and disappear, to make Room for others that succeed 'em.

Also

Also, as by a Map we may see the whole Earth at once, and observe all the Countries that lie in the same Climate; so Chronological Tables give us a Prospect of a general *Synchronism*; that is, the History of what has happen'd, and the eminent Men that have liv'd in the same Age, in all the several Nations of the World.

By the Use of such helps, the Knowledge one receives is duly digested in the Mind, without which, the greatest Learning will make your Head but a confus'd Library. And Order ought to be more exactly observ'd in the Study of History, than in any other Science; because unless you regard the State of other Nations as well as of that whereof your Author treats, you cannot sufficiently comprehend the Story; for an Historian has always occasion to speak of other People, than those he immediately writes of; but it would too much break the Thread of this Discourse, to lanch out into so large Digressions, as an Abstract of their History would make; and he is therefore forc'd to suppose the Reader already inform'd of it, that he may pursue the Business he is upon: Besides, by remembering what Figure one Nation makes in the World with respect to another, we shall a great deal the better understand the Reasons of Actions, and be enabled to make the truer Judgment of them. As for Example: To him who knows that the *Persian* Monarchy was much declin'd, and the People of that Nation drown'd in Luxury and Sloth, the Victories of *Alexander* will not appear so Romantick as without that Knowledge they necessarily must. Again, the Story of *Dido* and *Æneas* will pass well enough upon one that does not know they liv'd at 300 Years distance. 'Tis therefore undoubtedly true, that the Student in History ought first to be made acquainted with these sort of Tables.

But as narrow-mouth'd Vessels will overflow if Liquor be pour'd too hastily into 'em, and on the contrary, receive it all if put in gently; so the Mind of Man, if charg'd with too much Instruction at once, forgets it all. Wherefore the young Student ought to be let by degrees into the Chamber of Knowledge: And at first I would shew him only one general Table, which

which should be a kind of Skeleton of the Science, containing only very remarkable Persons and Things, which afterwards may be compleated, and by easy Additions all the History of the World inserted.

This is so reasonable an Axiom, that it is of self-sufficient Force: However, to give it the better Authority, we will set down the Words of *Justus Lipsius*, [in his 61st *Epist.*] *In the knowledge of Times it is enough (says he) to understand the general Series and Order of Things, and to see where the Empires, Wars and most remarkable events have their beginning and end: And he wish'd that somebody would give us such a Table.* *Dionisius Petavius* has answer'd his Desire, and publish'd Chronological Tables in Latin. And of late Days the like has been done in English, in a small Pocket Volume, ingeniously contriv'd by Colonel *Parsons*. Others have multiplied the Tables to that degree, that they make up a whole Book, which 'tis true are the more compleat, and of excellent Use, when the Reader is grown to more Proficiency. Of these, *Helvicus* is the best, unless our Country-man, Mr. *Talent* may be preferr'd.

And then to make the better Impression on the Memory, I would have the whole History of the World divided into certain *Ephoca's*, which should commence from some very notable Action, and by *Synchronism* be apply'd to other Actions; by which means the times of smaller Events would be the better remember'd.

Again; as Geometricians resolve a Problem by examining it part by part, and forming an Analysis; so here, if the History be divided first into Two, afterwards into Three, Four, or more *Ephocha's*, it will much facilitate the Learning. 'Tis for this Reason that we have made use of this Method, proposing first only the great *Era's* of the World and our Saviour; then divide it into 4, 7, and 13 parts, the Times whereof having fixed, we proceed to set down Particulars in a larger Chronology; divided into Fifteen Royal *Ephocha's*.

'Tis not to be express'd what a vast Light these different Divisions of the Times will give to this Study, from which People have always been discourag'd by reason

reason of its Obscurity. It is well known, That Division, among Logicians, is one of their best Means of arriving to the exact Knowledge of any Subject in Dispute ; which made *Socrates* call it, *An Art inspired by God.*

§. 1. *First Division of the Times into two Parts.*

THE First Part contains all that space of Time from the Creation of the World, to the Birth of JESUS CHRIST ; which, according to our Computation through all this Book, is of 3950 Years.

This is properly what they call *The Time of the Old Testament.* During this long Extent, we see the Establishment and Downfall of three Great Monarchies, viz. The *Assyrian, Persian* and *Grecian*, which have preceeded the Empire of the *Romans.*

In that space of 40 Centuries, we shall find also a great Number of other States, Kingdoms, and Republics, the greatest part of which became *Roman Provinces*, when *Rome*, a little before the Birth of the Son of God, made herself Mistress of the whole Universe.

The Second part contains all the Time elapsed from the Birth of JESUS CHRIST, to this present time ; which, according to the Vulgar Computation, is 1704 Years.

This is what they call the *Time of the New Testament* ; which space of 17 Ages, comprehends all the most considerable Events and Transactions in the *Roman Empire* ; in the Eastern and Western Empires ; in the Kingdoms of *France, Spain, and England* ; and in the other States and Republics of *Europe, Asia, Africa* and *America.*

These are the two most important *Ephoca's* in History. One is the Creation of the World by the Eternal Father ; and the other the Redemption of Mankind by the Son of God.

§. 2. *Second Division of the Times, into three Parts, according to Varro.*

Varro divides the whole Series of Ages into three Times; the first of which he calls *ἄδηλον*, *obscure and uncertain*; the second *μυθικόν*, or *fabulous*; and the third *ἱστορικόν* or *Historical*.

I. *The obscure and uncertain Time*, is that from the first Original of Mankind, down to the Deluge of *Ogiges*, about the Year of the World, 2154. and 1796 Years before the *Vulgar Æra*, and 1020 before the first *Olympiad*. This time is called *obscure and uncertain*, because the *Histories* of the Nations of the World, give no Account of what has happened for 22 Centuries.

II. *The fabulous Time* begins at the Deluge of *Ogiges*, and reaches as far as the *Olympiads*; that is, to the Year of the World, 3174. and 776 Years before the *Vulgar Æra*, and lasts 1020 Years. It is called *fabulous*, because in effect, whatever *Prophane Historians* have written about those times, is intermixt with a great many *Fables*. What they relate about the *Argonauts*, *Ulysses*, *Helena*, *Hercules*, and some others, is so incoherent, that we know not what to think of it. We must make the same Judgment of the Burning of *Troy*: And if we should strictly examine what *Poets* have left us upon that Subject, we should perhaps be apt to believe, that *Troy* was never but a Fiction of their Imagination.

What *Herodotus* relates from the Taking of *Troy* to the *Olympiads*, signifies very little, and is intermix'd with a great many *Tales* and *Romantick Stories*. If he had been serious in his Accounts of the *Scythians*, *Egyptians*, and several other Nations, we should be obliged to call him the *Father of Lies and Fables*, whom *Cicero* honours with the Title of the *Father of History*. But tho' we should be forc'd to give Credit to those Relations, which carry so few Characters of Truth with them, we would not therefore be much the better for it, since *Herodotus's History* reaching no higher than *Giges*, King of the *Lydians*, who lived about the Year of
of

of the World, 3238. and 712 Years before the *Vulgar Era*, he leaves us at a Loss and in the Dark for about 3300 Years, of which he gives no Account. What we find in *Berosus*, *Manetho*, *Metasthenes*, *Philo* and *Annius*, is still very uncertain; and there's a great deal of Reason to doubt, whether there ever were Kings that bore the Names which those Authors gave them. And indeed we meet no where, in all the *Old Testament*, with the Name of any of those Kings of the *Assyrians* so much celebrated by *Prophane Historians*; whereas, we often meet with those of the Princes of the *Moba-bites*, *Ammonites*, *Mesopotamia*, *Ægypt*, *Syria*, and others less considerable, that have been either the Enemies or Allies of the *Jews*. We must not expect more Light from other *Historians*: *Diodorus Siculus* begins his History at the Siege of *Troy*: *Trogus Pompeius* ascends no higher than *Ninus*; and who shall instruct us of what has happened before those Times.

Christian Religion into whose Hands the Holy Scriptures are deposited, can alone by the Light she draws from them, connect the first Times into a continued and uninterrupted Succession from the beginning of the World, to the Return from the *Babylonian Captivity*: And then as we find more Obscurity in the Accounts of Time in the Holy Scripture, we find, in requital, more Light in the Writings of *Prophane Authors*. However we must observe, That the Bible serves only to regulate Sacred Chronology, and gives us little or no Account concerning the History of the Nations of the Earth.

III. *The Historical Time* begins with the *Olympiads*, in the Year of the World, 3174. and 776 Years before the *Vulgar Era*. It is called *Historical Time*, because, since the *Olympiads*, the Truth begins to shine and be conspicuous in History.

§. 3. *The Third Division of the Times, into Four Parts, according to the Poets.*

SINCE ancient Poets were *Historians*, *Philosophers*, *Divines*, and *Masters* in all sorts of Arts and Sciences to the first Men, we must not altogether reject what

what they have left us, tho' intermix'd with abundance of Fables and idle Stories.

They divided all the Times into Four Ages: The First was the *Golden Age*; the Second the *Age of Silver*; the Third the *Age of Brass*; and the Fourth *The Iron Age*.

I. *The Golden Age*, so much celebrated in their Writings, the Poets ascrib'd to *Saturn's* Reign; during which the Prolifick Earth spontaneously produc'd the many good Things, which she now bestows only on the laborious Cultivater. Then *Janus* gave Peace to Mankind; *Astrea*, i. e. *Justice* reigned in this lower World, and all Men had every Thing in common, and lived in perfect Amity together. They tell us, That this Age lasted till *Saturn* was expelled his Kingdom.

From this Description it is easie to understand, that this Fable does properly suit with that Age which our first Parents past in the Terrestrial Paradise; and that *Adam* turned out of this delicious Place, whereof he was Master, is most certainly the same with *Saturn*, so famous in the Heathenish Poets, who represent him as an Exile from Heaven, wandering up and down the Earth.

II. *The Age of Silver* is attributed to *Jupiter's* Reign, whom *Virgil* charges with furnishing Serpents with Poison, and sending Wolves and other fierce Creatures to annoy Mankind. At that time the Earth yielded nothing but proportionably to the Care and Labour of the Husbandman. We may extend this Age as far as the Time when Tyrants arose among Men, who, out of an ambitious Thirst after Power, oppressed the rest by Violence and Injustice. This Age of Silver ends with the Time when *Nimrod*, *Cham's* Grandson, made himself powerful, built *Babylon*, and laid the Foundation of the Empire of the *Chaldeans*, towards the Year of the World, 1718. and 62 Years after the Deluge.

Thus far the People of God lived happily, as one may see by the Patriarchs of those Times: But their Condition was extreamly chang'd afterwards, beginning with *Abraham*.

III. *The Age of Brass* begins with the Time when furious Men, possessed by an unjust Passion for Power and Authority, began to domineer over others. Such a one was *Nimrod*, who was the first that fell foul upon his Neighbours, and endeavoured to destroy them by so cruel and bloody Wars, that there's Reason to doubt whether there be in Nature a greater Enemy to Man, than Man himself. In this Age happen'd the War, taking and burning of *Troy* by the *Greeks*, in the Year of the World, 2767. and 1183 Years before the *Vulgar Era*. The Poets close this *Age of Brass* with the Time when there were no more Hero's, or, as they call them, *Demi-gods*.

In this *Age of Brass* the People of God suffered more than they had done before: *Abraham* had great Wars to maintain and afterwards the *Israelites* were oppressed under the Domination of the *Egyptians*, and underwent great Slavery in the Times of the Judges.

IV. *The Iron Age* begins with the First Olympiad; that is, the Year of the World, 3174. And indeed towards that time *Hesiod* began to complain that it was so. *Ovid*, in the Description he makes of it, says, That all manner of Crimes begun then to reign; that Shame and Justice fled away, instead of which succeeded Impudence, Violence, Imposture and Murder; and that whereas Men were formerly contented with those Riches which Nature yielded on the Superficies of the Earth, they begun then to rack her Bowels, and dig the Gold and Silver she concealed there, which may be called the fatal Cause of all the Disorders and Calamities which both trouble and dishonour the Society of Men.

Effodiantur opes, irritamenta malorum.

Down deep to Styx below,
With bellish Art th' insatiate Miners go. Mr. Milburn

The People of God, after the Prosperities they had enjoy'd under the Reigns of *Saul*, *David* and *Solomon*, felt the Hardships of the *Iron Age*: For the Ten Tribes became tributary to *Phul* King of the *Assyrians* and

and *Salmanassar* having taken *Samaria*, after a Siege of 3 Years, carried the Ten Tribes into Captivity to *Babylon*, and so put an end to the Kingdom of *Israel*. As for the Tribe of *Juda*, *Zedechias* its last King was led Captive, with all the People to *Babylon* by *Nabuchodonosor*, after he had taken *Jerusalem*, burnt the King's Palace, and destroyed the Temple, in the Year of the World, 3360. before our Saviour, 590.

§. 4. *The Fourth Division of the Times, according to the Seven Ages of the World.*

THE Time of Man's Life being divided by some into Seven Ages, *Chronologers* have thought fit by a sort of Analogy, to divide likewise all the Times of the World into Seven different Ages. I suppose they have taken this Method from *S. Augustin* and *Johannes Damascenus*, who divide all the Times of the World into Seven Parts. However, I shall not follow the Division of those Holy Doctors, because they allow the Third and Fourth Ages a greater Extent than we do now adays.

The First Age begins with the World, and ends with the Deluge; it comprehends 1656 Years.

The Second Age began at the end of the Deluge; that is, in the Year, 1657, and ends at *Abraham*, with whom God made the first Alliance with Men in the Year of the World, 2023. it comprehends 367 Years.

The Third Age began with *Abraham*, and ended at the Deliverance of the *Jewish* People, and their coming out of *Egypt* in the Year 2453. it comprehends 430 Years.

The Fourth Age begins at the going of the *Jews* out of *Egypt*, and ends at *Solomon*, or the finishing of the Temple in the Year of the World, 2940. and contains 487 Years.

The Fifth Age begins with the finishing of the Temple, and reaches as far as the end of the Captivity of the *Jews* at *Babylon*, when *Cyrus* gave them leave to return home, in the Year of the World, 3419. and comprehends 479 Years.

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The Sixth Age begins with the Liberty granted to the Jews by Cyrus, and ends at the Birth of JESUS CHRIST, in the Year, 3950. it comprehends 531 Years.

The Seventh Age begins with the Birth of our Saviour, and comprehends at this time, 1704 Years, according to the Vulgar *Æra*. This last Age will last to the end of the World.

§. 5. *The Fifth Division of the Times, into Thirteen Parts.*

HERE is still another ingenious way of dividing the Times, related by *Alstedius*, [*Encyclopæd. Lib. 20. cap. 11. p. 2904.*] which consists in digesting and distributing all the History under VI. *Epocha's*, the Name of every one of which begins with a C. so that all the Secret lies in retaining six Words whose Initial Letter is C. *viz. Creatio, Cataclysmus, Caldei, Cyrus, Cittim, Cæsares.*

But because when a Thing is once well begun, it is easy to bring it to Perfection, we may also carry the Secret a great way farther: for after a little Study upon the Matter, I have found Seven other Names that begin with the same Letter; by the Help of which we may lead Chronology under XIII *Epocha's*, down to these latter Times.

<i>Years of the World.</i>		<i>Years before Jes. Chr.</i>
0.	1. Creation of the World,	3950.
1656.	2. Cataclysm, or Universal Deluge,	2294.
3227.	3. Chaldean or Babylonian Captivity began, under Salmanassar otherwise named Nabonassor, whence an <i>Æra</i> is dated,	723.
3419.	4. Cyrus, the Founder of the Persian Empire,	531.
3619.	5. Cittim, is an Hebrew Word which signifies the Macedonians, from whom came Alexander the Great, Founder of the Empire of the Grecians,	331.
3804.	6. Carthage conquered,	146.
3950	7. CHRIST, the Messiah, Son of the Eternal Father,	0
	8. Constantine the Great, first Christian Emperor,	312.
		9. Charles

Years of the Vulg. Æra.

9. Charlemaign, or Charles the Great, Emperor, 800.
10. Capet, Hugo-Capet, the first King of the third Race of the Kings of France, 987.
11. Croisade, or Holy War, undertaken by S. Lewis to fulfil a Vow, where he was made Prisoner, 1248.
12. Constantinople, taken by Mahomet II. who put to Death Constantinus Palæologus, call'd Dragoses, the last Emperor of the Greeks, 1453.
13. Charles II. King of England Restor'd, and Europe in Peace, 1660.

It is observable that **JESUS CHRIST**, who makes here the Seventh *Epocha*, is placed just in the middle of XIII. So that it is very easy to remember six Words before and six after.

CHAP. V.

A new Division of the Times, or the XIV. Royal Epochas of the Universal Chronology.

I Call *Royal* the following *Epocha's*, because they are fixed and settled either at a King, or a Person of Sovereign Authority.

Young People, who generally have good Memories, would do well to learn the Series of these *Epocha's*, with the Events I have comprehend under every one of them.

That this Study may not seem too dry, I have illustrated every *Epocha* by some few Historical Passages, or some great and remarkable Action, which I have placed at the Head of them, the better to strike the Imagination, and imprint a more lively and deep Imago in the Memory.

These XIV. *Epocha's* comprehend the Universal Chronology; since they begin with the Creation of the World, and descend down to this present Time; I intermix them with the most curious and important Passages both of Sacred and Civil, or Prophane History;

that I may insensibly ingage, in this laborious Study, those Persons that will read nothing but what's pleasant and diverting.

EPOCHÆ I.

Adam, or the Creation of the World.

The 26th October, in the Year of the *Julian Period*, 764.
and before the Birth of *Jesus Christ*, 3950.

This Epochæ reaches to the Deluge, and lasts 1656 Years.

THE *First Day* of Time began with the Almighty's Creation of Light. In the *Second* he made the Heaven. The *Third Day* he divided the Heaven from the Earth, and caused the Earth to bring forth Herbs, Trees and all Plants. The *Fourth Day* he made the Sun, Moon and Stars. The *Fifth Day* he made the Fishes and the Fowls. The *Sixth Day* he caused the Earth to bring forth all the Beasts, Cattle and Insects; and lastly he made Man to command them all. And on the *Seventh Day* God rested, having finished the Creation.

At what time of the Year the World was Created? Is a Question that has employ'd the Wits of the Criticks. Some believe it to have been at the Vernal Equinox; others place it at the Sun's ingress into the Sign *Leo*. But the most receiv'd Opinion is that which assigns the Autumnal Equinox or near it, to be the Season of the World's Creation, and that for these Reasons.

1. The most ancient commencement of the Year among the *Jews*, was in the Month *Tisri*, which answers to part of our *September* and part of *October*.
2. When God, by express Command, had alter'd the Beginning of the Year to *Nisan*, he instituted the Festival of Blowing of the Trumpets the First Day of the Seventh Month (which is *Tisri* reckoning from *Nisan*) most probably in commemoration of the Creation; as the

Day

Day of Expiation is suppos'd to have been in remembrance of the Fall of *Adam*. 3. *Moses* informs us that at the Creation every Plant bore his Seed after his kind, which is the Character of the *Autumn*. These and such like Reasons make it very credible, if not certain, that the World began at the Autumnal Season of the Year. *Scaliger* and *Petavius* fix it on the 26th Day of *October*, in the 764 Year of the Julian Period, that is 9 Months after the commencement of the 763d. Year, the Solar Cycle being 8, and the Lunar 4. at or near the Full Moon.

How long *Adam* enjoyed Paradise, or what happen'd to him after his Expulsion is unknown; for *Moses* is silent till the Birth of *Cain*, and therefore his violence upon his Brother must begin our Chronology. It is necessary however to note,

Tho' the Scriptures name only three Sons of *Adam*, viz. *Cain*, *Abel* and *Seth*; it says he begat Sons and Daughters, which undoubtedly he did a great number, as did also his Sons and Grandsons; but the naming of these only being sufficient to make a Calculation of Chronology. and deduce the Genealogy of *Noah*, the rest were omitted,

Years of the World.	Years before Jes. Christ.
130. <i>Abel</i> , a Shepherd, is killed by his Brother <i>Cain</i> .	3829.
130. <i>Seth</i> is born.	
235. <i>Enos</i> , the Son of <i>Seth</i> is born. He is the first that shews his Zeal for the establishing of God's Worship.	
325. <i>Cainan</i> , the Son of <i>Enos</i> , is born.	
395. <i>Mahaaleel</i> , the Son of <i>Cainan</i> , is born.	
460. <i>Jared</i> , the Son of <i>Mahaaleel</i> , is born.	
622. <i>Enoch</i> , the Son of <i>Jared</i> , is born.	
687. <i>Methusalah</i> , the Son of <i>Enoch</i> , is born.	
587. <i>Lamech</i> , the Son of <i>Methusaleh</i> , is born.	
930. <i>Adam</i> dies 930 Years old,	3020.
987. <i>Enoch</i> VIIth Patriarch being accepted to God, is taken up from the World 365 Years old, without dying. The Place whither he was translated is unknown to Men.	

1042. *Seth* dies 912 Years old.
 1056. *Noah*, the Son of *Lamech*, is born. 2894.
 1140. *Enos* dies 905 Years old.
 1235. *Cainan* dies 910 Years old.
 1290. *Mahalaaleel* dies 895 Years old.
 1422. *Jared* dies 962 Years old.
 1536. *Noah* 480 Years old, is commanded by God to work on the Ark 120 Years before the Deluge.
 1556. *Japhet* is born,
 1558. *Shem* is born,
 1651. *Lamech* dies 777 Years old.
 1656. *Methusalah* dies 969 Years old, some few Days before the Deluge or Flood. He is the longest-liv'd Man that ever was.
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EPOCH A. II.

1656. *Noah*, or the Universal Deluge. 2294.

And from thence to the Vocation of Abraham.

THE occasion, the Time, and the History of all the Particulars relating to the Flood, are so exactly told by *Moses* in the 6th, 7th and 8th Chap. of *Genesis*, that as it is impossible to be given, so it is also unnecessary to desire, a more minute Account of it.

It is very plain by the Genealogy and Ages of the Patriarchs, that it happen'd in the 1656 Year of the World, and altho' some have pretended these to be merely Lunar-years, there is little reason to believe it for as the *Jews* always comply'd with the Solar System, and since, according to *Josephus*, there were even before the Flood, Men of Learning, that had made Astronomical Observations, there is no ground for that Scruple.

The Season of the Year has also by some been disputed, but since it is very plain that *Nisan* was not reckon'd the first Month before the Passover, the second Month, as declar'd by *Moses*, must mean *Marchesvan*, which

Years of the World.

Years before Jes. Chr.

which answer'd to part of our October and November. Accordingly the most learned and exact Criticks have agreed, it began the 29th Day of October, and that *Moses* went out of the Ark the 8th Day of November in the following Year, having continued one Year and ten Days in the Ark.

1657. A Year after the beginning of the Flood, *Noah* goes out of the Ark seeing the whole Face of the Earth dry, and after a positive Order from God.

Shem, *Ham* and *Japheth*, the Sons of *Noah*, begin to Till the Ground.

The Life of Men shortened by one half.

1723. *Heber* is born. From him came the *Hebrems*, and the Hebrew Language.

1757. *Phaleg* is born: His Name signifies *Division*; because 'twas in his Time that *Noah* divided the Earth among his three Sons.

Japhet had the West of *Asia*, from the Mountains *Taurus* and *Aman*, and all *Europe*.

Ham had *Syria*, *Arabia* and all *Africa*.

Shem had all the Eastern *Asia*.

The Age of Men decreases very sensibly, being at this time not above the fourth part of that of the Ante-diluvian Patriarchs.

1800. About this time they began to build the Tower of *Babel* in the Plains of *Sennaar*.

1816. A sort of Royal Authority has its first Rise in *Egypt*, where some more violent than the rest, take upon them to Domineer; commonly called the Dynasties.

At this Time happen'd the Confusion of Languages, which were divided into 72. The Hebrew Tongue remain'd in the Posterity of *Heber*. This Confusion stop'd the Building of the Tower of *Babel*, which those impious People were carrying on.

1900. *Nimrod*, the Grandson of *Ham*, began the *Babylonian* or *Assyrian* Monarchy. 2950.

1920. The King's Shepherds, who came out of *Arabia*, settle in *Egypt*, and form a Government.

1005. *Ninus*, the *Assyrian* Monarch, began to Reign 43 Years before the Birth of *Abraham*.

Semira-

Years of the World.

Years before Jes. Chr.

-----Semiramis, his Wife, the famous *Assyrian* Heroine, succeeded him.

1948. *Abraham* is born in the City of *Ur* in *Chaldea*, a place famous for the Mathematicians that lived there.

2002.

Zoroaster King of the *Bactrians*, is supposed to have invented Magick about this time.

2023. *Abraham* comes out of *Ur* by God's Command, to go and live at *Charan*, a Town of *Mesopotamia*.

Hunting and Fowling were then invented.

'Twas about 300 Years before this time, that the *Chaldeans* began to observe the Stars and the Motions of the Planets, and practise Astronomy.

EPOCH A III.

2023. The Vocation of *Abraham*. 927.

This Epocha reaches as far as the written Law, and lasts 430 Years.

WE have already spoken of the two different Opinions about the Time of *Abraham's* Birth, p. 32. and shewn the Reasons that induce the Moderns to believe him born in the 130th Year of his Father, which places the Vocation in *A. M.* 2083. But for the Reason there mention'd, and to conform to other Chronologers, we here suppose him born in the 70th Year of his Father, and so his Vocation to have been in the Year 2023.

2024. *Abraham*, press'd by the Famine, goes down into *Egypt*, where *Apophis* then reigned. He is the same with *Pharoah* mentioned in the Scripture, who having taken away *Sarah*, *Abraham's* Wife, return'd her untouch'd to her Husband.

2031. *Berah* King of *Sodom*, with the other petty Kings of the Neighbouring Cities, rebel against *Chedorlahomor* King of *Elam*, who had subjected them to his Domination 30 Years before.

2047.

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Years before Jes. Chr.

2047. Sodom, Gomorrah, Adamah and Seboim, four abominable Towns, are burnt by Fire from Heaven, because of their infamous and detestable Crimes. 903.

Circumcision instituted, for a Token of the Alliance God made with Men in the Person of Abraham.

2048. Isaac is born, his Father Abraham being 100 Years old, and his Mother Sarah 90.

2093. The Kingdom of Argos, in the Peloponesus, begins in Inachus, the first known King of the Grecians, 1080 Years before the First Olympiad.

2207. Thethmosis or Amosis, having expelled the Shepherd Kings, reigns in Egypt.

2154. The Deluge of Ogyges in Attica, 1020 Years before the First Olympiad. Varro places it 300 Years higher.

2185. Jacob, through his Mother Rebecca's Counsel and Assistance, steals his Father Isaac's Benediction, to the Prejudice of his Brother Esau.

Towards this time began some of the Four Dynasties, or Principalities of Egypt.

Thebes.

Thin.

Memphis.

Tanis, the Capital of the lower Egypt.

2229. Joseph imprison'd upon the false Accusation of Potiphar's Wife, is set at Liberty at three Years end, having interpreted the Dreams of Pharaoh, who raises him to the highest Dignities of the State. 721.

2238. Jacob, press'd by the Famine, descends into Egypt with all his Family: The Israelites dwell there 215 Years.

2255. Jacob dies in Egypt, after he had adopted Manasses and Ephraim, Joseph's Sons: He blesses them, preferring the younger to the other.

2309. Joseph dies in Egypt, having administred the Kingdom under several Kings. Here ends the Book of Genesis.

2360. The Kings of Egypt oppress the Israelites, and put them to very laborious and painful Works.

2373. Moses, Son of Amram, is born of his Mother Jocebed. Being 3 Months old he is expos'd on the Nile,

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Nile, where the King's Daughter takes him up, and through a miraculous Providence, puts him out to Nurse to his Mother *Jocebada*. At 40 Years of Age he flies from *Egypt* into *Arabia*.

Moses, tending the Flocks of *Jethro* his Father-in-Law, is commanded by God to return into *Egypt*, and demand of the King the Liberty of the *Israelites*, who groan'd under a severe Bondage.

The King refuses the Liberty of the *Israelites*, demanded by *Moses*. God visits the *Egyptians* with ten Plagues.

2453. At last, upon a *Tuesday*, the 15th Day of *May*, towards Midnight, *Pharaoh* lets the People of God go out of *Egypt*, to the Number of six hundred thousand Men, not including Children. 1491.

Pharaoh pursues the *Israelites* with an Army. *Moses* opens a Passage in the Red Sea, through which the *Israelites* go dry-foot, and where *Pharaoh* is drowned with all his Army.

2394. The Kingdom of *Athens* began.

2439. *Deucalion's* Deluge.

EPOCH A IV.

2453. *Moses*, or the written Law. 1491.

This Epoch a reaches as far as the Taking of Troy, and lasts 305 Years.

THree Months after the Deliverance of the People from *Pharaoh's* Tyranny, God gave his Law to *Moses* on Mount *Sinai*. There was heard from the Top of that Mountain a great Noise of Thunder, the Sky round about it was bright with Lightnings, and the whole Mount seem'd to be a great Fire, out of which arose a Flame like that of a burning Furnace. 'Twas there that God published first, with his own Mouth, the Ten Commandments, which are still a Compendium of all the Holy Laws, and are look'd upon

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Years before Jes. Chr.

upon by all Christians as the most firm and unshaken Foundation of their Piety.

Two Months after the going out of *Ægypt*, the *Manna* is sent from Heaven, which served for Food to the *Israelites* during 40 Years.

The third Month the Law was given : Sacrifices offered, and an Alliance made betwixt God and the People.

2454. The Tabernacle erected.

2454. The Spies sent to View the Land.

2455. Afterwards the Ceremonial Law is given ; and the Tabernacle, the Priesthood, the Holy Utenfils, the Priestly Habits, and all that belongs to the *Levitical Service*, is settled and regulated.

2470. *Dardanns*, first King of *Troy*.

2500. Letrers brought into *Greece* by *Cadmus*.

2493. *Moses* dies 120 Years old. Here ends the *Pentateuch*, which contains 2493 Years, of the History of the World.

Joshua, *Moses*'s Successor, goes dry-foot over the *Jordan*, and enters the Land of *Canaan*. The Walls of *Jericho* fall to the Ground. He stops the Sun that he may have time to compleat the Defeat of the *Gabonites*.

2499. *Joshua* being old, divides the Promised Land among the Children of *Israel*, having defeated 31 Kings, and conquered, in six Years, the greatest part of *Palestine*.

2517. *Joshua* dies 110 Years old, having govern'd the *Israelites* during the space of 24 Years.

2526. The first Bondage of the *Israelites* under the King of *Mesopotamia*, which lasted eight Years, rescu'd by *Othniel*.

2544. The second Servitude under *Eglon*, King of the *Moabites*, lasted 18 Years, and ended by *Ehud*'s Slaughter of *Eglon*, and his Army.

2534. The third Servitude under *Jabin*, King of *Canaan*, redeem'd by *Deborah*'s Defeat of *Sisera* : It lasted 20 Years.

2671. *Gideon* judges *Israel*.

1279.

The

Years of the World.

Years before Jes. Chri.

The *Israelites*, through their Sins, fall under the Power of the *Madianites*. This fourth Servitude lasts seven Years.

2679. Deliver'd by *Gideon*.

2741. The fifth Servitude of the *Israelites* under the *Philistines* and *Ammonites*. 1210.

2710. *Hercules* liv'd.

2720. The Voyage of the *Argonauts* to *Colchis* for the Golden Fleece.

2750. Towards this time, *Paris*, Son to *Priam*, King of *Troy*, commits a Rape on *Helena*. The *Grecians*, to revenge this Affront, besieg'd *Troy*. 1194.

2780. *Jeptha's* Victory over the *Ammonites*.

EPOCH A V.

2767. The Taking of *Troy*. 1183.

This Epocha reaches as far as the finishing of the Temple, and lasts 180 Years.

DIo *Chrysostomus*, and divers others since him, have treated the Story of the *Trojan War* as a Fable. But in regard that the best *Historians* have spoken of it as a real Fact, and that the Ruins of the City so long, if not still to be seen, are Evidences that ought not to be rejected, we must consider it as a real History, altho' *Homer's* Poetical Additions be rejected. *Strabo* makes the Jurisdiction of King *Priamus* to have consisted of nine large Principalities, called in general *Troja*, all which were conquer'd by the *Greeks*, and at last the capital City taken. And so the ten Years might indeed be little enough to Effect it. As for the Hero's named by *Homer*, it must be acknowledged they liv'd at different Times, which has given the better Ground to reject the History, But as we have said, so many Learned Authors have mention'd it, and referr'd to the time of it as an Epocha, that we must give Credit to it. The time of the Destruction

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tion of Troy is thus fixed by Historians. *Diod. Sicul.* l. 1. from the Trojan War to the first Olympiad 328, *ibid* l. 14. from the Trojan War to the end of the Peloponnesian War 779 Years. *Eusebius de Prep. Evang.* l. 10. from the Birth of Moses, to the Destruction of Troy near 400 Years. *Lactantius* in l. 1. *de falsa Religione* tells us, it was 1470. Years from the Destruction of Troy to his Time. These Characters fall in with the 2530th Year of the Julian Period, that is, A. M. 2766. and is the Year assign'd by *Petavius*, *Capellus* and *Strauchius*; But *Scaliger*, *Calvisius* and *Emmius*, place it a Year lower. The time of the Year was the 11th and 12th of June.

These Times are called *Fabulous* or *Heroick*, by reason of those that have been celebrated by the Poets under the Names of Hero's and Demi-gods, in the History of which they have intermix'd abundance of Fables.

Historians place about this Time, *Castor*, *Pollux*, *Achilles*, *Agamemnon*, *Ulysses*, *Hector*, *Sarpedon*, *Jupiter's Son*, *Aeneas*, Son of *Venus*, whom the Romans acknowledge for the Founder of their Empire.

Aeneas flying from Troy, settles in *Italy*, marries the Daughter of *Latinus*, King of the *Aborigines*, and succeeds him. From *Aeneas* a Race of Kings succeeded, out of which sprung *Remus* and *Romulus*, the Founders of *Rome*.

2780. *Abdon*, Judge of the *Israelites*, famous for his 30 Sons. 1169.

2800. *Heli*, High-priest of the *Jews*, is succoured in the Defence of the People of God by *Sampson*, then but 19 Years of Age, who kills 1000 *Philistines* with the Jaw-bone of an Ass.

2808. *Sampson* pulls down the Temple of *Dagon*, and at his Death kills more *Philistines* than he had done during his Life. 1142.

2848. The *Ark* is taken by the *Philistines*; *Ophni* and *Phineas* are killed in the Fight. *Heli* the High-Priest, hearing this News, falls down from his Seat, breaks his Neck and dies.

2851. Sa-

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2851. *Samuel*, the last Judge of the People of God, succeeds *Heli*.

2870. The *Israelites* ask for a King : God gives them *Saul*. then 40 Years old.

2881. *Saul* is rejected by God. *Samuel* goes to *Bethleem* to anoint *David* King.

2890. *Saul* dies miserably, having obliged his Shield-bearer to run him through with his own Sword.

2889. *David*, now 30 Years old, succeeds *Saul*, and is anointed King at *Hebron*. 10.

2890. The *Athenians* spread their Colonies in that part of *Asia minor*, called *Ionia*; which is particularly owing to the Care of *Codrus*, the last King of the *Athenians*.

The *Æolian* Colonies were settled much about that time; and all *Asia minor* was by degrees filled with Greek Cities.

2929. *Solomon* is made King by his Father *David*.

2930. *Solomon* succeeds his Father *David*.

2932. *Solomon*, in the 4th Year of his Reign, lays the Foundation of the Temple of *Jerusalem*. 1018.

2914. *Homer* Born.

EPOCH A VI.

2940. *Solomon*, or the Temple finished. 1010.

This Epoch reaches to the Foundation of Rome, and lasts 250 Years.

King *David* had made the Project of the Temple of *Jerusalem*, but the many Wars wherewith his Reign was embroiled, kept him from putting it in Execution. The profound Peace which his Son *Solomon* enjoyed, inclined this young Prince to bend all his Thoughts upon that Work; and he had the Honour of raising upon Earth, the first Temple that was ever consecrated to the Name and Glory of the True God.

He

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He appointed 3600 Persons to oversee the Work-men; 80000 more to hew and cut Stones in the Mountains; and 70000 others to carry the Materials on their Shoulders: He obtained Leave of *Hiram* King of *Tyre*, to fell Cedar-trees on Mount *Libanus*; and in 7 Years time, he Built a Temple where the Majesty of God was sensibly conspicuous, when upon the Day of its Dedication, a Cloud fill'd all the Temple insomuch that the Priests could not stay in it, to perform the Duties of their Office.

Altho' *Isaac Vossius*, by introducing divers Periods of Years for the *Israelites* Bondages under *Chushau*, the *Moabites*, *Fabin*, the *Midianites*, *Ammonites* and *Philistines*, adds 187 Years to the Period between the *Exodus* from *Egypt*, and the Foundation of the Temple; yet since the Scripture positively declares 1 *Kings* 6. 1. that it was 480 Years. We have no Reason to admit any new Account according to that it falls in *A. M.* 2933.

Solomon is courted by the King of *Tyre*: The Queen of *Sheba* makes him a Visit.

2960. *Solomon* dissolves into an excessive Love of Women, who make him Idolatrous.

2969. *Rehoboam* succeeds his Father *Solomon*. 918.

By the indiscreet Carriage of this Prince to his People, he lost their Affection. And ten Tribes owned *Jeroboam* for the King, which began, the Kingdom of *Israel* separated from that of *Judah*.

3026. *Achab*, 7th King of *Israel*, reigns with his Wife the impious *Jezabel*, Daughter of *Ithabalus*, King of *Tyre* and *Sidon*. 924.

3029. *Jehosaphat* the good King of *Judah*.

3035. Miracles of the Prophet *Elijah*.

He is taken up into Heaven in a fiery Chariot.

3040. Miracles of the Prophet *Elisha*, *Elijah's* Disciple.

3040. *Lycurgus*, the great Law-giver of *Lacedemon*, liv'd.

3062. *Athalia* Queen of *Juda*, after the Death of her Son *Abasias*, cut off all the Royal Family, except *Joas*, who escap'd by being Hid.

3120. *Jonah* the Prophet lived.

F

3125. *Hosea*

3125. *Hosea* the Prophet lived.3135. *Joel* the Prophet lived.3150. *Hesiod* the Greek Poet lived.3155. *Amos* the Prophet lived.3180. *Isaiah* the Prophet lived.3190. *Micah* the Prophet lived.

3174. Olympick Games, instituted by *Iphitus* King of *Elis*, Son of *Praxonidas*, of the Race of the famous *Oxiles*. Here begin the *Olympiads*, where *Varro* places the end of *Fabulous Times*, and the beginning of the *Historical*. These were celebrated every fifth Year, or after four compleat Years. 776.

3057. *Sardanapalus*, King of the *Assyrians*, begins to Reign. 'Tis said of him, That he built two Towns in one Day, viz. *Anchiale* and *Tarsus*, in *Cilicia*. After him that Monarchy was divided into *Assyrians* and *Medes*; *Arbaces* taking advantage of the Effeminacy of *Sardanapalus*, erected to himself a Kingdom; and *Sardanapalus*, press'd by his Enemies, burnt himself in his Palace.

3075. *Carthage* built.

EPOCH A VII.

3198. *Romulus*, or *Rome* founded. 752.

This Epoch a goes as far as the end of the Captivity of *Babylon*, and lasts 218. Years.

Remus and *Romulus* were Sons of the Vestal *Rhea*, Daughter to *Amulius*, who had usurp'd the Kingdom of *Alba* from his Brother *Numitor*. This *Amulius*, not willing to have any Heir, commanded his Daughter's two Sons to be cast into the *Tyber*: But the King's Shepherd having found them on the side of that River, took them up, and Nursed them at Home. Where the Lads growing up, manifested a greatness of Soul much Superior to their Education, and being at last made known to *Numitor*, they restored him to his King-

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Kingdom ; and some time after they built the City of *Rome*, of which *Romulus* was declared the Founder. It was encompassed at first only with a little Ditch, which *Remus* leap'd over out of Contempt ; but his Jest Cost him his Life. Thus began the Capital of the greatest Empire that ever was in the World. But it must be declared there are Learned Men that dispute the Truth of this Story, attributing the Invention of it to the *Greeks*. *Dio. Halicar. Cluver. Lipsius, &c.*

The Year of the Building of *Rome* was not used as an *Aera*, till 5 or 600 Years after it. For which Reason there is some Uncertainty about it. Those two great Men, *Cato* and *Varro*, were the Authors of it, but differ in their Computation one Year. *Cato* places the Foundation of the City in the 24th Year after the beginning of the *Olympick Games*, and *Varro* in the 23d Year. That is, the former *A. M.* 3198. and the latter 3197. The time of the Year was the Spring, the Feast *Palilia*, celebrated *April* 21st, being generally allowed to be held in Commemoration of the Foundation of the City.

3205. *Obed* the Prophet lived.

3220. *Habakkuk* the Prophet.

3230. *Nabum* the Prophet.

3215. *Syracuse* built.

3228. *Salmanassar*, King of *Assyria*, takes *Samaria*, the chief City of the Kingdom of *Israel*, after a Siege of 3 Years, and carries away the Ten Tribes, in perpetual Bondage, to *Ninive*. Thus ended the **KINGDOM OF ISRAEL**, which had lasted 258 Years since its Division from that of *Judah*. 723.

Tobiah, and his History are to be placed about this Time,

3235. *Sennacherib*, King of *Assyria*, enters *Judea* with an Army, and carries Spoil and Desolation wherever he comes. He Besieges *Jerusalem*, but *Hezekiah* by earnest Prayer obtains Favour of God, and an Angel of the Lord kills by the Sword in one Night, 185000 of his Men. From thence he flees to *Ninive*, where he is killed. 715.

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3235. *Numa Pompilius*, King of *Rome*, began to Reign.

3254. *Manasses*, King of *Judea*, is taken Prisoner by the *Affyrians*, and carried in Chains into *Babylon*, where he becomes Penitent, makes a Prayer, extant in the *Apocrypha*; and God restores him to his former Dignity. 696.

Nebuchodonosor, or *Nebuchadnezzar*, the Monarch of *Babylon*.

3350 Enters *Judea* with an Army, and takes *Jeco-niah*, King of *Judah* Captive.

3360. *Zedechias*, King of *Judea*. In the 11th Year of his Reign, *Nebuchodonosor* takes *Jerusalem*. *Zedechias* is taken, endeavouring to make his Escape. They put his Children to Death before him; afterwards they put out his Eyes, load him with Chains, and carry him Prisoner to *Babylon*. His Palace is burnt; the Temple destroyed; the Walls of *Jerusalem* pull'd down, and all the Inhabitants led Captive among the *Babylonians*. 590.

3375. *Nebuchadnezzar's* Pride is punished by God: He loses his Senses, and is reduced to live 7 Years in the Woods among the Beasts.

3385. *Nebuchadnezzar* being converted, and restored to his former Grandeur, dies in the 32d Year of his Reign.

3387. *Jeeoniah*, after 37 Years Imprisonment, was freed and treated honourably by *Evil-merodoch*.

3390. *Balthasar*, in the midst of a Feast, sees a Hand writing some Words on the Wall, which, according to *Daniel's* Interpretation, signifie, That God will give his Kingdom to the *Medians* and *Persians*: Which begins to prove true the next Night.

3350. *Ezechieel* began to Prophecy.

3370. *Pythagoras* flourished.

3391. *Cyrus*, the Founder of the *Persian* Monarchy, began to Reign. 559.

Cræsus, the rich King of *Lydia*.

3400. Conquer'd by *Cyrus*.

3400. *Daniel* the Prophet flourish'd.

EPOCH A VIII.

2420. *Cyrus, or the Jews restor'd.* 530.

This Epocha reaches as far as the Taking of Carthage, and lasts 334 Years.

THE 70 Years of Captivity, to which God, in his Wrath, had condemned the *Jews*, being expired, in order to their Restoration he resolved to make *Cyrus* Master of all the East, and place him on the Throne of the Kings of *Babylon*. This Prince, hearing the Prophets had foretold, That he should rebuild the Temple of *Jerusalem*, gave leave to all the *Jews* that were Captive at *Babylon*, to return to their own Country, under the Conduct of *Zorababel*. He took all the Holy Utenfils of the Temple out of the Treasury of the Kings of *Babylon*, whither they had been transported, and gave them back to the *Jews*, who marched away to the number of 42000 Persons; and were no sooner arrived, but they laid the Foundation of the New Temple.

3419. *Cyrus* having conquer'd and slain *Nabboneus*, or *Cyaxares*, call'd (by *Daniel*) *Darius the Median* King of *Babylon*, becomes Monarch of all *Asia*.

3421. *Cambyfes* succeeds *Cyrus*.

3417. *Tarquin*, last King of the *Romans*. He is firnam'd the *Proud*. He puts to Death *Servius* his Father-in-Law; and his Wife *Tullia* had the Impudence to drive her Chariot over the dead Body of her Father.

3436. *Sextus*, Son to *Tarquin*, ravishes *Lucretia* the Wife of *Collatinus*; in regret thereof she stabs her self, having first adjur'd her Husband and Friends to revenge the Injury: Which they themselves prosecuted under the Conduct of *L. Junius Brutus*; and *Tarquin* with all his Family are expell'd. Also the Royal Government pull'd down, and a new one erected under Consuls,

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whereof *Brutus* was the first. This happen'd 245 Years after the City was built. 509.

3460. *Darius Hystaspes* succeeds his Father *Cambyfes* in *Persia*.

3460. The *Persians* are defeated at the Battle of *Marathon* in *Attica*, by *Miltiades* the *Athenian* General.

3465. *Xerxes*, the great Monarch of *Persia*, began to Reign. 485.

3469. Invades *Greece* with an Army of 5 millions 283000 Men, according to *Herodotus*; *Plutarch* says 5 millions, *Theodoret* 3 millions.

3470. This great Army is fought by 5500 *Grecians*, at the Streights of *Thermopile*, wherein the *Lacedemonians* being surrounded, are cut off. The *Athenians* admonish'd by the Oracle to make use of Wooden Walls, by Advice of *Themistocles* retire on Board their Ships, which gives *Xerxes* opportunity to burn *Athens*. 480.

3470. The *Athenians*, under the Conduct of *Themistocles*, defeat the *Persian* Fleet at *Salamina*. *Xerxes* flies to *Asia*, leaving *Mardonius* with three hundred thousand *Persians* in *Greece*.

3471. The Battle of *Plataea*, wherein the *Persians* are totally defeated by the *Greeks*, under *Pausanias* and *Aristides*, and *Mardonius* slain.

3486. *Artaxerxes Longimanus*, succeeds his Father *Xerxes*. 465.

3430. *Pindar* the Poet born. 529.

3450. *Heracitus* the Philosopher flourished. 500.

3470. *Æschylus* the Tragedian flourished. 480.

3490. *Democritus* the Philosopher flourished. 460.

3490. *Hippocrates* the Physician flourished. 460.

3510. *Euripides* and *Sophocles* the Tragedians; also *Herodotus* the Historian.

3530. *Haggai* and *Zachariah* the Prophets; also *Socrates* the Philosopher.

3532. *Alcibiades*.

3545. *Malachi* the Prophet. 406.

3550. *Aristophanes* the Comedian. 400.

3550. *Ezra* the Prophet.

3565. *Nehemiah*.

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3565. *Nehemiah* the Prophet. 385.
 3550. *Rome* taken and sack'd by the *Gauls*; deliver'd
 by *Camillus* the Dictator. 394.
 3560. *Xenophon* and *Plato* flourish'd.
 3585. *Demosthenes*, *Æschines*, the Orators; *Diogenes*
 the Cynick.
 3588. *Philip* King of *Macedon*, Father to *Alexander*
 the Great, began to Reign. 362.
 3588. *Alexander* the Great born: *Diāna's* Temple
 at *Ephesus* burnt.
 3606. *Philip* King of *Macedon*, routs the Army of
 the *Athenians* at the Battle of *Cheronea*, in which his
 Son *Alexander*, then 18 Years of Age, breaks through
 the *Theban* Troops. *Aristotle* flourishes. 344.
 3615. *Alexander* invades *Asia*, 335.
 3619. Overcomes *Darius Codomannus*, King of *Per-*
sia, and made himself Ruler of all *Asia*; and thereby
 erects the Third Monarchy, 331.
 3627. *Alexander*, after the Conquest of the *Indies*,
 dies at *Babylon*, 33 Years old: His Generals divide his
 Kingdoms among them, 323.
Alexander being dead, his Dominions are seiz'd by
 his chief Captains; these were *Ptolomy*, *Seleucus Ni-*
canor, *Perdiccas*, *Antipater*, *Cassander*, *Lysimachus*, *Me-*
leager, *Eumenes*, *Laomedon*, *Leonatus*, *Pytho*, *Philetas*,
Craterus, *Menander*,
 3638. *Seleucus Nicanor* makes himself King of *Syria*,
Babylon, &c.
 3626. *Ptolomy* took *Egypt* and *Africa*.
Aridæus, *Alexander's* Brother, succeeds in *Macedon*,
 routed by *Perdiccas*.
 3633. *Cassander* obtains the Kingdom of *Macedon*.
 3620. *Crates* the Philosopher, *Euclid* the Mathema-
 tician, flourish'd.
 3634. *Agathocles* King of *Sicily* began to Reign.
 3662. *Seleucus* having overcome *Demetrius* and *Lysi-*
machus, becomes Monarch of *Syria*, *Babylon*, *Asia*, &c.
 3668. *Antiochus Soter*, his Son, succeeds him, 282.
 3666. *Ptolomeus Philadelphus* King of *Egypt*, began
 to Reign. 284.

3690 to 3700. The LXXII Translators of the Bible, call'd the *Septuagint*.

3670. The War between the *Romans* and *Pyrrhus* King of *Epirus*.

3686. The first *Punick* or *Carthaginian* War began, *A. U. Rom. Condit.* 489

3718. *Arsaces* the *Parthian* obtain'd the Kingdom of *Persia*.

3733. The second *Punick* War began, *A. U. C.* 536. *Hannibal* the *Carthaginian* passes the *Alpes* and invades *Italy*.

3734. Defeats *Flaminius* and the *Roman* Army. *Fabius Maximus* the Dictator, opposes *Hannibal*.

3735. *Æmilius Paulus* and *Terentius Varro*, with all the *Roman* Army, defeated by *Hannibal* at *Cannæ*.

3737. *Hannibal's* Army, by Wintering at *Capua*, becomes *Luxurious* and *Effeminate*; which gives the *Romans* advantage.

3740. *Scipio*, call'd afterwards *Africanus*, chosen *Proconsul* of *Spain* at 24 Years of Age.

3746. *Scipio* passes over into *Africa*, and by his *Victories* there obliges the *Carthaginians* to re-call *Hannibal*.

3737. *Syracusa* taken by *Marcellus* Consul, notwithstanding the vigorous Resistance owing to the ingenious *Machines* of *Archimedes*, the Year of *Rome*, 590.

E P O C H A IX.

3750. *Scipio*, or the *Carthaginians* conquered. 200.

This Epocha descends to the Birth of our Saviour, and lasts 200 Years.

TH E long Wars maintained by the *Carthaginians* against the *Romans*, have made the Name of *Carthage* famous for ever. The first lasted 24 Years. It was begun upon the Account of the *Mammertins*, who being attack'd by King *Hieroi* and the *Carthaginians*, were

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were assisted with great Supplies by the Romans The 2d Punick War lasted 17 Years. It was fatal to Rome by the Losses she received from *Hannibal* in *Italy*; but it had a glorious Issue in *Africa*, where *Scipio* was prosperous, and gain'd a great Advantage. He twice defeated the Enemy commanded by *Asdrubal*, and *Siphax* King of *Numidia*: The next Year after he routed *Hannibal*, killed 20000 of his Men, and took as many Prisoners, with 11 Elephants. After which *Carthage*, besieged both by Sea and Land, submitted upon Conditions very advantageous for *Rome*, where *Scipio* entered, leading *Siphax* in Triumph; and merited the Surname of *Africanus*, in the Year of *Rome* 553.

3762. *Hannibal* flies to *Prusias* King of *Bithynia*, where he Poisons himself for fear of falling into the Hands of the Romans.

3763. *Scipio* the younger born.

3768. *Scipio Africanus* the elder died.

3775. *Antiochus Epiphanes* King of *Syria*, began to Reign.

Rages against the Jews.

3782. He plunders the Temple of *Jerusalem*, and puts the *Macchabees* to Death. 173.

3775. *Hircanus* the Jewish Captain

3784. *Judas Macchabæus*, the Jewish Captain. 165.

3779. *Perseus* King of *Macedon*, wars with the Romans.

3782. *Paulus Æmilius* overcomes *Perseus*, and thereby the Kingdom of *Macedon* (which had lasted 645 Years, from *Caranus* to *Perseus*, and had for the space of near 200 Years given Masters to *Greece* and all the *East*) becomes now a *Roman* Province. 168.

3801. The third Punick War begins.

3805. The end of the third Punick War. *Carthage* taken, plunder'd and burnt down, under the Conduct of the young *Scipio Æmilius*, who wept over the City; afterwards returned in Triumph to *Rome*, with the glorious Surname of young *Africanus*, in the Year of *Rome*, 608. 145.

3795. *Terence* the Comick Poet lived.
3816. *Scipio Æmilius* arrives in *Spain*.
3817. *Numantia*, the second Terror of the Romans, taken and destroyed. 132.
3827. *Mithridates* King of *Pontus*, who had great Wars with the Romans.
4846. *Aristobulus* King of *Judea*. 102.
3866. The Civil War between *Marius* and *Sylla* began, A. U. C. 666. 82.
3867. *Sylla* returning from the *Mithridatick* War, commits great Cruelties in *Italy*.
- 3869-----Is made perpetual Dictator; which Office he voluntarily resign'd at 3 Years end.
3873. *Alexandra Salome* governs the *Jews*. 78.
3882. *Aristobulus* her Son succeeds. 66.
3887. *Jerusalem* taken by *Pompey*. 61.
3887. *Marcus Tullius Cicero* Consul of *Rome*. 61.
3887. *Cateline's* Conspiracy detected, 61.
3890. The Confederation or Triumvirate of *Pompey*, *Cæsar* and *Crassus*, whence the Loss of *Rome's* Liberty is dated. 58.
3895. *Cæsar* conquers the *Gauls*. 53.
3896. *Cæsar* invades *Britain*, 52.
3897. *Crassus* rifles the Temple of *Jerusalem*; slain in *Parthia*. 51.
3901. *Cæsar* displeas'd with the Actions of *Pompey*, and being deny'd the Consulate, enters *Italy* with his Army, which obliges *Pompey* to fly. 47.
3902. The Battle between *Cæsar* and *Pompey* at *Pharsalia*, wherein *Pompey* is slain. 46.
3903. *Cæsar* made Dictator. Corrects the Kalendar.
- 3907.---Is kill'd in the Senate-house by *Brutus* and *Cassius*, A. U. C. 710. 41.
3908. *Brutus* and *Cassius* being defeated at the Fields of *Philippi*, kill themselves.
3908. The Triumvirate of *Mark-Anthony*, *Lepidus* and *Augustus*.
3910. *Herod* chosen King of *Judea* by the Senate of *Rome*.
3919. *Anthony* and *Augustus*, having ruin'd *Lepidus's* Par-

Party, quarrel with one another. *Anthony* loses the Battle of *Actium*, where the Mastery of the Universe lay at Stake. *Alexandria* opens the Gates to the young *Cesar*. *Cleopatra* kills her self after *Anthony*; and *Egypt* becomes a Roman Province. 29.

3924. *Rome* being now risen to the highest pitch of Greatness, casts her self into *Octavius Caesar's* Arms; who, under the Name of *Augustus*, and the Title of *Emperor*, remains sole Master of the World. Every Thing yields to his Fortune; he is victorious both by Sea and Land; he shuts the Temple of *Janus*; all the Universe lives in Peace under his Power; and at last, **JESUS CHRIST** is born upod Earth, to reconcile Mankind to God his Eternal Father.

Virgil, Horace and Ovid; Lucretius, Catullus, Tibullus and Propertius, flourished.

3913. *Jerusalem* taken by *Herod*. 37.

EPOCH A X.

3950. The Birth of **JESUS CHRIST.** o.

This Epocha reaches as far as the Peace given to the Church by Constantine, and lasts 312. Years.

WE have already spoken of the time of our Saviour's Birth in a Chapter on purpose, and therefore might refer our Reader to that. But having not there given our Reason for believing *Herod* to be dead above three Years before the beginning of the *Vulgar Era*, we must detain our Reader here a little to satisfy him in that Point.

Herod was chosen King of *Judea* by the Roman Senate (says *Josephus* in his *Antiq. Lib. XIV. C. 26.*) in the 184 Olympiad, now the 184th Olympiad ended in *July A. M. 3919.* and for a further Character of that very Year, he names the Consuls *Cn. Domit. Calvinus* and *C. Asinius Pollio*, who by the *Roman Fasti* appear

pear to have born that Office, *A. U. C.* 712. And the same *Josephus* declares *Lib. XVII. C. 10.* that at his Death *Herod* had Reigned 34 Years after the Death of *Antigonos*, and 37 Years after he was elected by the *Romans*. Three Years having been spent after his Election in reducing that Competitor. This 37 Years being added, bring us to *Anno. M.* 3947. But *Herod* beginning his Reign at *Midsummer*, and our Saviour being Born at *Christmas*, his 37th Year was not complete till the middle of that Year, and so the Birth of Christ must have been in the preceeding Year, because he was born in the Winter, *viz. December 25th*, as is commonly believed. There are other Characters, such as the Time of the depriving *Archelaus* of his Government, and the Death of *Philip* the Tetarch, which correspond, and confirm this account. And upon the whole such Conviction has it carried, that the generality of the Learned World concur in it, namely, that the true Birth of Christ preceeded the *Vulgar Æra*, four Years. *Scilicet Anno Mundi.* 3946.

JESUS CHRIST is circumcised Eight Days after his Birth, on the Kalends of *January*; that is, the First of that Month.

JESUS CHRIST is worshipp'd by the wise Men, offer'd at the Temple; and afterwards carried into *Egypt*.

Herod puts the innocent Children to Death. He dies a miserable Death a little while after; the Kingdom divided by *Augustus* between *Archilaus*, *Herod Antipas* and *Philip*, our Saviour being two Years old.

Joseph returns from *Egypt*, and dwells at *Nazareth* in *Galilee*.

JESUS CHRIST is 4 Years old.

Here the Vulgar Æra begins.

JESUS CHRIST being 12 Years old, is found in the Temple sitting among the Doctors, hearing them and asking them Questions. 8.

Augustus dies at *Nola*. *Tiberius* reigns in his Stead. 15.

Pontius Pilate Tetrarch of *Judea*. 26.

Years of Jes. Christ.

JESUS CHRIST is baptized by St. <i>John</i> .	29.
JESUS CHRIST suffers Death to reconcile Men to God his Father.	33.
<i>S. Stephen</i> stoned,	34.
Conversion of <i>St. Paul</i> .	34.
The Believers first call'd Christians in <i>Antioch</i> .	43.
First Council held by the Apostles at <i>Jerusalem</i> , touching a Difficulty started about Circumcision, which is declared unnecessary.	49.
<i>Joseph</i> of <i>Arimathea</i> is said to have preached the Gospel in <i>Britain</i> .	35.
<i>Caius Caligula</i> succeeds in the <i>Roman Empire</i> ,	38.
<i>Claudius Drusus</i> Emperor.	42.
..... Comes into <i>Britain</i> .	46.
<i>Nero</i> began to Reign.	55.
<i>Boadicea</i> the British Heroine being abus'd by the Romans, raises an Army and kills 70000.	62.
<i>Nero</i> having a foolish Fancy to see a Mock-burning of <i>Troy</i> , sets <i>Rome</i> on Fire, and lays the Fault upon the Christians. This was the Occasion of the first Persecution, which was a dreadful one.	65.
<i>St. Peter</i> and <i>St. Paul</i> suffer Martyrdom at <i>Rome</i> on the same Day, being the 29th of <i>June</i> . <i>St. Peter</i> crucified and <i>St. Paul</i> beheaded,	66.
<i>Galba</i> Emperor 7 Months,	69.
<i>Salv. Otho</i> ,	69.
<i>A. Vitellius</i> Emperor,	70.
<i>Vespasian</i> does a great deal of Mischief in <i>Judea</i> ; and being obliged to leave it, he sends thither his Son <i>Titus</i> ,	70.
<i>Fl. Vespasian</i> Emperor.	70.
<i>Jerusalem</i> taken by <i>Titus</i> , the City destroyed and the Jews totally dispersed,	71.
<i>Titus Vespasian</i> Emperor.	79.
<i>Fl. Domitian</i> .	82.
..... He raised the second Persecution against the Christians.	95.
<i>St. John</i> the Apostle is banished, and confin'd to the Isle of <i>Pathmos</i> , where he writes his <i>Revelations</i> ,	95.
<i>Cocceius Nerva</i> Emperor	96.
<i>Ulpus Trajan</i> ,	98.
The	

The third Persecution,	100.
The Temple Pantheon in Rome, and 8 Towns in Galatia, beaten down with Thunder,	110.
Adrian, or Hadrian Emperor,	117.
-----He came into Britain to repel a Rebellion there. Builds a Wall cross from the River Eden in Carlisle, to the River Tyne near Newcastle, against the Northern Picts.	123.
A severe Persecution,	124.
S. Justin a Philosopher, embraces the Christian Faith, for which he writes an Apology, and afterwards suffers Martyrdom,	126.
Jerusalem restored by Adrian the Emperor, who calls it Ælia. The next Year the Jews rebel in Palestine, and are defeated; Adrian causes Figures of Swine to be engraven on the Gates of Ælia, builds a Temple to Jupiter on Mount Calvary, and another to Venus at Bethlehem,	134.
Antoninus Pius Emperor,	138.
S. Irenæus, Bishop of Lyons, Disciple of S. Policarp, flourished.	156.
Lucius of Britain, the first Christian King in the World,	157.
Marcus Aurelius Antoninus the Philosopher, Emperor,	161.
The fourth Persecution,	162.
Commodus Emperor,	180.
The Emperor Commodus, the most cruel Man that ever lived; being stung by a Gnat in the Bath, causes the Bath-keeper to be burnt,	180.
The Goths began to Invade the Southern Nations,	184.
Helvius Pertinax,	193.
Didius Julianus Emperor,	193.
Sep. Severus Emperor,	193.
The fifth Persecution,	197.
A. Bassianus Caracalla Emperor,	211.
Op. Macrinus, and Diadumenus Emper.	217.
Heliogabalus,	218.
A. Alex. Severus,	222.
Maximinus Thrax. the sixth Persecution,	235.
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<i>Pub. Maximus</i> Emperor,	238.
<i>A Gordianus</i> ,	238.
<i>Pbilip the Arabian</i> Emperor,	244.
<i>Traj. Decius</i> ,	249.
The Affairs of the <i>Roman</i> Empire are now very much embroiled,	
The seventh Persecution,	252.
<i>Gallus</i> Emperor,	251.
Thirty Tyrants divide the Empire,	253.
<i>Valerianus</i> ,	253.
The eighth Persecution,	257.
<i>Gallienus</i> ,	259.
<i>A. Fl. Claudius</i> ,	268.
<i>V. Aurelianus</i> ,	270.
<i>Zenobia</i> , after the Death of her Husband <i>Odenatus</i> King of <i>Palmira</i> , a City founded by <i>Solomon</i> , marches at the Head of her Armies, and secures her Husband's Conquests to her Children.	
<i>Aurelian</i> the Emperor obtains a Victory over <i>Zenobia</i> , and leads her in Triumph the next Year to <i>Rome</i> . This Princess was very Learned, and understood many Languages,	
The ninth Persecution,	272.
<i>Tacitus</i> Emperor,	274.
<i>A. Probus</i> Emperor,	275.
	276.
The <i>Franks</i> over-run <i>Greece</i> ; make themselves Masters of <i>Syracusa</i> , and having spoil'd the Coasts of <i>Spain</i> , they return home. These <i>Franks</i> were a German Confederate People, inhabiting the Banks of the <i>Rhine</i> ,	
	281.
<i>A. Carus</i> Emperor,	282.
<i>Dioclesian</i> ,	284.
<i>Constantine</i> the Great born in <i>Britain</i> ,	292.
The tenth Persecution under <i>Dioclesian</i> , whose cruel Edict was proclaim'd at <i>Nicomedia</i> : The Faith and Chastity of Christian Virgins are violated; the Holy Books are burnt; above two Millions of Souls suffer Martyrdom, and among them the Empress <i>Serena</i> , <i>Dioclesian's</i> Wife. Ecclesiastical History relates, That the Executioners were sooner weary of putting them to Death, than the Saints to suffer it,	
	303.
	Every

Years of Jes. Chr.

Every Emperor creates a *Cæsar*, who was the Second in Dignity, and the First Degree to come to the Empire.

Constantius Emperor, 304.

Constantine the Great, Emperor, 306.

The Image of *Constantine*, who now succeeded his Father *Constantius Chlorus*, being carried to *Rome*, according to Custom, is rejected by *Maxentius's* Orders, 306.

Maximinus carries on the Persecution : But all on the sudden the Face of Church-Affairs is altered: *Constantine* the Great, a wise and victorious Prince, publicly embraces Christianity, 310.

Constantine overcomes *Maxentius*, and *Maximianus* his Rivals, 312.

EPOCH A XI.

Constantine, or the Peace of the Church. 312.

This Epoch reaches as far as the Emperor Charlemaign, and lasts 488 Years.

Constantine, who was at *Britain* at his Father's Death, halting to *Rome* against *Maxentius* the Usurper, as he passed over the *Alps*, near the Town of *Autun*, there appeared to him a shining Cross in the Air with these Words, ΕΝ ΤΟΥΤΩ ΝΙΚΑ, i. e. *in hoc Signo Vincas*, which not at first understanding, he was after admonished in a Vision to use the Cross as a Military Sign ; which he did, and at his Arrival at *Rome*, defeated *Maxentius* and his mighty Army. Whereupon *Constantine* openly renounced Paganism, and embraced the Christian Religion ; and in the 312th Year of our Lord, he issued out a Proclamation, permitting Christians the open Profession of their Faith, and to assemble and build Temples. The Church, whose Brightness and Purity till then had only shined in the midst of the Blood and Ashes of her Children, assumes

Years of Jes. Chr.

assumes a new Face, and from the wild Deserts where she wandered before, now comes to live in Towns, and finds an Entertainment even in Imperial Palaces. The Cross was set up as the Defence of the Roman People, and all the Empire, And the Bishops had, by this first Christian Emperor's Bounty, both Humours and Riches heaped upon them.

Constantine calls at *Nice* in *Bithynia*, the first Oecumenical or General Council, wherein 318 Bishops condemned the Heresy of *Arius*, who denied the Godhead of JESUS CHRIST. There also the Kalendar was reformed; a Day for the Celebration of *Easter* determined; and the *Nicene Creed* composed, 325.

Constantine rebuilds *Byzantium*, which he named *Constantinople*, and makes it the second Seat of the Empire, having enrich'd it with the Spoils of all *Europe*, he had now conquered. This is the most flourishing Condition of the *Roman Empire*, since the Destruction of *Jerusalem*, 330.

Constantine, *Constantius* and *Constans*, all three Sons to the Great *Constantine*, divide among them the Empire of their Father, who dies at *Nicomedia*, 337.

Gaul and *Spain* falls to *Constantine*; *Thracia*, *Egypt* and *Asia*, to *Constantius*; *Italy*, *Illyricum* and *Africa*, to *Constans*. 'Tis said, That from this first Division, the Imperial Eagle has been spread with a double Head, with Relation to the two most considerable Seats, *Rome* and *Constantinople*: For *Constantine*, who was the eldest, dy'd at 3 Years end,

Julian the Apostate Emperor, 361.

Dies enraged, having received a fatal Blow by a Lance, in a Fight wherein he rashly engaged in *Persia*, 363.

Jovian Emperor, 363.

Valentinian and *Valens* Emperors, 364.

Gratian and *Valentinian* Emperors, 378

Theodosius Emperor, 383,

The second General Council at *Constantinople*, 381.

Theodosius dies at *Milan*. The Empire is again divided between his 2 Sons: The East falls to *Arcadius*, and the West to *Honorius*, 395.

G

The

The Roman Empire begins to decay. The Goths spoil Italy,

Alaric, King of the Goths besieges, takes and plunders Rome. The Emperor *Honorius* shamefully flies to *Ravenna*, 410.

Atolf, first King of the *Visigoths* in Spain, which ceases to be under the Domination of the Romans, 409.

The *Vandals* Invade the Empire, 406.

-----Erect a Kingdom in *Africa*, 412.

Theodosius II. Emperor of the East, 408.

The *Franks* enter *Gaul*, and raise to the Royal Dignity *Pharamond*, Son to *Marcomir*, one of their Dukes.

The Foundation of the Monarchy of *France*.

Pharamond, first King of *France*, 420.

Venice built by those that fled the Goths Cruelty, 421.

Fergus, King of *Scotland*, who shakes off the Roman Yoke, 424.

Valentinian III. Emperor of the West, 423.

The third General Council at *Ephesus*, 431.

Marcian Emperor, 450.

Attila, King of the *Huns*, called the Scourge of God, spoils Italy. *Valentinian* the Emperor kills with his own Hand *Ætius* a Patrician, the support of Rome, and the Terror of *Attila*. From that time the Western Empire falls so to decay, that it never recover'd its Grandeur, 451.

The fourth General Council at *Calcedon*, 451.

The *Brittains* being deserted by the Romans, and not able to Resist the *Picts* and *Scots*, call in the *Saxons* to their Assistance, *Vortigern* being King, about 451.

Hengist the *Saxon*, erects the Kingdom of *Kent*, the first of the Heptarchy in *Britain*, 455.

Leo, Emperor of the East, 457.

Zeno, Emperor of the East, 474.

Anastacius, Emperor of the East, 491.

Augustus, called also *Agustulus*, the last Emperor at Rome. He is dispossess'd by *Odoacer*, King of the *Heruli*, a People that came from the *Euxin* Sea. Thus ends the Empire of the West, and Italy falls under the Power of *Odoacer*, who takes the Name of King of Italy, 476.

Theodoric.

<i>Theodoric</i> , King of the <i>Ostrogoths</i> , drives <i>Odoacer</i> from <i>Rome</i> , routs him, kills him with his own Sword, and founds the Kingdom of <i>Italy</i> ,	493.
<i>Clovis</i> , the first Christian King of <i>France</i> ,	481.
-----He kills <i>Alaric</i> , King of the <i>Visigoths</i> , with his own Hand in the Battle of <i>Poitou</i> . He translates his Royal Seat from <i>Tours</i> to <i>Paris</i> ,	507.
The South-Saxon Kingdom in <i>Britain</i> erected by <i>Ella</i> ,	492.
The West-Saxon Kingdom in <i>Britain</i> , founded by <i>Cerdick</i> ,	522.
The East-Saxon Kingdom commenc'd by <i>Erchinwin</i> ,	527.
<i>Arthur</i> , King in <i>Britain</i> , flourish'd from 516, to	542.
The Kingdom of <i>Northumberland</i> , began by <i>Ella</i> and <i>Ida</i> ,	547.
The Kingdom of the East-Angles, erected by <i>Offa</i> ,	575.
The Kingdom of <i>Mercia</i> began; <i>Crida</i> being the first King,	582.
<i>Justin</i> Emperor,	518.
<i>Justinianus</i> Emperor, began to Reign,	527.
The Office of Consuls of <i>Rome</i> , which had continued thus long, ended with <i>Basilius</i> ,	541.
<i>Totilas</i> the <i>Ostrogoth</i> takes <i>Rome</i> ,	547.
The City recover'd by <i>Belisarius</i> ; but re-taken by <i>Totilas</i> , 550. He was kill'd by <i>Nurses</i> ,	552.
<i>Alboinus</i> founds the Kingdom of <i>Lombardy</i> , and takes <i>Milan</i> and <i>Pavia</i> ,	568.
The <i>Latin</i> Tongue ceases to be vulgarly spoken in <i>Italy</i> ,	587.
About the Year 550. the Seat of the Empire was totally remov'd to <i>Constantinople</i> ,	
<i>Justinus</i> Junior, Emperor at <i>Constantinople</i> ,	565.
<i>Tiberius</i> II. Emperor,	578.
<i>Mauritius</i> ,	582.
<i>Phocas</i> ,	601.
<i>Heraclius</i> ,	610.
<i>Cosroes</i> , King of <i>Persia</i> , beats the Emperor <i>Heraclius</i> ; afterwards <i>Heraclius</i> conquers five times, and re-takes the true Cross,	620.

Years of Jes. Chr.

At this time was Christianity established in Britain; *Austin* the Monk being sent by *Gregory* the Great in 596, is entertain'd by *Ethelbert* King of *Kent*, and made Archbishop of *Canterbury*.

Mahomet broaches his false Doctrin about 610.

-----Being in danger at *Mecca*, he flies to *Medina*; whence begins the *Æra* of the *Turks*, call'd *Hegira*, which in the *Arabian* Language signifies *Flight*, 622.

.. In 19 Years time that Impostor gain'd all *Arabia*, and laid the Foundation of the Empire of the *Caliphs*, call'd afterwards *Turks*.

Damascus and *Jerusalem* taken by the *Sarazens*, 636.

Constantine Emperor four Months, *Heracleonas* six Months, 641.

Constans, Son of *Constantine*, 641.

The *Saracens* infest the Empire; *Constans*, Emperor of *Constantinople*, is overcome by them in a Sea-fight, 654.

Constantinus Pagonatus Emperor, 669.

Justinian II. 685.

-----Expell'd, and his Nose cut off by *Leontinus*, who succeeds him, 694.

-----He again recovers the Empire, 704.

The House of *Clovis* now fallen into a deplorable Weakness by frequent Minorities, produces none but lazy, ill educated Princes, who leave all the Authority to the Mayors of the Palace, 693.

Philippicus Bardanes Emperor, 711.

Anastasius II. Emperor, 713.

Theodosius III. Emperor, 714.

The *Moors* being Masters of *Spain*, endeavour to spread beyond the *Pyrenees*; but *Charles Martel* Mayor of the Palace repulses them. He defeats them in the famous Battle at *Tours*, where *Abderame* their General is slain, with a prodigious number of those Infidels, 716.

All the *Gauls* submitted to the *French* under *Charles Martel*, 716.

Leo Isaurus Emperor, 717.

Great Dispute about Image-Worship,

Constantius Copronymus Emperor, 741.

Pepin,

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Pepin, Son to *Charles Martel*, raises himself to the Royal Dignity, to which *Childeric's* sloth had opened him a Way. Pope *Zacharias* declares the *French* free from the Oath of Allegiance they had Sworn to *Childeric*,

752.

Charles the Great, succeeds his Father *Pepin*,

767.

Leo made Colleague with his Father in the Empire,

769.

----- *Marries Irene* ; makes his Son Colleague,

777.

Constantine with his Mother *Irene*,

780.

Constantius and *Irene* expel one another alternately ; at length *Irene* reigns alone,

790.

Alphonfus the Chast reigns in *Spain*, and frees it from the ignominious Tribune of an hundred Virgins, which his Uncle *Mauregat* had granted the *Moors*,

793.

The *Romans*, despising the Government of *Irene*, then sole Empress ; and the *Lombards* being grown too powerful, apply themselves to *Charlemaign* ; who, having conquer'd *Desiderius*, the last King of *Lombardy*, protected the Popes, won over to Christianity unbelieving Nations, restored Sciences and Ecclesiastical Discipline, assembled Councils, and made his Piety and Justice shine throughout all the World, is declared Emperor of the West,

800.

E P O C H A XII.

Charlemaign, or the Establishment of the New Empire. 800,

This Epocha goes to the taking of Constantinople by the Turks, and thereby the Downfal of the Eastern Empire ; and lasts 653 Years.

Charles the Great, call'd in *French* *Charlemaign*, was one of the greatest Princes that has lived since the Days of *Constantine* ; He was Courageous, Vir-
tuous and Wise, a great favourer of Learned Men, and an industrious Propogator of Christianity, having

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dispensed the Light of the Gospel in *Saxony*, and the other Northern Parts of *Germany* which he conquer'd. The *Boii*, or *Bavarians* were likewise subjected by him, and the *Saracens*, *Huns*, *Danes* and *Normans* felt the Power of his Sword. Being in peaceable Possession of the Kingdoms of *France* and *Germany*, he was invited by the Pope into *Italy*, to redress the Injury *Desiderius* King of *Lombardy* had offered. Him *Charles* conquer'd, and added that Kingdom to his Empire, and finally, by the Pope's Procurement, at *Rome* the People saluted him Emperor, to which Dignity *Leo III.* crowned him on *Christmas-Day*, *A. D.* 800.

Nicephorus obtains the Empire of the East from *Irene*, 802.

Michael Curopolitanus Emperor of the East, 811.

Leo V. Emperor of the East, 813.

The *Heptarchy* in *Britain* was united in *Egbert*, who was Crowned sole Monarch, 819.

— He gave the Name of *England* to his Kingdom.

— The *Danes* begin to Infest the Land.

Ludovicus Pius, Emperor of the West, 814.

— His Children conspire against, and Imprison him for some time, 830.

Michael Balbus Emperor of the East, 821.

Theophilus his Son succeeds him, 829.

Michael Porphyrogenitus his Son, 842.

Ethelwolf, Son of *Egbert*, King of *England*, 837.

The Dominions of *Ludovicus Pius*, divided amongst his Sons. *Lotharius* has the Title of Emperor, and Dominion over *Italy*, &c. *Ludovicus* part of *Germany* and *France*, &c. and *Charles*, surnam'd the *Bald*, the rest, 841.

Michael the Eastern Emperor, expells his Mother who had Rul'd with him, 854.

Bardas her Brother Rules with his Nephew, 855.

Lewis II. Emperor of the West, 856.

Ethelwald, King of *England*, 857.

Ethelbert succeeds him, 860.

Ethelred, King of *England*, 866.

Basilus Macedon Emperor, 867.

The

The *Danes* Rage in *England*.

Alfred, King of *England*, 872.

----- He is much molested by the *Danes*.

----- An eminently Virtuous Prince. He founds the University of *Oxford*

Charles the *Bald*, Emperor of the *West*, 876.

Lewis III. call'd the *Stammerer*, 878.

Carolus Crassus Emperor, 880.

The *Normans*, a Northern People, invade and lay waste the Western part of *France*, while the *Saracens* spoil *Italy*.

Carlomanus, who had agreed to give the *Normans* 12000 Marks of Silver to make them leave his Dominions; is no sooner Dead, but they come again into his Kingdom, out of a subtle pretence, that the Treaty ended with his Life. *Hugh* the Abbot Fights them, and makes such a Slaughter of them, that they left *France* in quiet for some time, 884.

However, *Lewis* the *Simple*, soon after permits them to settle in that part now call'd *Normandy*,

Leo VI. succeeds his Father *Basilius*, in the Empire of the East, 886.

Arnolphus chosen Emperor of the *West*, 888.

Eudo charges the *Normans*, kills 19000 of them, and drives them before him every where, 889.

Lewis IV. the Son of *Arnolphus*, a Child, Emperor, 900.

----- Oppos'd by another *Lewis* set up by the Pope.

Edward the Elder, Son of *Alfred* King of *England*, 901.

The *Hungarians* waste *Germany*, *Italy*, &c. in the time of *Lewis* IV. in whom ended the Line of *Charlemain* in *Germany*; for the Empire was given to *Otho* Duke of *Saxony*, and afterwards

Conrad, Duke of *Franconia*, chosen Emperor, 912.

Alexander, Son of *Leo*, Emperor of the East, 911.

Constantine Prophyrogenitus Emperor of the East, 912.

Romanus his Collegue, 919.

----- Raises his Sons to the Empire, they expel him, 944.

And Quarrelling between themselves, are depos'd by *Constantine*, who Reigns alone, till Poyson'd by

Romanus II. who makes himself Emperor of the East.	960
<i>Henry</i> surnam'd the Fowler, Emperor of the West,	920
<i>Ethelstane</i> King of England,	924
<i>Otho</i> the Great, Emperor of the West,	938
<i>Edmond</i> , Son of <i>Ethelston</i> , King of England,	940
<i>Edred</i> Brother to <i>Edmund</i> , succeeded in the Non-age of his Nephews,	946
<i>Edwin</i> the eldest Son of <i>Edmond</i> , a wicked Prince,	955
<i>Edgar</i> his Brother, a very good Prince,	959
<i>Otho</i> the Great, subdued and converted to Christianity. The <i>Danes</i> , conquer'd in <i>Italy</i> , <i>Hungary</i> , <i>Bohemia</i> , &c.	
<i>John Zimisca</i> Emperor of the East,	969
-----He obtain'd Victories over the <i>Sarazens</i> , and honours the Image of the <i>Virgin Mary</i> ; and first coin'd Gold with this Inscription, <i>Jesus Christus Rex Regum</i> .	
<i>Otho II.</i> Son to <i>Otho</i> the Great, Emperor of West,	973
<i>Basil</i> and <i>Constantine</i> Brothers, Emperors of East,	975
<i>Edward</i> surnamed the Martyr, King of England,	975
-----Kill'd by his Step-Mother <i>Elfreda</i> , and succeeded by <i>Ethelred</i> with <i>Elfreda</i> ,	978
The <i>Danes</i> invade the Land, and committing great ravage, are all Massacred in one Day,	1002
<i>Henry</i> call'd the Saint, Duke of <i>Saxony</i> , chosen Emperor,	1002
The <i>Sarazens</i> by the Instigation of the <i>Jews</i> , pull down the Church of <i>Jerusalem</i> , and the Holy Sepulchre, which revives the Devotion of the Christians of the West, and their hatred against the <i>Jews</i> , whom they Banish and Destroy,	1009
<i>Edmund</i> , surnam'd <i>Ironside</i> , King of England,	1016.
At the same time <i>Canute</i> the Dane, was made King by part of the Nation.	
<i>Guido Aretinus</i> a Monk invents musical Notes,	1022
<i>Conrade II.</i> Duke of <i>Franconia</i> , Emperor,	1024
<i>Romanus III.</i> Emperor of the East,	1028
<i>Michael Paphlago</i> , Emperor of the East,	1034
<i>Herald</i> the Dane, King of England,	1036
<i>Hardicanute</i> succeeds him.	1040

.....A wicked Prince, the last of the *Danes*; is succeeded by

<i>Edward</i> the Confessor, Son of <i>Ethelred</i> ,	1042
<i>Theodora</i> Empress of the East,	1054
<i>Henry III.</i> Emperor of the West,	1039
<i>Henry IV.</i> Emperor of the West,	1056
<i>Michael Stratonicus</i> Emperor of the East,	1056
<i>Isaacius Comnenus</i> ,	1057
<i>Constantinus Ducas</i> ,	1061

Harald Son of *Godwin* Earl of *Kent*, Usurps the Crown of *England*,

William Duke of *Normandy*, invades *England*, Conquers *Harald*, and is made King,

Michael Ducas Parapinaus, Emperor of the East, 1067

Romanus Diogenes marries *Michael's* Mother. 1068

and Reigns with him, till taken by the *Turks*, and

afterwards kill'd by *Michael*, 1071,

Nicephorus Betoniates (*Michael* being depos'd) succeeds him, 1078

Alexius Comnenus puts *Nicephorus* into a Monastery, and succeeds him, 1080

The *Turks* separate themselves from the *Sarazens* and chuse for their Prince, under the Title of Sultan, *Tangrolipix*, 1048

---He Conquers *Persia*, 1059

---Takes *Ferusalem*, 1068

Axan succeeds him. 1070

---He took Prisoner *Romanus Diogenes* Emperor, and conquers much.

Melec the 3d Sultan, 1086

At this time the *Turks* were Masters of *Syria*, the lesser *Asia* and all *Palestine*, where they very much oppressing the Christians, *Simeon* Patriarch of *Ferusalem* writes to the Pope for Releif, who calls a Council at *Placentia*, and obtains a general *CROISADE* or War from all the Nations of Christendom for recovery of the Holy-Land, to be Decreed, 1095

Great Preparations are immediately made for the Holy War, and divers Princes and Noblemen, among whom *Godfrey* of *Bulloigne*, (Duke of *Lorraine*, or rather of *Brabant*,) set forward with a great Army, 1096

Soli-

- Soliman Sultan of the Turks,* 1097
Jerusalem is regain'd from the *Turks*, and *Godfrey of*
Buloign made King of it, 1099
William Rufus King of *England*, 1087
Henry I. his Brother, succeeds him, 1100
Baldwin (Brother to *Godfrey*) King of *Jerusalem*, 1101
Henry V. Emperor of *Germany*, 1106
Calo. Joannes Comnenus Emperor of *Greece*, 1118
Baldwin II. King of *Jerusalem*, 1119
Lotharius Saxo, Emperor of *Germany*, 1125
 ---He restored the *Civil Law*, the *Code* and *Pandects*
 being found in *Italy* in his time.
Conradus III. Duke of *Schwaben* succeeds him, 1138
Emanuel Comnenus. Emperor at *Constantinople*, 1142
 ---He is said to have caused *Lime* to be mixt with
 the *Meal* that was sold at *Constantinople* to the *Army*
 of the Emperor *Conrade*, in his Journey to the *Holy*
Land.
Stephen Earl of *Blois*, King of *England*, 1135
Fulco, *Baldwin's* Son-in-Law, King of *Jerusa-*
lem. 1135
Baldwin III. his Brother succeeds, 1143
Noradine, Sultan of the *Turks*, 1143
Frederick Barbarossa, Empire of *Germany*, 1152
Henry II. King of *England*, 1154
 ----He conquer'd *Ireland*, 1172
Almaric King of *Jerusalem*, 1163
Saladine Sultan of the *Turks*, 1170
Alexius Comnenus II. Emperor of *Greece*, 1180
Andronicus his Son, 1182
Isaacius Angelus Comnenus, 1185
Henry VI. Emperor of *Germany*, 1190
Jerusalem re-taken by the *Turks*, 1187
Richard I. King of *England*, 1189
 ---He goes to the *Holy Land*, in his way takes the
Island Cyprus. In his return, is taken Prisoner by the
German Emperor,
Alexius Angelus, Emperor of *Greece*, 1195
Philip succeeds *Henry VI.* in the Empire. 1198
 ---Is oppos'd in it by *Otho*, who was set up by
 the Pope.

Years of Jes. Chr.

John steps over his Nephew *Arthur's* Head into the Throne of *England*, 1199

— By reason of a Quarrel between him and the Pope, the Kingdom is interdicted, and no Holy Offices perform'd for 6 Years.

— He had great Wars with the *Barons*, who call in the *French*.

— He first granted *Magna Charta*

A great disorder in the succession of the *Greek* Emperors; for *Constantinople* is taken by the *Latins*, and *Alexius Ducas*, who had strangled his Predecessor, forced to flee to *Adrianople*, 1204

Theodorus Lascarus Emperor at *Adrianople*, 1204

Baldwin Earl of *Flanders* at *Constantinople*, 1024

A succession in both those Cities continued, till the time of *Michael Paleologus*.

Frederick II. Duke of *Swaben*, Emperor of *Germany*, 1212

The Inquisition first erected against the *Albigenses*, 1222

Frederick Emperor of *Germany*, goes to the Holy-war, recovers *Jerusalem* and is Crown'd King of it, 1229

— He had Wars with the Pope, was excommunicated, and *Anti-Cesars* set up,

Henry III. King of *England*, 1216

— The *Barons* rise against him, 1227

— *Magna Charta* confirm'd by him, 1253

— Breaks it, the *Barons* rise again, and the King is taken Prisoner and detain'd by *Simon Mountfort*, 1258

Lewis (call'd the Saint) King of *France*, goes to the Holy-war with a great Army, 1248

— Takes *Damieta*; returning home is taken Prisoner, 1250

Great Confusion in the Government of the Western Empire, occasion'd by the Emperor's Quarrel with the Pope.

Richard Brother to King *Henry* of *England*, chosen Emperor, 1256

Michael

Years of Jes. Chr.

Michael Paleologus regains *Constantinople*, and Reigns
Sole Emperor there,

Edward I. King of *England*, 1272

Rodolphus Count of *Hapsburg*, Emperor of Ger-
many. 1273

From him proceeded the *Austrian Family*,
Andronicus Paleologus II. Emperor at *Constantino-*
ple, 1283

Adolphus of *Nassau* Emperor of *Germany*, 1291

Albert of *Austria* succeeds him, 1298

Ottoman the founder of the present *Turkish Em-*
pire, 1297

Henry VII. Earl of *Luxemburg*, Emperor of Ger-
many, 1308

Edward II. King of *England*, 1307

By too much cherishing *Gaveston* and the *Spencers*, he lost the Love of his People, and was at last
depos'd. 1326.

Ludovicus of *Bavaria*, Emperor of *Germany*, 1314

He is oppos'd by an Anti-Cæsar, *Frederick* of
Austria, *Albert's* Son,

Great disputes at this time concerning the Authori-
ty of the Emperor and the Pope,

Edward III. King of *England*, 1327

He is victorious in *France*; his Son *Edward*
(stil'd the Black Prince) took the *French King* Prisoner,
and by his Heroick Valour left his Father and Himself
an immortal Name.

The King instituted the Order of the Garter. In
his time *Wickliff* lived.

Andronicus Paleologus III. Emperor at *Constantino-*
ple, 1328

John his Son succeeds at 9 Years old, 1341

John Cantacuzen his Tutor, makes himself his ASSO-
ciate in the Empire, and rules with him till 1354

Charles IV. King of *Bohemia*, Emperor of Ger-
many, 1347

The Marriners Compass found out, 1302

Philip the Fair King of *France*, having great diffe-
rence with Pope *Boniface VIII.* is excommunica-
ted 1302

Pope

Pope *Clement V.* remov'd the Papal Seat to *Avignon*, where it remain'd for 70 Years. 1305

The *Albigenses* and *Waldenses*, much persecuted at this time.

Wolter Lollard, a notable Opposer of the *Romish* Superstition, with many of his Followers, burnt in *Austria*, 1315

Gun-powder invented in *Germany* by *Barth. Schwartz*, a Monk; and Guns first used by the *Venetians*, 1344

Amurath the Turkish Sultan, brings 60000 *Turks* into *Europe*, and takes *Adrianople*, 1359

Richard II. King of *England*, 1377

Quells the Rebellion of *Jack Straw* and *Wat Tyler*, 1381

Is depos'd. 1399

Henry IV. Son of *John of Gaunt*, Duke of *Lancaster* succeeds, and begins the *Lancastrian* Line of Kings, 1399

Wenceslaus King of *Bohemia*, chosen Emperor, 1387

Rhodes well defended against the *Turks*, 1380

Andronicus IV. Emperor at *Constantinople*, 1384

Manuel Paleologus succeeds him, 1387

Bajazet the *Turk* began to Reign, 1388

Tamerlan the *Tartar* began to Reign, 1387

He conquer'd *Babylon*, *Persia*, *China* and *India*, Overcomes *Bajazet* and puts him in an Iron Cage, 1399

The Great Mogol is descended from him

Wenceslaus the Emperor depos'd, 1399

Rupert of *Bavaria* succeeds, 1400

By reason of the many Civil Wars, *Italy* throws off the *German* Yoke, and several Governors of Cities make themselves absolute; as the *Scaligers* in *Verona*, the House of *Est* at *Ferrara*, the *Gonzagues* at *Mantua*, &c.

Sigismund K. of *Hungary*, chosen Emperor, 1410

He erected *Savoy* into a Dutchy in favour of *Amadeus*, VIII. 1416

Henry V. King of *England*, 1413

He is victorious in *France*, wins the famous Battle at *Agincourt*, 1415

- The Government of that Kingdom is resign'd
 to him by the King, *Charles VI.* 1420.
John VII. Paleologus, Emperor at *Constantinople*, 1417.
Henry VI. (a Child) King of *England*, 1422.
 — Loses what his Father had gain'd in *France*.
 — *Richard Duke of York* claims the Crown, 1448.
 — The Rebellion of *Jack Cade* suppress'd, 1450.
 — The King is worsted by the *Yorkists*, and fi-
 nally depos'd, 1560.
Albert of Austria, chosen Emperor, 1437.
Frederick of Austria, his Brother, succeeds, 1440.
 The Art of Printing invented, 1449.
John Huniades, Emperor of *Constantinople*, 1442.
 — Is Victorious against the *Turks*.
Scanderbeg, Prince of *Epirus*, famous for his Victo-
 ries over the *Turks*, 1443.
Constantine III. Paleologus the last Christian Empe-
 ror of *Constantinople*, famous for his Valour, 1443.
Mahomet II. call'd the Great, Sultan of *Turks*, 1451.
 — Takes *Constantinople*, *Constantine* being slain,
 and puts an end to that Empire, 1453.
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EPOCH A. XIII.

Constantinople taken by the *Turks*, and the Chri-
 stian Empire of the East terminated, 1453.

This Epoch is continued as far as the Year, 1660.
*wherein King Charles being Restor'd, the ancient Law-
 ful Government of England was re-establish'd.*

IT must be confess'd that this Epoch begins not so
 happily as those that have gone before it, for where-
 as almost every one of them commenc'd from some
 great Action whereby the Almighty bestow'd some be-
 nefit upon his People; this alas! begins with a deplo-
 rable State of the Christian World, and shews us the
 expulsion of the true Religion out of *Greece*, and its
 Neighbouring Provinces, by the Entrance of the *Maho-*
metan

Years before Jes. Chr.

metan Barbarism and Cruelty into *Europe*, after it had ravag'd almost all *Asia* and *Africa*. But it must be acknowledg'd, that the Divine Providence was just in this Punishment of those unworthy Christians, who by intruding Heresies first, caused Schisms and continual Feuds in the Church; and afterwards by Superstition, profan'd their most Holy Religion; and yet by bitter Persecution destroy'd the Holy Professors of true Christianity, that in those Ages oppos'd themselves to the innovated Idolatry and Superstition.

We might justly enough, call the last Epocha Dark and Illiterate. as we must Name this that follows the Enlightned and Learned Age of Christianity; for the Northern *Barbarians* that over-run *Europe* in the Fourth and Fifth Centuries, had so effectually swept away all sorts of Learning, that tho' themselves afterwards became Christians, and somewhat Polite, yet it requir'd Ages of Time to revive that Learning which they had destroy'd; and in effect, what thro' the Wars that happen'd, and thro' the absolute Power the Clergy exercis'd, which gave them an opportunity of living Lazily in Convents, all the Sciences, and even Arts too, were in a very low Estate, till in this Century the discovery of the Art of Printing, put Books into the Hands of the Laity, the which being follow'd in the next Age, with the appearance of those great Literati, *Picus Mirandula*, *Desider. Erasmus*, *Mars. Ficinus* &c. Learning began to Revive; and by the continued zealous prosecution of the Work that those great Men begun, we may now venture to say, We have almost arriv'd to the Perfection of those Ages, wherein the *Greeks* and *Romans* made themselves immortal by their great Erudition and Ingenuity.

That wonderfully useful Instrument the Mariners Compass, had been found out in the beginning of the Fourteenth Century, by the help whereof, the *Portuguese* had ventur'd to Navigate on the Coasts of *Africa*, and by degrees advancing, we find them at length, towards the end of this Age got as far as *India*, from whence they brought, by Sea, vast quantities of the rich Commodities of those Parts, which before that time

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time came but sparingly hither, because brought over an immense Tract of Land to *Alexandria*, before we could receive 'em: This was follow'd by a discovery of a new World, which *Christopher Columbus* with great Hazard, as well as Skill and Pains, found out; and thereby gave the *Spanish* Monarch an Opportunity of encreasing his Dominions to an almost infinite Extent, and of enriching *Europe* to an inexpressible degree, out of the inexhaustible Mines of *Mexico* and *Peru*.

The following *Epocha* shews us moreover the Church reform'd, and the Christian Religion restor'd to its ancient Purity; a Blessing of inestimable value, and which we ought all to praise God for, and continually pray that he lets not again Superstition to prevail; or, which is worse, Atheism and Irreligion to Prophanate our Piety.

The *Turks* having taken *Constantinople*, proceed in their Conquests, and gain the *Peloponnesus*, now call'd *Morea*, 1459.

Edward IV. Son to *Richard*, Duke of *York*, (who had been slain in his Wars against *Henry IV.*) gains the Crown of *England*, 1460.

——Marries the Lady *Gray*, which disgusts his great Friend the Earl of *Warwick*, 1465.

——*Warwick* raises Wars against him, and in the end forces him to fly the Kingdom, 1470.

——*Henry* plac'd on the Throne again after 9 Years Imprisonment, but *Edward* soon expells him, 1471.

——He dies, having his Crown to his young Son *Edward V.* 1483.

Maximilian of *Austria*, Son to the Emperor *Fredrick*, Marries *Mary*, Heiress of *Burgundy*, 1477.

They had Issue *Philip*, who Married *Joan*, the Daughter of *Ferdinand* King of *Spain*, by which all the *Netherlands* became afterwards united to that Kingdom.

Maximilian chosen Emperor, 1493.

Rich.

Years of Jes. Chr.

Richard, Duke of Gloucester, usurps the Throne of England, and Murders his Nephews, 1483.

Richard III. a Tyrant, slain at Bosworth by Henry VII. who was of the Lancastrian Family, and Married the Daughter of Edward IV. Declar'd King, 1485.

— *Is oppos'd by two Impostors, Lambert Simnel, and Perkin Warbeck,* 1486, 1499.

In the Year 1454. the Portuguese discover'd the Cape of Good Hope, and prosecuting their Voyaging, they at length got as far as the East-Indies, which was discover'd by Vasq. de Gama, who was sent by the King of Portugal to that purpose, and arriv'd before Calicut, May the 20th, 1498.

Ferdinand, King of Arragon, and Isabella Queen of Castille, by Marriage unite those Kingdoms, and erect the Monarchy of Spain, 1474.

Ferdinand expells the Moors out of Spain, and erects the Inquisition against them; which gains him the Title of Catholick, 1496.

Christopher Columbus, a Native of Genoa, having partly by his own Study in Geography, and partly by Information of some Seamen who had been driven on some far Western Coast, conceiv'd an Opinion, That there was a large Country Westward of us yet unknown, apply'd himself zealously for the Discovery of it; to which purpose he first desir'd Assistance of the State of Genoa, afterwards of our King Henry VII. and of Emanuel King of Portugal; by all whom being refus'd, he at length obtain'd it of Ferdinand and Isabella King and Queen of Spain, who in the Year 1492. gave him Three Ships, with Men and Provisions; with these he set out, and happily effected his Intention, discovering Cuba and Hispaniola, and return'd to Spain, 1493.

Afterwards Americus Vesputius being set forth by Emanuel, King of Portugal, discover'd the Southern Continent of America; which Name he had the Honour to give to all that vast Country, 1497.

Maxamilian Emperor, an excellent Prince, 1493.

Henry VIII. King of England, 1509.

H

— He

— He married *Katharine* of Spain, the Widow of his Brother *Arthur*, 1509.

Charles V. Son of *Philip*, who was the Son of *Maximilian* and *Mary* of Burgundy; which *Philip* married *Joan* the Heiress of Spain; by which means *Charles* succeeded in both these Estates, 1516.

And was chosen Emperor on the Death of *Maximilian*, 1519.

Fr. Picus, Count of *Mirandola* in Italy; and *D. Erasmus* Native of *Rotterdam*, flourished.

Martin Luther begins to Preach in Germany against Indulgencies, and other Errors of the Church of Rome, 1517.

Solyman, styl'd The Magnificent, began to Reign, 1520.

The Island and City of *Rhodes*, after a vigorous Defence, taken by the *Turks*, 1523.

Belgrade was taken, and *Vienna* besieged by *Solyman*.

King Henry of England, Wars successfully with France, 1510.

— Writes against *Luther*, and obtains the Title of Defender of the Faith, 1521.

— Is divorc'd from Queen *Katharine*, and marries *Anne Bollen*, 1533.

— Beheads her, and marries *Jane Seymour*, 1536.

— Marries *Anne* of Cleve, and *Katharine Howard*, 1540.

— Marries again the Lady *Katherine Parr*, 1543.

— He advanc'd Cardinal *Wolsey* to the highest pitch of Greatness; who having displeas'd him is pull'd down, and *Cromwel* advanc'd, 1531.

— *Cromwel* also disgrac'd and beheaded, 1540.

— This King suppress'd Monasteries, and made way for the Reformation, which follow'd in the Reigns of his Son and Daughters.

The Straights of *Magellanica* in America discover'd, and nam'd by *Ferdinand Magellan*, 1520.

Mexico and *Peru* conquer'd by the Spaniards, about this time.

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The Name of *Protestant* first began, on occasion of a Protestation the *Lutherans* made against a Decree of the Chamber of *Spire* against them, 1529.

The *Smalcaldan* League, or Agreement between the Protestants of *Germany* for their mutual Defence; made at *Smalcald*, 1540.

The Council of *TRENT*, began 1540.

Edward VI. Son, of *Henry VIII.* by his Wife *Jane Seymour*, succeeds his Father at 9 Years of Age, 1547.

— A wonderful wise and pious Prince.

— He reforms Religion, and expels the Superstition and false Doctrin of the *Romish* Church.

— His Uncle *Edward Seymour* the Protector beheaded, 1551.

Mary his Sister succeeds him, 1553.

— She restores Popery; marries *Philip* the Son of the Emperor *Charles V.* afterwards King of *Spain*, 1554.

— Loses *Callice*, which had been held by the *English* ever since King *Edward III.*'s Time, 1557.

Elizabeth his Sister Queen of *England*, 1558.

— Restores the Reformation, and reigns with great Wisdom and Reputation 44 Years.

The Emperor *Charles V.* Resigns all his Kingdoms, 1557.

Ferdinand his Brother chosen Emperor, 1558.

Philip II. his Son succeeds him in *Spain*, 1558.

Charles IX. King of *France*, 1560.

— The Civil War for Religion began there, 1562.

— The Massacre of the Protestants at *Paris*, 1572.

Maximilian II. Emperor, 1564.

The Wars in the Low-Countries against the Inquisition, &c. began, 1565.

King *Philip* sends Duke *d'Alva* to suppress it, 1567.

William, Prince of *Orange*, Heads the Protestants in the Low-Countries, 1572.

— Under whose Protection, *Holland* throws off the Spanish Yoke, and soon after Six more of the Provinces joyn with them, and altogether conclude a solemn Union at *Utrecht*, 1579.

Queen *Elizabeth* being at this time at War with *Spain*, gives them Assistance.

The famous Sea Fight at *Lepanto*, wherein the *Venetians* kill 20000 *Turks*, and sink 200 Gallies, 1572.

Henry III. King of *France*, 1574.

The Holy League in *France* began, 1576.

Rodolphus II. Emperor, 1576.

Sir Francis Drake Sails through the *Magellannic* Streights, thence over to the *Phillipine* Islands, and the *East-Indies*, and having encompass'd the whole Globe of the Earth, returns to *England*, 1580.

Pope Gregory XIII. Corrects the Callendar, 1582.

William, Prince of *Orange*, Assassinated at *Delft*, 1584.

Succeeded by his Brother *Maurice*, who for many Years maintain'd the War against the *Spaniards*.

The *Spaniards* with a mighty Armada attempt to Invade *England*, but are totally routed by the *English*, 1588.

Mary, Queen of *Scots*, beheaded in *England*, 1587.

Henry III. King of *France*, is stab'd by *J. Clement*, a Friar, 1589.

Henry IV. King of *Navarre* succeeds him, 1589.

— Turns *Roman Catholick*, restores the Peace of the Nation.

— Makes an Edict at *Nants* in favour of the Protestants, 1598.

— Is stab'd by *Ravillac*, 1610.

James, King of *Scotland*, succeeds *Queen Elizabeth* in the Throne of *England*, 1602.

The Gun-powder Plot, 1605.

Philip III. King of *Spain*, 1598.

Peace made between *Spain* and *Holland*, whereby the united Provinces are declar'd a free State, 1609.

Lewis XIII. King of *France*, 1610.

Gustavus Adolphus, the famous King of *Sweden*, began to Reign, 1611.

Matthias, King of *Hungary* and *Bohemia*, elected Emperor, 1612.

Frederick, Count Palatine of the *Rhine*, Marries the Lady *Elizabeth*, Daughter to King *James* of *England*, 1612.

Frederick

- Frederick II.* chosen Emperor, 1619.
 The Elector Palatine being chosen King of *Bohemia*,
 is oppos'd by the Emperor, and defeated in the Battle
 of *Prague*, 1620.
Philip IV. King of *Spain*, 1619.
 The Elector Palatine ousted of all; his Dignity
 given to the Duke of *Bavaria*, 1624.
 Great Wars in *Germany* ensued.
King Charles I. King of *England*, succeeds his Fa-
 ther, 1625.
Henry Frederick, Prince of *Orange*, succeeds *Mau-*
rice, 1625.
Cardinal Richelieu chief Minister in *France*.
 — He labours to ruin the Protestant Party; and
 finally, takes the City *Rochel* their chief Strength after
 a long Siege and vigorous Defence, 1628.
 The renown'd *Gustavus Adolphus*, after many victo-
 rious Acts in *Germany*, *Italy*, &c. is slain at the Battle
 of *Lutzen* in *Germany*, November 6. 1632.
Christina his Daughter succeeds him, 1632.
Count Tilly, the Emperor's General, famous for his
 Conquests in *Bohemia*, *Denmark* and *Germany*, di-
 ed, 1632.
Portugal throws off the *Spanish Yoke*, and receives
John Duke of Braganza of the ancient Royal Family
 for their King, 1640.
Ferdinand III. chosen Emperor, 1637.
 The Rebellion and Massacre in *Ireland*, 1641.
King Charles by reason of the factious Disorders in
London, retires into the North, is denied Entrance into
Hull, 1642.
 — Sets up his Standard at *Nottingham*, Aug. 2.
 1642.
Lewis XIV. the present King of *France* began to
 Reign, being then but five Years old, 1643.
William II. Prince of *Orange*, Father of his late
 Majesty of *Great Britain*, succeeded his Father in all
 his Honours, 1647.
 Peace among the *Germans*, &c. concluded at *Mun-*
ster in *Westphalia*, 1648.

Years of Jes. Chr.

The Civil War rages in *England*; *King Charles I.*
Martyr'd, 1649.

The famous Rebellion at *Naples* (on occasion of the
grievous Excises) headed by *Thomas Aniello*, commonly
call'd *Massanello*, 1647.

Oliver Cromwel usurps the Government of *England*,
under the Name of Protector, 1651.

The Prince of *Orange* dies October 8. 1650. leaving
his Princess (the Daughter of *King Charles II.*) with
Child of the late King, who was Born Nov. 14.
1650.

The Island *Jamaica* in *America*, taken by the Eng-
lish, 1655.

Christina, Queen of *Sweden*, resigns her Crown, and
goes to *Rome*, 1654.

Carolus Gustavus, Duke of *Deux-ponts*, her Cousin
succeeds her, 1654.

Alphonsus, King of *Portugal*, succeeds his Father,
1656.

— Being Lunatick is confin'd, and his Brother made
Regent,

Leopoldus-Ignatius-Josephus, the present Emperor of
Germany, began to Reign July 22, 1658.

Oliver Cromwel dy'd Sept. 3. 1658.

A War between *France* and *Spain*, having lasted 23
Years, is at length ended by a Peace, concluded in the
Isle of *Pheasants*, near the *Pyrenean Mountains*, 1659.

After half a dozen Changes of Government in *Eng-
land* in one Years time (the Rump being by General
Monk's Management dissolv'd, and a Free Parliament
chosen) it was resolv'd by the Parliament, April 20.
That *Charles II.* was lawful and undoubted King, and
Messengers immediately sent to *Breda* to invite him
Home, 1660.

EPOCH A XIV.

*King Charles II. Restor'd, the ancient Government and
Laws of England Re-establish'd; and Europe in a
Profound Peace,* 1660.

ANd here we must make a Stand ; for who can pass so pleasant a Sight as this happy Year gives us of the peaceful State of all *Europe*, without taking a View of the agreeable Prospect ? In *England* our celebrated *Augustus* shuts up the Temple of *Janus*, restores the ancient Religion and Government, and by his happy Influence gives the Muses Liberty, and the Merchant Protection ; Learning and Wit flourish, Trade enriches the Nation, and a general Joy drives away the Sorrows which the late Tyrannical Usurpation had cast over all the good and honest part of the People : The hungry Beggars that had usurp'd the Senate-house were now expell'd, and forc'd to refund the sweet Morsels which they had robb'd the King, the Clergy and their Fellow-Subjects of, under the specious Name of Sequestration : In short, the King, the Laws, the ancient Liberty, Government and Peace was restor'd, and *England* was made happy.

In *Germany*, the War which the Emperor, King of *Poland*, and Elector of *Brandenburg*, had maintain'd against the King of *Sweden*, was ended ; that between *Sweden* and *Denmark*, as also between *France* and *Sweden*, terminated ; and finally *France* and *Spain* reconcil'd by the *Pyrenean Peace*, and ratified by the Marriage of the *Infanta* to the King. So that we may truly call this *Annus Pacificus* of *Europe*, and compare this with the *Augustan Age*.

May 29, 1660. King Charles II. makes his Triumphant Entrance into *London*, it being the Day of his Birth, in the Twelfth Year of his Reign ; and on the

23d of *April* following was Crowned. *Leopold Ignatius* being at that time Emperor of *Germany*; *Philip IV.* King of *Spain*; *Lewis XIV.* King of *France*; *Alphonso* King of *Portugal*; *Charles X.* King of *Sweden*; *Christiern V.* King of *Denmark*; *Alexius Michaeliwitz* Czar of *Muscovy*; *John Casimer* King of *Poland*; *Alexander VII.* Pope of *Rome*; *Franciscus Molino* Doge of *Venice*; *Ferdinand II.* Duke of *Florence*; *Charles Emanuel* Duke of *Savoy*; and finally, *Mahomet IV.* Sultan of the *Turks*, 1661.

In *France*, Cardinal *Mazarine* being dead, Mar. 9. 1661. that King takes the Government wholly into his own Hands,

The *Dauphin* Born, Nov. 1. 1661.

King *Charles* of *England* marries *Donna Catherina*, *Infanta* of *Portugal*, May 22. 1662.

Venner, and the Fifth Monarchists, make a Riot and bloody Rebellion for a few Days in *London*, 1661.

The first *Dutch War*, 1665.

A raging Pestilence at *London*, 1665.

War proclaim'd against *France*, who side with the *Dutch*, 1665.

A violent Fire which burnt down the greatest part of *London*, 1666.

The *Dutch* at *Chatham*, 1667.

A Peace concluded at *Breda* by *England*, with *France* and *Holland*, 1667.

War betwixt *France* and *Spain*, 1667.

The Theatre at *Oxford* built by A. Bp. *Sheldon*, 1668.

Treaty of Peace between *Spain* and *France*, at *Aix la Chapelle*, 1668.

The City and Island of *Candia*, taken by the *Turks*, 1669.

Clement IX. Pope, 1670.

The Duke of *Lorraine* dispossess of his Dominions by the *French*, 1670.

The second *Dutch War*, 1672.

The *French King* invades *Holland*, over-runs the Country, and commits very barbarous Ravage, 1672.

Spain declares against *France*, 1673.

A Faction

A Faction in *Holland* headed by *de Witt*, taking Advantage of the Prince of *Orange's* Minority, had some Years before this, resolv'd no move to admit of a *Stadtholder*; but at this time the miserable State of their Country, through the *French* Tyranny which was carried on, because the *Dutch* wanted some skilful General, made the People Muriny, and oblige the States to restore the Prince to the Dignity and Honours of his Ancestors, 1674.

Peace between *England* and *Holland*, 1674.

Victor Amadeus, present Duke of *Savoy*, succeeds his Father, 1675.

Pope *Clement X.* dies, and is succeeded by *Benedict Odeschalchi*, who took the Name of *Innocent XI.* 1676.

The Prince of *Orange* comes over to *England*, and marries the Lady *Mary* (our late gracious Queen) 1677.

Peace concluded at *Nimeguen*, between *France* and *Holland*. 1678.

— Also between *Spain* and *France*, 1678.

— Also between the Emperor and *France*.

The Popish Plot in *England*, discover'd, 1678.

The *Dauphin* marries the Princess of *Bavaria*, 1679.

The Duke of *Burgundy*, eldest Son to the *Dauphin*,

Born, 1681.

Algiers Bombarded by the *French*, 1682.

The Czar of *Muscovy* dying, causes Disputes which of the Sons should succeed; at length 'twas agreed they both should Reign together, 1682.

War between the Emperor and the *Turks*.

Tangier quitted and destroy'd by the *English*, 1683.

Vienna Besieg'd by the *Turks* 60 Days, at length Reliev'd, and the Siege rais'd with great Slaughter of the *Turks*, by the King of *Poland*, Sept. 12. 1683.

Genoa Bombarded by the *French*, 1684.

Luxemburg taken by the *French*, 1684.

King *Charles II.* died Feb. 6. 1685. and is immediately succeeded by his Brother *James* Duke of *York*.

Earl of *Argyle* Invades *Scotland*. 1685.

Duke of *Monmouth* Invades *England*, 1685.

— Both defeated, and Executed by K. *James*, 1685.

The Grand Seignior, *Mahomet IV.* being depos'd,
Solyman III. succeeds him, 1687.

The French King breaks the Peace with Germany,
 and his Son takes *Philipsburg*, Octob. 1688.

The People of England, being oppress'd by King
James's Government, the Prince of Orange, in prose-
 cution of an Invitation to that purpose, comes over to
 England with an Army for their Relief, Nov. 5. 1688.

King *James* quits the Government, and retires pri-
 vately from *Whitehall*, Dec. 12. 1688.

Being put ashore at *Feversham*, returns to Lon-
 don, Decemb. 16. 1688.

The Prince of Orange comes to London, and King
James retires to *Rochester*, Dec. 18. 1688.

Whence he privately departs for France, Dec.
 23. 1689.

A Convention, or Parliament being Assembled, they
 declare *William* Prince of Orange, together with his
 Princess *Mary*, King and Queen of England, Feb.

13. 1689.

France declares War against Holland, Nov. 1688.

K. *William* and Q. *Mary* Crowned, Apr. 21. 1689.

England declares War against France, May 7. 1689.

The Convention of Scotland Resolve to offer the
 Crown to K. *William* and Q. *Mary*, Apr. 16. 1689.

which the Deputies present to them, May 16. 1689.

King *James* passes from France to Ireland, with
 French Officers and Forces,

— Besieges *London-derry*, which had declar'd for
 King *William*, Apr. 1689.

Ireland standing out for King *James*, an Army is
 sent over under the Command of Duke *Schomberg*.

The Castle of *Edinburgh*, which had flood out for
 King *James*, surrender'd June 13. 1689.

William, Duke of Gloucester, son to their Royal High-
 nesses the Prince and Princess of Denmark, was Born
 July 24. 1689.

London-derry reliev'd, and the Siege rais'd, Feb.
 22. 1689.

Years of Jes. Chr.

King *William* goes over into *Ireland* with many Noblemen, and large Supplies of Men and Ammunition, *June 16.* 1690.

The Battle of the *Boyne*, wherein King *William* obtains a very signal and entire Victory over K. *James* and his Army, *July 11.* 1690.

Drogheda taken, *July* 1690.

King *William* marches into *Dublin*, *July 16.* 1690.

King *James* flies back to *France*, 1690.

The first Siege of *Limerick*, *Aug.* 1690.

The King returns to *England*, after having reduc'd the greatest part of *Ireland*, *Sept. 10.* 1690.

The King passes over to *Holland*, wherein, endeavouring to Land in his Barge, is surrounded with Ice, and detain'd 22 Hours, *Jan. 20.* 1691.

The Electors of *Bavaria* and *Brandenburg*, the Landgrave of *Hesse Cassel*, and many Foreign Ministers, assemble in Congress at the *Hague*, and conclude a firm Confederacy against *France*, *Feb.* 1691.

Mons taken by the *French*, *Apr. 8.* 1691.

The King returns to *England*, *Apr. 10.* 1691.

The King goes to the Army in *Flanders*, *May* 1691.

Sultan *Achmet II.* Emperor of the *Turks*, succeeded his Brother *June 12.* 1691.

Athlone in *Ireland*, taken by the *English*, *July 21.* 1691.

The Battle of *Agrim*, wherein *St. Ruth*, the *French* General for King *James*, is killed, and his Army totally routed, *July 13.* 1691.

Innocent XII. Pope, Elected, *July 12.* 1691.

Limerick surrendred, and *Ireland* totally reduc'd, *Octob. 3.* 1691.

The *English* Fleet obtains a great Victory over the *French*, and burn above 20 of the largest and best Ships at *la Hogue*; *May* 1692.

An Earthquake at *Jamaica*, which almost totally destroy'd *Port Royal*, *June 7.* 1692.

Namur taken by the *French*, *July 3.* 1692.

The Battle at *Steenkirk*, *July 24.* 1692.

A small Shock of an Earthquake felt in *England*, *Holland*, *Flanders* and *France*, *Sept. 8.* 1692.

The

Years of Jes. Chr.

The French take, and barbarously destroy *Heidelberg*,
Spire, *Manheim*, *Frankendal*, and other places in the
Palatinate, 1693.

The Battle at *Neer-Helphen*, near *Landen*, July
 28. 1693.

Charleroy taken by the French, Oct. 11. 1693.

Frederick Augustus, Elector of *Saxony*, succeeds his
 Brother *John George*, May 7. 1694.

The English Fleet, by Bombs thrown in, burn *Havre*
de Grace and *Diep*, two considerable Maritime Towns
 in France, July 1694.

The Queen taken ill of the small Pox, Dec. 27. 1694.
 and on the 29th Her Majesty, of ever blessed Memory,
 departed this Life.

Mustapha II. Son to the deposed *Mahomet IV.* suc-
 ceeds Emperor of the Turks, Jan. 27. 1695.

Casal taken from the French by the Duke of Savoy,
 July 9. 1695.

Namur Invested by the K. and his Army, July 9. 1695.
 and on Sept. 5. the Castle was surrendered by the French
 to the Confederates.

Granville, *Calais*, and other Sea-Towns of France,
 Bombarded by the English Fleet this Summer.

A Plot against His Majesty's Life, discovered
 Feb. 21. 1696.

John, King of Poland, departed this Life, Jan.
 17. 1696.

Augustus, Duke of Saxony, chosen to succeed him.

Aeth taken by the French, 1697.

Barcelona taken by the French, 1697.

Treaty of Peace at the Palace at *Reswick* in Holland
 where, on the 10th of September, O. S. a Peace is con-
 cluded, and the Articles signed by the Plenipotentiaries
 of England, France and Holland, 1697.

Whitshall Burnt, Jan. 5. 1698.

The Peace between the Emperor and K. of Poland
 on one part, and the Grand Seignior on the other part,
 concluded at *Carlowitz*, Jan. 26. 1699.

— Ditto, with the Venetians February following.

— A Truce with the Muscovites, which was chang-
 ed into a Peace, 1700.

The

Years of Jes. Christ.

The Scots attempted to settle at *Darien*, in *America*, 1699.

The Partition Treaty, 1700.

The most illustrious Prince, *William Duke of Gloucester*, the Darling Hopes of the *English Nation*, (to the unspeakable Grief of all true Lovers of their Country) departed this Life, *July 29.* 1700.

Antonio Mocenigo, chosen Doge of *Venice*, 1700.

Pope *Innocent XII.* departed this Life, and was succeeded by *Cardinal Albani*, Elected *Nov. 23.* 1700. and assumed the Name of *Clement XI.*

The War in the *North* broke out. The King of *Denmark* attack'd the Duke of *Holstein*, but by the intervention of the *English* and *Dutch*, Fleets in the *Baltick* was obliged to make Peace, *Aug. 18.* 1700.

The King of *Poland* at the same time besieg'd *Riga*, and thereby began the War between him and the King of *Sweden*, who soon after invaded *Poland.*

Charles II. King of *Spain*, having by Will nominated the Duke of *Anjou*, second Son to the Dauphin of *France*, his universal Heir and Successor, departed this Life, *Nov. 1.* 1700.

The Emperor claims the Crown of *Spain*, and invades the Dominions of that Crown in *Italy,* 1701.

James II. late King of *England*, departed this Life, *Sept. 16.* 1701.

His Majesty *William III.* King of *Great Britain*, and *Ireland*, departed this Life, *Mar. 8.* 1701.

And was succeeded by her most sacred Majesty Queen *Ann*, whose Reign God grant Long and Happy.

Her Majesty Crowned at *Westminster*, *Apr. 23.* 1702.

War Proclaim'd at *London* against *France*, *May 4.* 1702.

Prince *Eugene*, General of the Imperial Army in *Italy*, enter'd *Cremora* by Stratagem, and took *Villeroy* the French General Prisoner, *Feb. 2.* 1702.

Keyserwart taken by the Confederates, *Jun. 15.* 1702.

Battle

Tears of Jes. Chr.

Battle at *Lisław* between the Kings of *Boland* and *Sweden*, wherein the former was defeated, *July 19.*

1702.

English Expedition to Cadiz, Aug. 1702.

Landau taken by the Imperialists, *Sept. 10.* 1702.

Venlo taken by the *English* and *Dutch*, *Sept. 23.*

1702.

The Elector of *Bavaria* surprizes *Ulm*, and declares for the *French*, *Sept. 8.* 1702.

English Victory at Vigo, Octob. 11. and 12. 1702.

Ruremond taken by the *English* and *Dutch*, *Octob.*

1702.

7. *Liege*, the City, taken by them also, *Oct. 15.* and the Citadel on the 23. } 1702.

Traerback taken by the *French*, *Nov.* 1702.

French seize *Nancy* in *Lorraine*, *Dec. 3.* 1702.

The Inhabitants of the *Cevennes* (a part of *Languedoc* in *France*) commonly call'd *Camisars*, make an Insurrection on account of Religion and Liberty,

1702.

Port Royal, in *Jamaica*, destroy'd by Fire, *Jan. 9.*

1703.

Fort Kehl, over against *Strasburg*, taken by the *French*, *March 9.* 1703.

Portugal League, *May 16.* 1703.

Bonne, taken by the Confederates, *May 14.* 1703.

Battle of *Eckeren*, between the *Dutch* and *French*, *June 30.* 1703.

Insurrection and Revolution in *Turkey*, *July* 1703.

Achmet advanc'd to the Throne, and his Brother *Mahomet* deposed, 1703.

Huy taken by the *English* and *Dutch*, *Aug. 27.* 1703.

Limburg also taken by them, *Sept. 27.* 1703.

Brisac taken by the *French*, *Sept. 14.* 1703.

The Emperor surrenders his Right to the Crown of *Spain*, to his Son *Charles*, Arch-Duke of *Austria*, who was thereupon proclaim'd at *Vienna*, King of *Spain*, *Sept. 12.* 1703.

The Duke of *Savoy's* Troops that were in the *Spanish* Service in *Milan*, surpriz'd and disarm'd by the *French General Vendome*, *Sept. 29.* 1703.

Landau

Years before Jes. Chr.

- Landau* re-taken by the French, Nov. 16. 1703.
Gelder taken by the Confederates, Dec. 17. 1703.
 The Great Storm of Wind, Nov. 26. 1703.
Charles of Austria, King of Spain, arrived at Eng-
 land, in his way to *Portugal*, Dec. 26. 1703.
 That Prince arrived at *Lisbon*, March 7. 1704. and
 soon after marched with his Ally the King of *Portugal*
 against the Duke of *Anjou*, his Antagonist.
 The Battle of *Schellenberg*, wherein a Party of the
 Confederate Army Commanded by the Duke of *Marl-*
borough, broke through the *Bavarian* Lines, routed a
 larger Body of the *Bavarian* Troops, and took the
 City of *Donawert*, July 3. 1704.

A SHORT

A
S H O R T
S Y S T E M
O F
Universal History.

B O O K II.

Introduction to History, and a
Character of Historians.

C H A P. I.

Of the Benefits accruing by the Study of History.

AS Knowledge in General is the grand Distinction, that sets a Man above his Equals, so to be sure those Parts of Knowledge that render him more generally beneficial to the Publick, must necessarily deserve our greatest Esteem. Thus Divinity which affects our Souls, Physick our Bodies, and Law our Estates, justly give the Prefe-
for

sors of those Faculties a Veneration among Mankind. But it is a Misfortune Learning suffers, That those Sciences, however beneficial to us in their Consequences, that do not immediately give us Relief in Necessity, are less thought upon: Thus Geometry, altho' it be the Foundation of all ~~Mechanical~~ Mechanical Arts, and affords us the Rules by which all our common Utensils are made; yet the Work-man understanding only his Rule without the Reason of it, the Wisdom of the Inventor is dis-regarded. And under this Head we are forc'd to place History, a Science of infinite Benefit to Mankind, (for 'tis by the Light it gives the Understanding, that Princes and Generals are enabled to avoid and hinder those evil Consequences that would hurt us all, and to direct the performance of such Actions as tend to our Protection and Defence) and yet a Science that is very little look'd into, but by Men of studious Lives: Except a short Essay of some very notable Action, or a Relation of some very fresh one that affects our present Fancies can be call'd History, for these, 'tis true, every Body Listens to. To stir up therefore Gentlemen to the Study of this useful Science, we shall lay before them some of the Advantages accruing by it.

I. History by informing us of the Actions of Mankind in former Ages, brings the Times past into our present View, makes us as it were co-eval with the celebrated Heroes of former Times, and naturally Excites us to an Emulation with them in Glory. 'Tis a *Prospect-Glass* (as Mr. Dryden Expresses it) that carries our Souls to a vast distance, and takes in the farthest Objects of Antiquity. It informs the Understanding by the Memory, and helps us to judge of what will happen by shewing us the like Revolutions in former Times. For Mankind being the same in all Ages, agitated by the same Passions, and mov'd to Actions by the same Interests, nothing can come to pass, but some Precedent of the like Nature has already happen'd.

Natural Affection stirs up every Body's Enquiry into the Actions of his own Ancestors, and the Virtues and Honours of our Fore-fathers cannot fail of raising a
I Con-

Concern in us. Thus next to that of our own Family, the History of our own Nation affects us most: But if we consider further, we must confess that all Mankind are one Family, all proceeding from the same first Parents, and therefore all the Nations of Mankind as our Brethren deserve our Notice.

II. The Study of History is the most agreeable Diversion, and most delightful Entertainment that can be pitch'd upon. This is evident from the Pleasure all sorts of People receive in the hearing strange or new Stories, and 'tis from this Gust of our Nature that the Poets have been encourag'd to Invent their many Fables, Romances, and Novels. But true History gives at least as much Delight to Persons of sound Reason, the real Events that have happen'd in the World, affording as much Matter of Surprize, and cause as great Rapture when duly reflected on, as those fictitious Tales that so much Inveigle the Women's Affections. 'Tis reported of *Alphonfus* King of *Spain*, and *Ferdinand* King of *Sicily*, that they were recover'd from dangerous Sickneses by the Delights they receiv'd in the reading *Livy* and *Curtius*. And *Bodin* tells us, That *Lorenzo de Medici*, ow'd his Life to the reading of this Story, viz. The Emperor *Conrad* III. having reduc'd the Rebellious City of *Veinsburg* commanded it to be entirely destroy'd, and all its Inhabitants, the Women only excepted to be made Prisoners of War. Whereupon the Women made an humble Suit to the Emperor, that they might save at least what they were able to Carry away on their Backs; which being granted, He was surpriz'd to see them March out with their Husbands and Children upon their Shoulders, and thereby mov'd to so much Compassion as to Revoke his Sentence. What can be more Delightful than to observe the wise Conduct of Judicious Statesmen, the politick Stratagems of wise Generals, the wonderful Effect of Manly Courage; the strange Turns of Success unjustly obtain'd, and the surprizing Relief oppress'd Virtue meets with? Innumerable are the Instances of all these in History, and unexpressible is the Pleasure a wise Man reaps in Reading 'em.

III. History affords INSTRUCTION to Persons of all Ages, Degrees and Faculties. The Statesman, the Soldier, the Divine, the Lawyer, the Physician, the Husband-man, the Merchant, the Mechanick, will all find in History Instructions in their several Sciences, as might be made appear, were it necessary to insist on it; but as this is evident to all understanding Persons, we shall rather chuse to give some Hints of the Instructions History gives to Men in General: Which it does In these Particulars.

1. The many Examples of Virtue extant in History, in the Persons of wise Governors, courageous Generals, sage Philosophers, faithful Friends, obedient Subjects, just Princes, pious Children, affectionate Parents, &c. do naturally excite Emulation. And herewith we may observe the Advantage all these Characters appear with, and the Reputation that Virtue gives a Man; for the Historian never fails to give 'em their just Applause, or if he should forget, the Reader cannot avoid to do it; for however vicious a Man's own Nature may be, he cannot forbear commending Virtue in another. And as Example is beyond Precept, no better Method can be used, than to inure Youth betimes to the Reading of Virtuous Histories.

2. As the Patterns of Virtue gain our Esteem, so on the other Hand the Examples of Vice raise our Indignation. When we Read in History the Actions of cruel Tyrants, barbarous Masters perjur'd Friends, stupid Blockheads, rebellious Subjects, disobedient Children, and other Instances of Wickedness, it shocks our very Nature, creates a Horror in our Spirits, and even forces us to Hate and Despise them.

3. The admirable Morals, and excellent Discourses of Princes, Statesmen, Generals, Philosophers, &c. so frequent in History, cannot fail of improving our Minds. The good Effect of virtuous Actions and wise Conduct; and the contrary Evil and Ignominy attending vicious Ones, afford us Reflections that must very much Excite us to a strict and steady pursuance of Virtue. In these, and many other Manners, History is admirably Instructive to Mankind.

IV. The Subject of History is not low and groveling, nor employ'd in Trite mean Matters, but the most elevated Subjects, and therefore a Study worthy of a Gentleman. History gives us the Affairs of whole Common-wealths rather than of particular Persons, or if it descends to Lives, 'tis of those that have spent 'em in publick Actions. The Historian describes to us the Laws and Customs of Kingdoms and States, makes his Observations on their Rise and Decay, on their Factions and Councils, their Wars, Force, Stratagems and manner of Fighting, the Fore-sights and Oversight; And in his Remarks on the rewards of Virtue, and punishments of Vice, the Objects are those of publick Concernment. Thus History appears on all Accounts recommendable to Gentlemen, and the Study of it exceeding useful to them in their Conduct, not in Speculation only, but in Action; in all conditions of Life, but especially in publick Stations.

V. and Lastly, Religion is considerably defended by History. For prophane Writers agreeing with Holy Writ in the History there related, is of notable force against Atheists; Now that this is so, is very certain. *Q. Curtius* tells us, That the *Jewish* High Priest came to *Alexander*, and inform'd him of *Daniel's* Prophecy concerning him. *Tacitus* and *Suetonius*, as well as *Josephus* make mention of our Saviour *Jesus Christ*; many Instances of the Harmony of sacred and prophane History might be produc'd, and undoubtedly a vast Number of such would be seen, if the prophane Authors that wrote of the same time with the Scripture were still Extant. The Mythology also of the Ancients bears such an Analogy with the Scripture, that Learned Men have shewn us many of their Gods borrow'd thence. Again, History by shewing us the Origin of all Arts and Sciences, demonstrates that the World had a Beginning. For it is Absurd to affirm, That Man, born naked and destitute of all Defence, or natural Weapons of Offence, as all other Creatures are endow'd with, but in lieu of those Benefits, furnished with a rational Soul, and inventive Ingenuity, should long lie Idle, and not exercise those Talents, which being made use of, we see are able to Accommodat:
him

him with infinitely more and greater Conveniencies for Life and Pleasure, than any other Creature of the Universe Enjoys. So that it is not at all to be doubted, but that as soon as Men had Being, they employ'd their Minds in the pursuit of Knowledge, and in the exercise of Arts. Thus we see as soon as they had Effected the manual Arts necessary to their Support, they quickly fell upon the Study of the Sciences; Astronomy seems to have been the first, for the brightness of those heavenly Bodies striking their Fancies, put the *Chaldeans* upon observing their Motion: From the *Chaldeans* the *Aegyptians* receiv'd it, and from them *Thales* learnt it, and taught it to the *Grecians*. Philosophy was first reduc'd into System and taught to the *Greeks* by *Pythagoras*. Physick, tho' so necessary to Human Life, was unknown to the *Aegyptians*, those Masters of Science, for *Herodotus* tells us, they used to bring out their Sick to the High-ways, and crave Advice from every Passenger.

The Invention of all the other Sciences might be Trac'd, and found to have been begun since the Time of *Noah*; and consequently a very rational and forcible Argument brought from prophane History, in Defence of the Scripture History of the Creation, against the Atheists. But 'tis needless to enlarge further upon this Subject. The Reading of History is undoubtedly not only an innocent and pleasant Diversion, but also a profitable and most useful Employment, and therefore there needs no more Words to invite to the Study of it: Except this Admonition of *Moses* to the *Israelites* will enforce it, *Deut. 32. 7. Remember the Days of Old, consider the Years of many Generations: Ask thy Fathers and he will shew thee, thy Elders and they will tell thee.*

But least a contrary Use should be made of History, and the too many Examples of evil and wicked Princes that have Lived in the World; should be thought to give a Vicious Person Encouragement, give me leave to add a few Words, *viz.*

1. If a wicked Prince Flourishes in the World, and is by God permitted to Tyrannize over his People, this

ought to be considered as a Judgment of God Almighty upon that Nation. And altho' we may say, Nations of Virtuous Behaviour have been sometimes thus Afflicted; it may easily be answer'd, That God who sees Men's Hearts and secret Thoughts is the best Judge of that, we have such mistaken Notions of Things, as to be no competent Judges of what may provoke God to Vengeance, till by the Execution of his Sentence, we are brought to the Sense of our Guilt.

2. If God chuses to Execute his Wrath upon a sinful People, by the Pride, Cruelty or Avarice of their Prince, rather than by Fire, Sword, Flood, Earthquake, Pestilence, or the like; It affords us this Reflection, *viz.* that those very Passions which we all carry about us, are the Scourges that thus terribly Afflict us, and as we are all too apt to Indulge those our internal Enemies; This Affliction will most sensibly Convince us of the Danger of letting those Servants become our Masters, and Demonstrate to us the dismal Effects of submitting our selves to their Government.

3. Altho' God may make a vicious Prince the Instrument of his Vengeance upon a sinful People, and permit him to Enjoy the Exercise of that Power for a Time; yet to avoid making the Vice seem lovely, after the intended Execution is over, he seldom fails to Humble the Pride of such Tyrants, and bring them, even in this World to some remarkable and grievous Punishment.

4. If Kings be Wicked, the Eminency of their Station makes the Vice more Conspicuous and Abominable; the Curses such a Prince receives from all Men while Alive, and the Ignominy and perpetual Reproach his Memory lies under when Dead, is an effectual Terror to those Men, whom the Doctrin of Hell-Torments could not deter from Vice. As on the contrary, the Glory, Praise, Honour and Esteem, which a good and virtuous Prince receives from all Mankind, is the best and most effectual Excitement to the Practice of Virtue.

'Tis this Use therefore that we must make of History, namely, when we Read the Life of a vicious and cruel Tyrant, 1. Consider him as a Judgment sent from God upon that Nation; and, 2. Ask our own Conscience

Conscience whether his Vices are not odious, and the imitation of them to be with utmost care avoided. And on the other hand see if we can forbear to applaud a virtuous and just King; give but our own Understanding fair scope, and let it determine which of the two Characters be more eligible.

C H A P. II.

Rules to be observed in writing History.

HISTORY being a true Narration for Benefit of Posterity, interwoven with many memorable Events either of Peace or War, ought not to be attempted without Rules and Art. An Historian is not to be guided implicitly by his Genius, how great soever it be: And the manner after which we commonly judge of History, sufficiently shews that of all Works of the Mind, none require so great Attention and so exact a Method.

Nevertheless the Rules I here set down, are not intended for those that shall write History for the future, but only for Youth that shall read what is already written. Their Judgments must be elevated and plac'd as it were above the Authors they peruse, that they may not servilely rely upon them, and believe whatever they have written to be unquestionable.

It is a Fault in our Imaginations to slight the Ancients, for Wit has ever been the growth of all Ages and all Countries; yet at the same time it will be acknowledg'd no less a Weakness to look upon what they have left us as Miracles. We ought to treat our Ancestors neither with Submission nor Contempt, but with a just Enquiry into their Perfections and Defects.

As the Rules I am about to give are not of my Invention, the Publick being wholly indebted for them to the ingenious Translator of *Salust*, so I shall disclaim all pretence to any Merit thereby, it having been

only my Business to translate the learned Preface of that judicious Critick.

History consists of two Parts.

- I. Narration, which is the Body of it, and whose Business is to relate impartially all remarkable Actions of this Life. And
- II. Political Reflections, which are its Soul, and which are to be imitated upon all Occasions.

1. Narration ought to be brief and concise, especially in Orations, History and Epick Poetry, because a Reader there does not care to hear that which he has already comprehended.

Scaliger has made a very false Judgment of *Salust* when he stiles him *Omniū Scriptorum Numerosissimum*; and in my Judgment the two *Seneca's*, *Quintilian*, *Aulus Gellius*, *Macrobius*, *Sidonius Apollinaris*, &c. have given a much better Account of him.

Three Things contribute to brevity of Style,

1. Genius. 2. Art. And 3 Language.

First, A strong and lively Genius is required that may go through with a Work, and surmount all vulgar Eyes; the Tokens of which are to have Thoughts and Conceptions, where Truth and Novelty are join'd.

Salust was naturally bent to Brevity; and *Cicero*, on the contrary, to Copiousness, which is necessary to be known, since that for want of such Reflection, many learned Men have taken false Measures. Some, that Nature design'd to resemble *Salust* in his way of Writing, have nevertheless made it their Endeavours to imitate *Cicero*; and others that were born to follow *Cicero*, have presum'd to imitate *Salust*; so that by these means both have done violence to their Genius, and lost that easie genuine Air without which it is impossible either to move or please. Yet it is absolutely necessary that an Author who inclines towards the Genius of *Cicero*, should read *Salust* to prevent his Style from running out; and on the contrary those that come nearest *Salust*, should have recourse to *Cicero*, when their Style is like to be broken and too concise.

To produce a compleat Work, two Things are necessary.

1. Exact Composition. And 2. Careful Revival.

That is to say, neither to compose with Negligence nor correct with Precipitation, but in both to have a principal Regard to Art.

Art in the Composition prevents making use of any Thing either foreign to the purpose or unprofitable; and tho Art be sometimes tyranniz'd over by an Head-strong Genius, Correction always revenges its Quarrel, and brings a too exuberant Genius to Reason.

While a Man is Composing, he may give a loose to his Genius; but when he comes to Revise, he must have his Eyes full of Severity. At the time of a serious Reflection, Art is busied in paring off Superfluities, retrenching Excursions, and enlivening Obscurities and Flatnesses.

There is a sort of Brevity which proceeds from Chance, Whimsy, and Dryness or Weakness of Conception or Genius; but this we cannot commend; for Brevity ought only to be the Product of Knowledge, Reflection or Judgment.

A Writer therefore must beware of too great a Restraint as a Slavery, and too great a Freedom as a pernicious Liberty.

Historical Narration nevertheless will admit of introducing more Circumstances than *Oratorial*, because among all the Circumstances of an Action, an Orator only makes use of those which are for his purpose: Nay, he has moreover a liberty of feigning them, where he supposes they may be understood.

Historical or speaking Pictures.

There are two sorts of Pictures: One Dumb, as Draughts and Sculptures of all kinds; and the other Speaking, as

History, Poetry, and Oratory.

Three Things contribute to render these speaking Pictures agreeable;

1. They must be done after the Life.

2. They

2. They must denote the Persons by the Parts of them that are most necessary to be known. And

3. They must always have chief Regard to that Action which best becomes the Person they represent.

Heroes, Harangues or Speeches.

They may be abridged and made conformable to the Style of the History, which they are made use of in, as *Salust* most commonly has done.

Three Duties of an Historian,

1. To describe Things. 2. To represent Actions. And 3. To relate Discourses.

Thirdly, Style or Language is to be considered, either as to

1. The Action. 2. The Ornaments. Or 3. Its Purity.

Relating to Action, it is

1. Sublime. 2. Indifferent. And 3. Low or Humble.

In regard of Ornaments, the first place is given to

1. The Indifferent. 2. The Sublime. And 3. The Low or Humble.

In regard of Purity, the chief Rank is bestowed on The Low or Humble Style.

This last Style is what an Historian ought to make use of, being least warm, and consequently more comely, since a Mind that it is not embarrassed with any Passion, is more capable of adorning its Discourse; for that long Calm which reigns throughout the whole Course of History, would infallibly tire instead of pleasing us, if it were not sometimes quickned and enlivened by a briskness of Style and variety of Figures. But at the same time others say of History,

Ornari Res ipsa negat, Contenta Doceri.

An eloquent Oration, like a Race or a Combat, has an Influence over its Auditor suitable to the force it bears; when, on the contrary, History rather resembles a calm Walk, or to say better, a long Voyage, where

if its Reader does not meet with either Pleasure or Profit in the Way, he soon grows weary and dissatisfied.

An Historian is obliged to set Truth in its best Light, which is an hard Task and requires no common Capacity.

II. *Politick Reflections* are to be always practis'd, for what good will reading do a Man if he makes no use of it? To effect this, a Reader must neither be sway'd by ridiculous Niceties nor metaphysical Whimsies, both which have commonly little or nothing in them.

He must not be one of those over-curious Politicians who often lose their Way while they seek too many Roads, and who change all their Paths into Labyrinths, by stuffing their Heads with Chimerical Notions, and preferring the false Lustre of Imagination, to the true Light of Reason. He must view things as they are, Paint them as they seem; and in fine, judge of them according to the Draught he has made of them. He must likewise know something of the Heart of Man, and therefore make no slight enquiry into its Passions.

Politick Reflections may be of benefit to Posterity which often require the same Observations; for Humane Affairs have all their Turns and Forms, and commonly come about to the same Point where they first began.

Politicks must be Just, Noble, Candid and Generous; yet tho' they have all these Qualifications they will nevertheless require no ordinary Management to make them agreeable in History, where they ought to be rang'd with a great deal of Precaution and Prudence. But above all, Politick Reflections are to be made conformable to the Rules of Justice and Magnanimity.

1. Three ways in making Politicks go down in History.

1. By way of Relation; as, *Too great Credulity was fatal to such a Prince.*

2. By way of Proposition; as, *Credulity is always Pernicious to such as give themselves up too much to it.*

3. By way of Rule or Maxim; as, *Men ought to avoid*

avoid being too Credulous for fear of incurring the Hazards which always attend that Folly.

The first of these is most conformable to the business of History, as being less Dogmatical and more Instructionive; for Political and Moral Instruction ought always to appear very humble in History; yet, when Princes, Heroes, Generals and Magistrates are introduced, they are to keep up their several Characters. But when the Historian himself speaks, his Style is to be only Simple and Narrative.

2. What the Historian ought farther to observe in relation to Politicks.

1. He ought to make his Politicks keep pace with his Narration. And

2. That they be inseperable, and that one be made to proceed from the other.

He that shall observe these Rules, will never fail to please, altho' oftentimes Declaimers seem more eloquent than Orators, and Sophists more knowing than Philosophers.

As to the rest, a Reader is to be instructed without being disgusted and cloy'd. It is necessary only to shew him the way, without leading him always by the Hand. It is sufficient to give him a View, without obliging him to thrust his Nose upon a Thing. And finally, the best way to make any Man learn what is either excellent or useful, were to persuade him that he must needs know it already, whereby he might avoid the Scandal of Ignorance, and you the Impuration of Vanity.

Partiality, how well soever managed, will ever be prejudicial to History, and therefore that Rock ought principally to be avoided; which may easily be, by help of a little Justice or Knowledge. *Non probandi sunt Historici qui se suamque Gentem semper in Capitolis locant: Exteros veto & Hostes suos semper Vituperant.* Eusebius.

Thus I have intimated to Historians the Rules, which ought to be seriously consider'd before any attempt the reading of History, because thereby an Authors Merit may be scan'd and trac'd, both when he has either follow'd

follow'd or neglected the Precepts of Art. And whereas most are tickled by an unmerciful Criticism on other Mens Work, these Rules will guide them rather to the finding out of new Charms in Historians.

C H A P. III.

The manner of studying History. Of the Four Ancient Monarchies; and of the different kinds of Political Government.

ALthough several Dishes be requir'd to make up a great Feast, yet it is certain there would be nothing more disagreeable than to serve them up in Disorder. So it is not sufficient to have heap'd up a great many Histories, unless a Man be able to know which he should choose first, to proceed methodically in a Study of so vast Extent.

I. The first Thing which ought to be observ'd to read History methodically, would be to begin with the easiest. and proceed to the more difficult by degrees. This Method, which we have already so heartily recommended, is what Geometricians call *Analysis*.

I cannot but admire that *Bodin*, who compos'd his *Method for reading History* about the Year 1566. that is, at a time when no Body ever dreamt of *Geometry's* proving a Help to other Studies, should be so well acquainted with the great Importance of it, even long before *Des-Cartes*. He required an *Analysis* to be first perus'd by the young Student of Universal History. *Ut igitur plena sit & facilis Historiarum Scientia, principio adhibeatur præstans illa docendarum Artium Magistra quæ dicitur Analysis.* He farther adds, That an *Analysis* is the most excellent Method that can be followed, since that by dividing and sub-dividing a Subject into different parts, it soon leads to a perfect Knowledge of the whole.

So

So that to comply with the Observations of Bodin, one must necessarily begin with the reading of an Author who presents us only with simple Ideas and general Notions, which we may the easier comprehend, and where we may find every thing rang'd according to order of time, being a Chronological Account of Events, which we commonly term *The Thread of History*; without which we might soon be at a loss in the Labyrinth of so many Ages that have been from the beginning of the World.

It would likewise be absolutely necessary never to read any of these Abridgments before we are well vers'd in Chronological Tables, such as *Lipsius* would have made, or such as we have spoken of before. It is unconceivable how great assistance this would prove in the study of History. Events would then soon place themselves in the Conception, and follow that Order in our Memories which we have read them in: When without this Method we confound our selves, and being once put into this disorder, we rarely or never get free of it. Which made Bodin boldly affirm, *That it was impossible for any body to comprehend the particular System of any Monarchy, without having been first made acquainted with the grounds of Universal History by a Chronological Table. Ita non minus errant qui singulas Historias prius Intelligere se posse putant quam universa Historie omniumq; Temporum Ordinem ac Seriem velut in Tabula proposita viderint*, Bodin Cap. 2. p. 23.

The same Rule must be observ'd in reading the particular History of any Country, where special regard must be had to the Chronology of its Kings, the Beginning, Progress, and several Changes which have hapned in that Government, after the manner as we have hereafter express'd.

Analysis, which ought to be so strictly followed in reading of Universal History, is no less to be observ'd in the Study of any peculiar History. We must begin with that Historian first who comprehends all in few Words; next proceed to a more copious Author; and at length we may undertake those that have omitted nothing which might render their History complear.

Bodin would have the Study of the Roman History

to be begun by *Sextus Rufus*, who in four or five Pages gives a general Idea of the State of *Rome*, even down to his Time. Next to follow the Epitome of *Florus*, next *Eutropius*, and afterwards *Livy*.

This Method of *Bodin* is not to be found fault with; yet that which I am about to lay down is unquestionably more beneficial; for when I would speak of any Monarchy, I immediately look after the several Changes which have happen'd in its Government, whereof I pitch upon the most Remarkable to serve me as so many *Epo-chas* to describe that Monarchy under. For Example, When I have a mind to give an Idea of the *Roman* Empire, I divide it into Seven different Estates, which serve as so many Ages: Then I pursue it from its very Origine or Rise, through all its various Changes, and at length bring it to its Catastrophe to perish in *Germany*, where it scarce now retains the shadow of what it has formerly been. Before we read any *Roman* Historian, it is absolutely necessary we should be thoroughly acquainted with all these Seven Alterations which that Empire has undergon. Whereof

The First was under its Kings.

2. Under its Consuls.

3. Under its Emperors.

4. Under the *Goths* and *Vandals*.

5. Under the *Lombards*.

6. Under the *French* Emperors. And

7. Under the *German* Emperors.

The History of the People of God under the Law, is what every Person ought to be acquainted with; and whereof I have met with the most lucky Division that can possibly be, to instruct Youth to a primary Knowledge of the Affairs of the *Jews*. I consider that People under 4 Species of Governments. Which are

1. *Patriarchal*, under 22 *Patriarchs*. 2. *Judiciary*, under 22 *Judges*. 3. *Regal*, under 22 *Kings*. And 4. *Sacerdotal*, during the Government of the 22 Ancestors of our Saviour Christ; as hereafter shall more at large appear.

I must

I must own I have not had the like success in my Division of any of the Monarchies; but still I have this to say, That I have endeavour'd to make none but such as were Natural, and which I have drawn either out of their Histories, the Nature of their Government, or the several Families that have Reign'd.

After being thus prepossess'd with these plain and simple Ideas, we proceed to read History with the greatest Pleasure and Satisfaction imaginable; for then we can easily digest all the Circumstances of Time, Place, Persons, Manners, &c.

That our Memories may never want assistance, we should always have a Map of the Country before us when we read any History, which may not improperly be call'd *Local Memory*. We have already seen how useful a Chronological Table is; and here we may be satisfied that a Geographical Map is as necessary. The elder *Vossius* said very well in the beginning of his *Chronological Dissertations*, *That Chronology and Geography, were two inseparable Sisters, and the two Eyes of History, without which she must inevitably be either Blind or very Obscure.*

If I were oblig'd to give the Preference to one of these two, It should be to Geography. *Bodin* says, That if any thing be requir'd to prepare a Man for reading History, it must be Geography: *Ut si Ars ulla Historico necessaria sit, profecto Geographia summe necessaria Videtur.* Cap. 2. page 21.

When one is thoroughly acquainted with the Time and Place, when and where Matters have been transacted, it is almost Impossible to forget them; when the other Circumstances of History do not make the like lively Impressions.

What I have hitherto laid down for a Method in reading History, would not be alone sufficient if any extraordinary Progress were intended. What I have still to add, is the last part of our Method, which is to Collect all the Maxims and Examples by way of common Place.

What I take to be a Master-stroke in the Art of reading History, is to range under different Titles the most considerable Passages which we meet with. This

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is the great Secret, and whereby we may dive into the profoundest Depths, and reach the widest Extent.

These Common Places I speak of would be of continual Assistance to us, to guide us in the many different Courses and Occurrences of Life. We may thereby benefit by all that the Ancients either did or said, as by the greatness of their Designs, their Pathetical Expressions and noble Actions; for all human Affairs may be reduc'd to these three Heads, which are either to Think, to Say, Or to Do. Conformable to which our Collections may be divided into three several Books; whereof

The 1. should contain the Designs,

The 2. the Expressions. And

The 3. the Actions.

Each of these Books may be sub-divided into divers Chapters, so that one might be allotted for the Designs that relate to Politicks and the Government of States; the other for such that relate to Discipline and the Reformation of Manners; and the Third for those that appertain particularly to the Affairs of War.

As to Expressions, they are of several kinds, and which ought all to have a particular Place assign'd them.

Lastly, Actions may be subdivided into Virtues and Vices, as they are to be found in *Ethicks*.

I have said all this only to have an Order observed in Remarks: As to the rest every one ought to be left to the bent of his Genius, and to dispose his Studies and Observations according to his peculiar Condition and Ideas. One whose Genius enclines him to War, will be mov'd at a hundred Passages, which a Lawyer or Divine will take little or no Notice of. In a word, There are as many different Minds in the World, as there Callings and Professions.

However, he that makes these Collections, must be sure to have a principal Regard to Time and Place.

If it were my Business here to shew the Advantages of this manner of Study, it would be easy for me to prove that a Man must infallibly grow learned by the observing of it, and that there have always been a great number of excellent Proficients in all Sciences, who have arriv'd to those degrees of Knowledge meerly by a Methodical Common-Place-book, for there a Man at once reaps the Benefit of what had cost him before so many Years Labour.

Not to interrupt the course of his Reading, he need not immediately enter his Remarks, but make some short Notes on the Margin of the Book he reads, and afterwards transcribe them into his Common Places, which will produce another Advantage; for by this second Reading he must undoubtedly engraft them the deeper into his Memory.

But here a great deal of Care must be taken to reject *Minutia*, Trifles, which contribute nothing to the Benefit of the Publick; which ought to be the chief end propos'd in reading History. *Hoc est illud præcipue in cognitione rerum Salubre & Frugiferum, omnis te exempli documenta in illustri posita Monumenta intueri: Unde tibi tuæq; Reipublicæ quod imitere capias: inde sædum exitu, quod vites.* [Liv. lib. 1. Hist.]

I would here conclude this Chapter, did I not foresee two Observations which it is necessary Youth should be acquainted with.

OBSERVATION I.

Upon the Four Monarchies.

There is a very considerable Error crept into Chronology and History which relates to the placing of the Four Monarchies, for they are commonly thought to have succeeded each other immediately. As first, the *Assyrian* Empire is supposed to end with *Sardanapalus*, and then the *Median* to succeed to all the Power of the *Assyrians*, which is not true; for altho' *Arbaces* caus'd the *Medians* to revolt from *Sardanapalus*, whom he consequently freed from the Yoke of the *Assyrians*, yet the

the *Assyrian* Empire continu'd after this for near 150 Years, to the time that *Cyrus* the Great ruin'd it by the taking of *Babylon*. What remain'd of the *Assyrian* Monarchy after the Death of *Sardanapalus*, was term'd the second *Assyrian* Empire ; which altho' it was altogether unknown to the *Greeks*, yet it is nevertheless famous to Holy Scripture.

The like Fault is committed in regard to the *Medes* and *Persians*, of which the Bishop of *Meaux* speaks thus.

As to what relates to the Monarchy of the Medians, which the greatest part of Prophane Historians place in the second Rank, and separate from that of the Persians, it is certain that the Holy Scripture unites them together ; and over and above the Authority of these Holy Books, the bare Order of Matters require it should be so. The Medes, before Cyrus, altho' they were powerful and very considerable, yet were they totally Eclips'd by the Grandeur of the Babylonish Kings ; but Cyrus having conquer'd their Kingdom, by the united Force of the Medes and Persians, and to which afterwards he came to be the lawful Successor, as we have observ'd after Xenophon ; that Great Empire, whereof he was the Founder, ought reasonably to take its Name from those two Nations ; altho' the Glory of Cyrus had occasion'd that of the Persians to be prefer'd. Also it may well be imagin'd, that before the War with Babylon, the Median Kings having extended their Conquests all over the Greek Colonies of Lesser Asia, might have been exceedingly famous among the Greeks, who consequently might have attributed the Empire of all Asia to them, inasmuch as they were then acquainted with no other Eastern Kings ; for the Kings of Nineveh and Babylon, who have been more Potent, have scarce been so much as mention'd in those Remains we have of the Greek Historians ; when all that was considerable from the time of Sardanapalus to that of Cyrus, was wholly ascrib'd by them to the Medes.

Bodin employs all the 7th Chapter of his Method to refute those that make the Four Empires of the *Assyrians*, *Persians*, *Greeks* and *Romans*, to succeed immediately to each other, and who likewise pretend that those Monarchies were figured to us by the Four Beasts, and the Statue compos'd of Four Metals, spoken of by the Pro-

phet *Daniel*, and which they also affirm are to continue to the end of the World. But here *Bodin* finds no great Difficulty to Demonstrate that the *Roman Empire*, which was the last of the Four, came to a Period under *Augustulus* in the Year 475. and that from thenceforward it was never more able to re-establish it self; for it is most absurd to imagine the present *German Empire* to be the same with the *Roman*, as appears by the ancient and modern Bounds; for the *Roman Empire* in the time of *Trajan*, according to *Sixtus Rufus*, was bounded on the North by the *Danube* and the *Orcades*, on the West by the Isle of *Cadiz*, on the East by the *Euphrates*, and on the South it contain'd all that was then known to be habitable in *Africa*; to which *Trajan* added moreover his Conquests in *Mesopotamia* and *Arabia Felix*; whereas at this Day what is call'd the Empire of the *Romans*, scarce comprehends the hundredth part of that. All *Asia*, as every Body knows, is now under the *Turk*, *Persian*, *Mogul*, &c. and *Rome* has nothing left to Boast of in *Africk*, *England*, *France*, *Spain*, *Portugal*, *Denmark*, &c. with all *Greece*, and the neighbouring Countries; as likewise *Sicily*, *Sardinia*, &c. are now fell off from that Empire, and are long since become New States, under several potent and formidable Kings. *Italy*, which was the first Patrimony of the *Roman Empire*, is at this Day subject to divers Princes; and *Rome* it self under the absolute Dominion of the Pope.

Farther *M. Lomejer* has lately maintain'd, That the Four Sovereign Monarchies, boasted of by so many Authors, did not take up all that space of Time, from the Building of the Tower of *Babel* to their supposed Conclusion; for he pretends that there were other Monarchies both before and after these, as likewise several considerable Empires which flourished at the same time with them.

The Image which *Nebuchodonosor* saw in a Dream, did not foretel the Four pretended Monarchies, seeing that *David*, who expounded this Dream, says, That the first should be the Empire of *Nebuchodonosor*, whose Reign would be the most Glorious, for that afterwards the others would decrease by little and little till they came

came to be of small Note. And moreover the *Assyrian* Empire was in its Declension, when *Daniel* expounded *Nebuchodonosor's* Vision.

By all that has been observed we may Collect, That those who lay down the Successions of the Four Monarchies for a Ground of Universal History, may build upon a deceitful Foundation.

Notwithstanding what has been said, we must confess this Doctrin of *Bodinus* is not entirely to be submitted to. The many Learned Men, and Orthodox Commentators that have agreed in the exact Succession of these Four Monarchies, and declar'd them to be the Interpretation of the Visions of *Nebuchodonosor*, *Daniel* and *Zachary*, are too great Authorities to be sacrificed to the private Opinion of one Man. So that altho' other Kingdoms and States did indeed Flourish during the Times of the three first Empires, such as the *Egyptians*, *Cicyonians*, *Spartans*, *Aethiopians*, and perhaps *Chinese*; yet these being in their Times the principal, most extensive and most flourishing Empires of the World may very well by way of Excellence be stiled the Four successive Monarchies of the Earth.

OBSERVATION II.

Upon the several kinds of Government.

As there is frequent occasion to speak of Empires, Monarchies, Republicks, Aristocracies, &c. in History; and as it may happen that they may not always be rightly understood, I do not think it amiss to give some general Ideas of them; and first of

I. *Theocracy*, which is when a State is govern'd by the sole Power and Will of God. For Example; The ancient Government of the *Israelites* was a *Theocracy*, as *Josephus* observes; God there administering all Matters relating to a Sovereignty. For

1. He gave them Laws which were either Political, Ceremonial or Moral.

2. He denounc'd War, order'd their Camps, and nam'd their Generals.

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3. He

3. He created their Magistrates, appointed them Judges even to *Saul's* time, who were then, as it were, his Viceroy's ; and moreover it was by his Order that *Samuel* consecrated *Saul* King of *Israel*.

Thus we see God was pleased to be a Monarch and Sovereign, Judge and Arbitrator over the *Jews* ; but this *Theocracy* or Divine Government lasted only to the time of *Saul*, when that State became Monarchical.

There was formerly a sort of imaginary *Theocracy* at *Athens*, during the time that *Medon* and *Nileus*, Sons of *Coirrus*, disputed that Government between them ; for the *Athenians* having suffered much by that War, would by no means afterwards admit a King among them, and therefore declar'd *Jupiter* sole King of the People of *Athens*. It was about the same time that the *Jews* requested a King of God.

II. *Monarchy* is when a State is govern'd by the Supreme Power of one King, such as *England*, *France*, *Spain*, &c.

III. *Despotick Government* is where a Prince is accountable to none for what he does : Such as this, is the Government of the *Grand Signior*, &c.

IV. *Aristocracy* is a Political Government, manag'd by a set number of Nobles ; *Venice*, *Genoa*, &c. have this kind of Government.

V. *Democracy* is a Government where the People have all the Authority. Old *Rome* and *Athens* flourish'd under this kind of Republick.

VI. *Oligarchy* is the Government of a Few ; of which kind, at present, are *Venice* and *Genoa*.

VII. *Ochlocracy* is where the Mob dispose of all at pleasure.

C H A P. IV.

Divisions of History.

TH E R E are great Disputes among the Schools how to divide History ; but we do not think fit to be engag'd in either of their Quarrels, looking upon them as frivolous and of no consequence ; and therefore content our selves with affirming.

1. Thus *Justus Lipsius*, [Epist. 61. Cent. Miscel.] who divides History into *μυθιστορίαν* and *ιστορίαν*, that is, *true*, and *fabulous* or *Poetical History*, is not to be followed, inasmuch as Poetical Fictions and Relations have nothing in the least to do in what we call History. *Aristotle*, *de re Poetica*, says, That History differs from Poetry, in that the former relates Things as they truly are or have been ; and on the contrary, the latter only represents what they might or ought to be.

2. That *Bodin* is not to be imitated in placing natural History, which properly appertains to Physick, among the *Species* of History.

3. That *Kockerman*, who examin'd so nicely into these foregoing great Men, instead of reforming them, falls of a sudden into Grammatical Trifles and Logical Punctilio's, which will be regarded no more by Men of sound Sense than his tedious Divisions and Subdivisions of History, in which it is impossible to follow him without quickly losing Sight of him. We have endeavour'd to take a more direct Course, which is by dividing History into

1. *Ecclesiastical.* And
2. *Civil.*

Ecclesiastical History informs us of what has hapned in the State of Religion.

Civil History gives an Account of Occurrences in the Civil State. This Division is founded upon the

admirable Theology of *St. Austin*, in his Method of dividing the Holy Books and all the History of the Church. He says, That there have always been two Cities in the World, which are the City of God, and the City of the World, and which are remark'd in these two Brothers, *Abel* and *Cain*, whereof *Abel* is the Image of the Citizens of God, and *Cain* of those of the World; the former the Younger, the latter the Elder; because Man did not become a Citizen of Heaven, but through Grace, when he was born a Citizen of the World. [*St. Austin in Psal. 61. de Civitate Dei, lib. 15. cap. 1.*]

Thus all History consists only in representing to us the different Events and Passages which have ever hap-
ned in these two opposite Cities.

The History which treats of the City of God has been ever carefully preserved in the World, and is di-
vided into the Church of the *Jews*; and the Church of the Christians, of the New Testament. The Christian Church may be sub-divided into several Particulars; as the Churches of every Patriarchate, Kingdom. Pro-
vince, Diocess, &c.

The History which treats of the City of the World is the Civil, which may be divided into the Histories of the Monarchies and Republicks that have been before our Saviour Christ, and the History of the Monarchies and Republicks that have come after him. Every Mo-
narchy and every Republick compose many particular Histories.

Divisions of History.

Universal History compre- § In the City of God.
hends what has hapned § In the City of the World.

1. The City of God, § The Old Testament.
under § The New Testament.

The New Testament, § The Latin Church, &c.
§ The Greek Church, &c.

2. The City of the World, § Monarchies and Repub-
comprehends § licks before *Jes. Christ*, &
§ Monarchies and Repub-
§ licks after *Jesus Christ*.

To be convinced of the Necessity of thus dividing History, in relation both to the Church and to Monarchies, we are to remember that Maxim which says, *That we must never wander out of the Road in this Study*: As also, that the principal Design of God Almighty, in the Creation of the World, was the Foundation, Conservation and Sanctification of his Church; Likewise, that the World subsists by no other Means but by those of the Church; and moreover, that whatever is excellent and admirable either in the Establishment or Revolution of Empires, is chiefly occasion'd by the Church.

If this be so, it is necessary of course to have Ecclesiastical Matters keep pace with those of Monarchies, and not to separate the History of the City of God, from that of the City of the World. This the Bishop of Meaux speaks admirably well of in his *Treatise of Universal History*. *These Monarchies* (says he) *have for the most part a necessary connection with the History of the People of God, for God made use of the Assyrians and Babylonians to chastize his People; of the Persians to re-establish them; of Alexander and his first Successors to protect them; of the famous Antiochus and his Successors to keep them Employ'd; and of the Romans to defend them against the Kings of Syria, who were then ready to destroy them. Under the Romans the Jews continu'd to the coming of Jesus Christ, whom, when they had Slighted and Crucify'd, these same Romans gave their Assistance (tho' without designing it) to the divine Vengeance, to exterminate this ungrateful Nation. God, who had then determin'd to gather together a new People from all parts of the Earth, first rang'd them under the Dominion of the Roman Empire, which afterwards prov'd the principal means to encrease the course of the Gospel. Tho' this same Roman Empire persecuted this new People for above 300 Years, yet that Persecution serv'd only to confirm the Christian Faith, and to make it shine the brighter by the Fortitude and Patience of its Professors. But at length this Empire, finding it had to deal with something more invincible than it self, was forc'd to yield, and receive into its Bosom that very Church, which before it had so long and so cruelly persecuted; whence it follow'd that those Emperors did all that lay in their Power to make that*
Church

Church Universally acknowledg'd, which Jesus Christ had founded; and Rome became thenceforward Metropolis of the Spiritual Empire. Also when the time was come that the Roman Power, which had vainly boasted it self of Eternity, was to undergo the Fate of other Empires, Rome, tho' become a Prey to Barbarians, yet preserv'd its ancient Grandeur by means of Religion; for those Nations who had Conquer'd the Romans, having by little and little softned their Manners by the observation of Christian Piety, their Kings thought none of their Titles so glorious, as that of being Protectors of the Christian Church.

Thus the Empires of the World have been serviceable to Religion, and have preserv'd the People of God; wherefore that same God which had caus'd his Prophets to foretel the divers Conditions of his People, made them also Prophecy of the Succession of Empires. You are acquainted with those places where Nebuchodonosor was mark'd out to Punish the Pride of the People, especially of the Jews, who approv'd themselves so ungrateful towards their Creator. You have also (no doubt) observ'd Cyrus nam'd 200 Years before his Birth, to re-establish the People of God, and to chastize the Arrogance of Babylon. The destruction of Nineveh likewise was not foretold with less certainty. Daniel in his wonderful Visions has briefly, but fully represented to us the Babylonish Empire, together with that of the Medes, Persians and Greeks. The Blasphemies and Persecutions of Antiochus, were also Prophesied of, as well as the miraculous Victories the People of God gain'd over that cruel Tyrant. In these Prophets you may find all these famous Monarchies come to nothing by little and little, and the new Empire of Jesus Christ to be so expressly Characteriz'd, that there is no reason to doubt of its being meant, as by Name, of the Kingdom of the most High; the Kingdom of the Son of Man. &c. being Pronounc'd to be a Kingdom that should subsist even in the midst of the Ruin of all others, and to which alone Eternity was promised.

God therefore, who made use of so many different Nations to Chastize, Employ, Enlarge or Protect his People, having a mind to be known for the Author thereof, discover'd the great Secret to his Prophets, and caus'd them

them to foretel it before he put it in Execution. Whereupon these Empires, being made Partners with the Designs of God, their Fate has been foretold by the same Oracles of the Holy Spirit, which Propheſied of the Succeſſion of the faithful People.

Nothing demonstrates better the neceſſary Relation between Sacred and Prophane Hiſtory, than this excellent Diſcourſe of the Biſhop of Meaux, where we may obſerve the proceedings of God in the Revolution of Empires, and by what means the Almighty Wiſdom brings his ends about, even in thoſe Matters where we think either our Prudence or Policy has had the larger ſhare. I would gladly have all Youth learn by Heart as much, at leaſt, of this admirable Diſcourſe, as we have juſt mention'd; for thereby they may be able to unravel (If I may ſay ſo) all the Intrigues betwixt God and Man, and diſcover the firſt Principles of all Affairs which Hiſtory has handed down to us. Prophane Hiſtorians have always fill'd us with confus'd Ideas; but the Biſhop of Meaux has demonſtrated the Hand of God to have ſet all the Springs of Cauſes at work, and that for the peculiar end of Preſerving and Sanctifying his People. Men, miſguided by their Paſſions, think all muſt be related in Hiſtory that contributes to ſatiſſie their Avarice or Ambition; but they are deceiv'd, for like Children they only ſee the Wheels of the Movements, without being able to gueſs at the Mechanism and Cauſes of them. The Sanctification of the Church, is the ſecret Spring of all that has hapned moſt conſiderable in the World from its Creation; and the Fall and Riſe of Empires is the Mechanism of the Almighty.

Altho' we cannot always diſcover what ſhare God has had in certain Affairs, yet it muſt never be deny'd that he has had any. Who could ever have imagin'd that the Grandeur of the Roman Empire, which we commonly look upon as an effect of the great Wiſdom and Valour of the Romans, ſhould have ever contributed towards the publication of the Goſpel, and the glory of the Church?

In a word, there might have been only one Hiſtory, which ſhould have been that of the City of God, where

where Empires and Dominions might have been brought in as so many Incidents and Episodes, which have only collateral Relation to the History of the Church. Nevertheless, as the Devil will always have a share in human Affairs; and that St. *Austin*, together with the Holy Scriptures, attribute to him a Power over the Kingdoms of the World; we divide History into *Ecclesiastical* for the Affairs of the Church, and into *Civil* for the Affairs of Empires and Republicks. We make no use of the Word *Prophane*, as being improper for the History of Christian Kingdoms, whose Kings are the Protectors and Cherishers of the Church.

This I presume may be sufficient to justify my preferring this Division of History, to that of all others which have treated on the same Subject.

ARTICLE I.

The Authority of the History of The People of God, contain'd in the Books of the Old and New Testament.

THE History of the *Jews* is contain'd in the Books of the Old Testament, which is sufficient to convince any Christian that it is unquestionable, and will never admit of any Doubt. Yet it is not to my purpose to quote any Fathers hereupon, or to shew what they have advanc'd, in their Disputes against the Pagans, to prove the Truth and Divinity of the Bible, those Matters being to be met with in the Books of such Doctors as have writ upon that Subject.

Nevertheless, as it is chiefly at *Genesis* that the Deists and Atheists level their Criticisms, it would not be amiss to say something in vindication of that Holy Book, and the rather, because the History therein contain'd being once establish'd, all the other parts of Religion necessarily follow on course.

1. Then it is certain that *Moses* was Author of the Book of *Genesis*. Nay more positive [says *du Pin* in the first Tome of his History of Ecclesiastical Writers, speaking of this Book] than that either *Homer* was Au-
thor

Author of the *Iliads* and *Odysses*, or *Herodotus* or *Thucydides* of those *Histories* that are ascrib'd to them. The *Holy Bible* (continues he afterwards) teaches me that *Moses* was Author of the *Pentateuch*. Thus are the *Five Books* of *Moses* call'd, of which *Genesis* is the First. *Jesus Christ* (proceeds *Dupin*) and the *Apostles* have assur'd me as much; ancient Authors concur in the same Opinion, and all other People agree with them, &c. We may find in the same Book a number of Witnesses to evince this Truth, of which some were *Jews*, others *Christians*, and others *Pagans*; all which positively affirm that *Moses* writ the Book of *Genesis*, and all the rest of the *Pentateuch*.

2. *Moses* without dispute, was a much more ancient Writer than any of those Authors who have acquir'd so great Reputation in the World, and procur'd Greece the Title of *The Mother of Sciences and Arts*; for he liv'd near 500 Years before *Homer*, 800 before the Philosopher *Thales*, who writ the first concerning *Nature*; 900 before *Pythagoras*, and above 1100 before either *Socrates*, *Plato* or *Aristotle*, who have been the most celebrated and chief Masters of all the Wisdom of Greece. [Preface to the French Translation of *Genesis*.]

3. It is true that *Moses* writ the History of the Creation a long time after it; since that he writ *Genesis*, it may be, about the Year of the World 2550. But this ought not to gravel any Man of Sense, for when once he has conceived that *Moses* foresaw future Things, through the Spirit of God which revealed them to him, it will not be hard to believe, that he was also Inspired with those that were past and before his Days.

This History also may be very well establish'd, without having any recourse to Revelation; for it is possible *Moses* might have said to those of his Time, I am resolv'd to write of the Transactions from the beginning of the World to this Day; and of which, I believe, no Body can be better inform'd than my self; for *Amram* my Father has often said to me, Son. I will relate to you all the History of the World down even to us, according as I have learnt it from *Levi* my Grandfather, who had what he told me from *Isaac* his Grandfather, with whom he liv'd

liv'd 33 Years. And as for what relates to Isaac, he might have heard all what he told Levi from Sem, with whom he liv'd also 50 Years. Now nothing can be more probable, than that Sem might say to Isaac after this manner, You may safely believe what I tell you about the Deluge, since I have been an Eye-witness of all I pretend to know. And you ought likewise to believe me, when I acquaint you about the Creation of the World, and of all what relates to Adam, since I liv'd near 100 Years with Methusalem, my Great Grandfather, who learnt all these Matters from Adam himself, with whom he liv'd 243 Years. So that between Isaac and Adam there are but two Persons, Mathusalem and Sem; and then between Isaac and Moses his Father, there is only one more, who is Levi. Insomuch that to speak plainly, without having Recourse to Supernatural Proofs, never any History deserv'd greater Credit than that of Genesis.

A T A B L E

Of the Hereditary and Domestick Traditions of the Patriarchs, who might reasonably be presum'd to Instruct one another from Adam even down to Moses.

	Born in the Year of the World.	Liv'd Years.	Dy'd in the Year of the World.
Adam liv'd 143 Years with I	1.	930.	930.
Mathusalem liv'd 98 Years with I	687.	969.	1656.
Sem, who liv'd 50 Years with I	1558.	600.	2158.
Isaac, who liv'd 33 Years with I	2108.	180.	2288.
Levi, who liv'd a long time with I	2255.	137.	2392.

Amram, Grandson of Levi, whom no doubt he had seen ; since this Amram was Father of Moses, who was born only 41 Years after the Death of Levi.

It is certain that *Moses* writ nothing but what was within the Memory of Man, since he was only removed from *Adam* about Four or Five Generations. Between *Adam* and *Isaac* there are but two Persons, *Methusalem* and *Sem* ; and between *Isaac* and *Amram* the Father of *Moses*, there is but one, who is *Levi*.

It follows therefore that *Adam*, *Methusalem*, *Sem*, *Isaac*, *Levi*. and *Amram* the Father of *Moses*, have successively convers'd with, and instructed each other in the History of the World (which was then only that of their several Families) especially at a time when there were no other Histories which Men might apply themselves to, or divert themselves with.

It is not my Design here to confute the several Objections which the Enemies both of the *Jewish* and *Christian* Religion have rais'd against the *Pentateuch*, and other Books of the Bible. That is altogether foreign to my purpose, and would engage me so deep in Theological Disputes, that I should quickly lose Sight of my *Introduction to History*. Any one may be satisfied by Monsieur *Huetius*, Bishop of *Auranches*, his learned Treatise concerning *Evangelical Demonstration* ; or the famous Father *Simon's* Book of the *Inspiration of the Sacred Writers*, which might be answer'd to the frivolous Arguments which *Spinoza*, who liv'd some short time in *Holland*, brought in his trifling Treatise call'd *Traëtatus Theologico-Politicus*, against the Truth and Divinity of the Holy Bible. This Author, tho born a *Jew*, falls nevertheless very severely upon *Judaism*, without shewing at the same time any great kindness for *Christianity*. So that we may reasonably infer, That his Design was to abolish all Religion, particularly the *Jewish* and *Christian*, and establish *Atheism* and *Liber-tinism*, leaving every Body to their liberty of believing what they pleas'd, provided at the same time they prov'd no Disturbance to the Common-wealth. But Father *Simon* has sufficiently demonstrated, That this *Spinoza* was a Blockhead, and that he understood neither the Criticks of the Scripture, nor the Learning of the *Jews*.

In a Word, what I have said particularly of *Genesis*, may suffice to Imprint in us a more than ordinary Idea
of

of the Authority and Divinity of this Book, which is the sole Foundation of all the rest of the Bible.

The Order of the Books of the Old and New Testament.

First, the O L D Testament consists of 45 Books.

I. *Genesis* comprehends the History of the Creation of the World, the Lives of the Patriarchs, the Deluge, the Genealogy of the Off-spring of *Noah* down to *Joseph*, and, in short, all the History of 2369 Years.

II. *Exodus*, so call'd from its giving an Account of the coming of the People of *Israel* out of *Ægypt*, contains likewise the Transactions of *Moses* in the Desert; how God gave the Laws of the Decalogue to the People, and whatever hapned during the space of 145 Years, from the Death of *Joseph* the the building of the Tabernacle.

III. *Leviticus*, which contains the Laws, Ceremonies and Sacrifices of the *Jewish* Religion; the perpetual Fire, distinguishing Beasts, clean from unclean; and many other Things, of which the Inspection and Management belong'd peculiarly to the *Levites*.

IV. *Numbers*, where is to be found the numbring of the People of *Israel* after they came out of *Ægypt*, with their History of 39 Years till they went into the Desert.

V. *Deuteronomy*, that is, *The Second Law*; not that *Moses* then gave a different Law from what he had before published on Mount *Sinai*, but because he therein renewed it to the Children of such as dy'd in the Desert.

These are the Five Books of Moses, call'd the Pentateuch, and which contain the History of 2552 Years and an half, computed from the Creation of the World.

VI. *Joshua*. 'Tis commonly thought *Joshua* himself was Author of this Book. It comprehends the History of 17 Years, to be reckon'd from the death of *Moses* to that of *Joshua*.

VII. *Judges*. It is not certainly known who compil'd this Book, tho' some ascribe it to *Samuel*. It represents the Republick of the *Jews* under the Domi-
L nion

nion of *Judges*, coming from the death of *Joshua* to that of *Sampson*. It contains a Series of History of, it may be, 317 Years, that is to say, from the Year of the World 2570 to 2887. Therein the *Israelites* are to be found groaning under very severe Hardships, God having delivered them over to the Power of their Enemies, for the Punishment of their Idolatries.

VIII. *Ruth*. This Book, whose Author is not known, contains an Example of uncommon Piety, and of the singular Providence of God. *Ruth*, a *Moabitish* Woman, being not willing to forsake her Mother-in-Law, follows her till she comes into her own Country, where God so employs his Providence for the Welfare of *Ruth*, that she marries for her second Husband, *Boaz*, a very rich Man of that Country, and becomes Mother of *Obed*, Grand-father of *David*, from whom our Saviour *Jesus Christ* descended according to the Flesh. There is no doubt but this History of *Ruth* hapned in the time of the *Judges*. 'Tis said to be during the Administration of *Shamgar*, about 28 Years after the death of *Joshua*.

IX. The first Book of *Samuel* contains all that passed under the Government of *Heli* and *Samuel*, as likewise under the Reign of *Saul*, for about the space of 101 Years; that is, from the Year of the World 2848, to 2949.

X. The second Book of *Samuel* comprehends all the Reign of *David* during 40 Years.

XI. The First Book of *Kings* contains the History of *Solomon's* Reign, as likewise how his Kingdom was divided after his Death. Afterwards it treats of Four Kings of *Judah*. There is in this Book a Series of History, for the space of 126 Years.

XII. The Second Book of *Kings* contains the several Reigns of 12 Kings of *Israel*, to the Destruction of that Kingdom; and of 16 Years of *Judah*, to the Captivity of *Babylon*. This Book also relates wonderful Things of *Elijah*, and *Elisha* his Companion. It contains in all the History of 308 Years.

The Author of the First and Second Books of *Kings* is unknown; but all together include the space of 597 Years.

XIII. The

XIII. The First Book of the *Paralipomenes* or *Chronicles*.

XIV. The Second Book of the *Paralipomenes* or *Chronicles*. These two Books are so nam'd, because they contain the Acts and other Circumstances which had been omitted in the foregoing Historical Books. This Second ends at the Year of the World 3468. where ended likewise the 70 Years of Captivity, when *Cyrus* gave Liberty to the People of *Judea* to return to their own Country, to build their Temple and the Walls of *Jerusalem*. 'Tis commonly thought that *Esdra*s was Author of these two Books.

XV. The Book of *Ezra*, according to the common Opinion, was written by the Person whose Name it bears. It contains the History of the Captivity of the *Jews*, with their Deliverance and Re-establishment in *Judea*, from the first Year of *Cyrus* his Reign to the 20th of *Artaxerxes*, surnam'd the *Long-handed*: All which comprehends the space of 82 Years, computing from the Year of the World 3468, to 3550.

XVI. The Book compiled by *Nehemiah*, call'd in the vulgar Latin Bibles the Second Book of *Esdra*s, begins at the 20th Year of *Artaxerxes*, and continues even to the beginning of the Reign of *Darius* his Son, surnam'd the *Bastard*; which comprehends the History of the *Jews* during 31 Years, and extends to the Year of the World 3581.

XVII. *Tobit*. There are those that are of Opinion that *Tobit*, the Father and the Son, were the Compilers of their own History; but this carries no Authority along with it. *Tobit* was one of those *Israelites* that was transported out of *Samaria* by King *Senacherib*. This Book includes several great Examples of Virtue, and excellent Principles of Morality. You may there observe *Tobit* faithful to God, even under strange Trials. His Charity; the Care he had to bury the Dead; his Patience after he had lost his Sight; and finally his admirable Instructions of Piety to his Son. *Tobit*, the Son, informs us, with what Dispositions we are to engage in Marriage. In a word, the Providence of God towards all those that put their Trust in him, shines throughout the whole course of this Book.

XVIII. *Judith*. The Author of this Book is by no means known. *Huetius* was of Opinion, That it was writ during the Captivity in *Babylon*; tho' the History of *Judith*, related in this Book, hapned, according to the Opinion of the Learned, before this Captivity. Thus it is thought that this wonderful Expedition of that Pious Widow, who was 64 Years old when she cut off *Holifernes's* Head, was transacted after King *Manasses* was Re-establish'd. *Judith* liv'd 41 Years after this bold Action, that is to say, to the Year of the World 3389. when she was 109 Years of Age.

XIX. *Esther*. The History of *Esther* hapen'd after the Reign of *Darius* Son of *Histaspes*, who is the *Ahasuerus* all along mention'd in this Book. The Composition of it is attributed to *Mordecai*; but it appears to me that *Esther* might also have had a hand in it.

XX. *Job*. It is thought that this Book was first written in *Arabick*, and afterwards Translated into *Hebrew* by *Moses*. The History of *Job* can by no means be a Fiction; the Persons and Nations therein mention'd by their proper Names; the several Testimonies of *Tobit*, *Ezekiel*, and *S. James*, together with the Sentiments of the ancient Fathers, ought to convince us that this Story is true. *Job* was either before *Moses*, or else at the same time with him; and this History probably hapned during the *Israelites* being in the Desert, because there is no mention made in it of the written Law.

XIII. The *Psalms*. These are commonly ascrib'd to *David*, altho' there be many that are none of his, and which have been written a long time after his Death, as well by *Esdras* as other Prophets.

XXII. The Proverbs of *Solomon*. This Book was Compos'd by him whose Name it bears, and contains excellent Precepts of Life, as well in what relates to the Service of God, as our Duty towards our Neighbour.

XXIII. *Ecclesiastes* also belongs to *Solomon*. This Book decries perfectly the Vanity of the greatest Enjoyments in this World.

XXIV. The

XXIV. The *Canticles*, or Song of Songs, is also of *Solomon*. This Book is altogether Mystical. It describes in a very lively manner the incomprehensible Love of *Christ* towards the Church, his Spouse, as likewise the Churches return to *Christ*. S. *Jerom* observes that among the *Jews*, none were suffer'd to read this Book till they had attain'd the Age of 30 Years; so that we may say with this Father, That *Solomon* writ his Proverbs for those that were just entred in the Paths of Piety; his *Ecclesiastes* for such as were somewhat advanc'd: But for his *Canticles*, they requir'd a Mind altogether elevated, and disengag'd from the Clogs of this World.

XXV. The Book of *Wisdom*. This Book contains the Spirit, and many other Things of *Solomon*; altho' in all likelihood he was none of the Author of it. It may be divided into 3 Parts: 1. Until the VII. Chapter, it is an Exhortation to the Study and Love of Wisdom. 2. To the X. Chapter, it Explains the Origin of Wisdom. 3. All the rest, Describes the Effects and Productions of Wisdom.

XXVI. *Ecclesiasticus* was Compos'd in imitation of *Solomon's Ecclesiastes*, as may appear by the great number of Moral Sentences, almost the same with his. *Jesus Son of Sirach* writ it in *Hebrew*, whereof S. *Jerom* says he has seen a Copy.

The Greater Prophets,

XXVII. *Isaiab*, of these, is the Chief and most Excellent. He himself has collected into one Volume all the Prophecies he made under the several Reigns of *Uzziah*, *Jotham*, *Ahaz*, *Ezechias*, and even to the time of *Manasses*, by whose Command, according to the Tradition of the *Jews*, he was cruelly Saw'd asunder with a wooden Saw.

XXVIII. *Jeremiah* Prophecy'd for 45 Years, to wit, from the third Year of King *Josias*, to the fifth after the Taking of *Jerusalem*, and Destruction of the Temple; that is to say, from the Year of the World 3375. to 3420. and 584 Years before the Birth of *Christ*. He was of the Sacerdotal Race. He always declar'd after

an undaunted manner, against the Irregularities of his Time. His Style, according to S. Jerom, is Mean as to Words, but Majestick in its Thoughts. The Prophet *Baruch* was his Secretary, who in Collecting the several Prophecies which *Jeremiah* has made upon divers Occasions, observ'd no order of Time. This Holy Prophet was Ston'd by some impious *Jews* in *Aegypt*, who were not able to bear with the freedom of his Admonitions.

XXIX. *Baruch* was Secretary and Disciple to *Jeremiah*, which does not hinder but he might be of Noble Birth, as *Josephus* says he was. He says himself, that he wrote this Book of Prophecies in *Babylon*, but it is not exactly known at what time.

XXX. *Ezekiel*, of the Sacerdotal Race, was Transported under *Jechonias* into *Babylon*, where he began to Prophesie the fifth Year after his Captivity. His Book is all over full of Riddles and Figures, and which 'tis thought he affected, to the end that the *Chaldeans* might not be acquainted with the condition of Affairs among the *Jews*. He foretold the Deliverance of this People, the Reign of *Messias*, the Calling of the *Gentiles*, the establishing of the Church, its Victories, and the Down-fall of its Opposers.

XXXI. *Daniel*, descended of a Royal Stock, was carried, when but an Infant, a Captive into *Babylon* by *Nebuchodonozor*. He was Educated in the Learning of the *Caldees* for 3 Years. It was about this time that he deliver'd *Susanna*, accus'd by the two Vicious Elders; and that but a little after he began to Prophesie. The *Jews* will not allow him a place among the Prophets, because (say they) he liv'd in the *Babylonish* Court, rather like a Courtier than a Person inspir'd by God; nevertheless *Jesus Christ* himself, styles him a Prophet.

The Twelve Minor Prophets.

XXXII. *Hoseas* writ all the Prophecies that go under his Name. S. *Jerom* finds his Style *Pathetic* and *Sententious*. He Prophesied under 4 Kings, viz. *Josiah*, *Jotham*, *Ahaz* and *Hezekias*. In his Prophecies he takes

takes upon himself the Person of God. He quarrels with, punishes and repudiates the Synagogue, which he represents as if taken in Adultery, and places the Church in its stead. Thus he foretels: 1. The Reprobation of the Synagogue, and the Calling of the Church. 2. He reproves Idolatry and the other Crimes of the *Israelites*, And 3. He promises Mercy and Salvation to all such as shall be reclaim'd.

XXXIII. *Joel*. It is no easie Matter to find out what time he Prophesied. He foretels the Destruction of *Jerusalem*; and under the *Symbol* of that City, he speaks of the Destruction of the whole World and the last Judgment.

XXXIV. *Amos* was a Shepherd or Herdsman of *Tecoa*, a poor Town. God, who never makes use of slender Abilities, chose this Person for a Prophet in the Time of *Uzziah* King of *Judah*, and *Jeroboam*, Son of *Jehoaash* King of *Israel*, two Years before that Earthquake, which hapned towards the 23d Year of *Uzziah's* Reign, about the Year of the World 3216, and 788 Years before the Birth of Christ.

XXXV. *Obadiab*. It is not known about what time he Prophesied. It is thought to be this Prophet, that is mention'd in the III. Book of *Kings*, Chapt. the 18. and Verse 4. who was Governor of *Ahab's* House, and who nourish'd the hundred Prophets in a Cave. Of all the Prophets, his Prophecy is the shortest, altho' for the Mysteries it contains, it yields in nothing to the others Prophecies, says S. *Ferom*.

XXXVI. *Jonas* whom God sent to *Niniveh* to Preach Repentance, not unlikely under the Reign of *Phul*, which we believe to be Father of *Sardanapalus*, about the Year of the World 3197. and 807 Years before the Birth of Christ. He was the only Propner that God sent among the *Gentiles*. He himself was Author of the Account of his Mission to *Nineveh*. He was Native of *Geth-Checher*, a Town belonging to the Tribe of *Zabulon* in *Galilee*. This shews either the Ignorance or Malice of the *Pharisees* when they said to *Nicodemus*, *Art thou also of Galilee?* Search and look, for there was never any Prophet came out of these Parts, John 7. 52.

XXXVII. *Micah* Prophefied under the Reign of *Joatham*, *Ahaz* and *Hezekias*. He has the Character of Wit and Style, like to that of *Isaiah*. He inveighs vehemently against the Idolatry, as well of the Two as the Ten Tribes. He proclaims the Ruine of *Samaria*, and the Captivity of those of *Jerusalem* by the *Assyrians* and *Chaldeans*, and he also foretels their Deliverance, and that Christ should be born in *Bethleem*.

XXXIII. *Nahum*, whose Country is unknown, foretels the Destruction of *Nineveh* by the *Chaldeans*, because that People had persecuted the People of God. It is likewise a little uncertain where he Prophefied.

XXXIX. *Habakkuk*. Neither his Country, nor the time when he Prophefied is known. There would be no great difficulty to know the time, providing this *Habakkuk* were the same that the Angel carry'd by the Hair of the Head to *Daniel's* Den; but which the Learned will by no means have to be.

XL. *Zephaniah*, Illustrious by his Birth, was of the Tribe of *Simeon*. He liv'd at the same time with *Jeremiah*, whose Works he seems to have Abridg'd, especially considering his conformity of Style. He speaks plainly of the Calling of the *Gentiles*, the Foundation of the Church, the Remission of Sins, of Sanctification and Eternal Salvation by *Jesus Christ*.

XLI. *Haggai* earnestly exhorts the People of God, to the building of the Temple. He complains of the *Jews* Neglect therein; and promises *Zorobabel* who undertook that Work, after it had been basely forsaken, that the *Messiah* should be born of his Race.

XLII. *Zechariah* liv'd in the time of *Haggai*, and he also solicited the re-building of the Temple. He is full of Enigmas and Figures; he speaks nevertheless very plainly of the coming of Christ, and of his Life and Passion.

XLIII. *Malachi* Prophefied after the re-edifying of the Temple. He reproves the several Abuses which were crept into the *Jewish* Discipline. As he is the last of the Prophets, and that no more was to be expected till the coming of *Jesus Christ*, he exhorts the People to stick to the Law of *Moses*, till the *Messiah* should appear in the World.

XLIV. The

XLIV. The I. Book of *Maccabees*.

XLV. The II. Book of *Maccabees*. These two Books contain the State of the Church under the Third Monarchy, which was that of the *Greeks*, continuing Forty Years, from the Death of *Alexander* the Great, to that of *Demetrius Soter*. The Second Book is an Abridgment of the Book of *Jason*, who was one of the *Jews* of *Cirena*. The Author of the First Book is not the Author of the Second; as it appears to the Learned, both from the difference of Style, and different manner of counting the Years.

Secondly, *The New Testament contains 27 Books.*

I. *The Gospel according to St. Matthew*, was writ about 6 Years after the Death of Christ, at the request of those *Jews* that had embrac'd the Christian Faith. *St. Matthew*, from a *Publican*, became an Apostle. He has undertaken in his Gospel, to relate the Royal Race of our Saviour, and to represent him according to the Life he led in the Flesh; wherefore he speaks chiefly (as *St. Austin* remarks) of those Actions and Instructions in which the Son of God has in a manner temper'd his Wisdom with his Divine Majesty, that he might render the Example of his Life, the more Imitable and Agreeable to our Weakness.

II. *The Gospel according to St. Mark*, was written in the 3d Year of *Claudius*, or the 43d of Christ according to the ordinary way of Reckoning, that is 40 Years after our Saviour's Death. This Gospel *St. Mark* wrote at *Rome*, at the request of the Christians of that Church, and according to the Instructions he had receiv'd from *St. Peter*, whose Disciple he had been. He has follow'd *St. Matthew* in a many Things, and in some places only abridg'd him; nevertheless, there are many Passages he has dwelt longer upon, and observ'd many considerable Circumstances which *St. Matthew* omitted.

III. *The Gospel according to St. Luke*, was written by him 32 Years after Christ's Ascension. This *St. Luke* was a Physician, and as he was very well acquainted with

with the *Greek Tongue*, he has written more elegantly than either *St. Mark*, or *St. John*. He was not of the number of Apostles, as was *St. Matthew* and *St. John*, but one of their Disciples in like manner as *St. Mark*.

IV. *The Gospel according to St. John*, the Son of *Zebedee*, and Brother of *St. James* surnam'd *Major*, was written at *Ephesus* about the Year of Christ 96, and 63 Years after his Passion, upon occasion of the Heresy of *Corinthus* and *Ebion*, both which maintain'd, That *Jesus Christ* was but a Man; whereupon all the Bishops of *Asia*, and several others, entreated *St. John* to treat more largely on the Matter than the Three Evangelists his Predecessors, had done; and to establish Christ's Divinity beyond Contradiction. It was hereupon that *St. Austin* observ'd, That the other Three Evangelists had only trac'd Christ upon the Earth, and as it were walk'd along with him in decounting the Actions of his mortal Life, but that *St. John* had soar'd like an Eagle above human Pitch, and discover'd the *Word* even in the Bosom of God, without being dazled with the Lustre of his Glory.

V. *The Acts of the Apostles* are properly the Birth and Establishment of the Church, which was about the time of the Death of *Jesus*, and the Accomplishment of all his Mysteries. *St. Paul* is particularly celebrated in this History, it having been written by *St. Luke*, who was his Disciple. This Book contains the History of 29 or 30 Years, from the Death of Christ to the time *St. Paul* was carry'd Prisoner to *Rome* the first time, which was in the Year 63. Which makes some believe, that *St. Luke* wrote this Book at *Rome* at the same time.

The Epistles of St. Paul.

VI. His *Epistle to the Romans* is plac'd first, not that it was writ first, but according to the Dignity of the Place and the Church where it was written. The Subject of it is to abate the excessive Pride of the *Jews* and *Gentiles*, and to unite under *Jesus Christ* as the Corner-stone, by the Bonds of Grace and a Spirit of Humility.

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This Epistle was written from *Corinth*. in the Year of Christ 57, and 24 Years after his Passion.

VII. His *First Epistle to the Corinthians* he wrote from *Ephesus*, about the Year of Christ 57, and 24 Years after Christ's Death. Therein St. Paul lessens the Pagan Eloquence and Philosophy which the *Corinthians* so greatly admir'd. He teaches 'em moreover how to prepare for the Communion, &c.

VIII His *Second Epistle to the Corinthians*, written from *Macedon*, near the same time with the First, and sent them by *Titus* and St. *Luke*. St. Paul therein chiefly admonishes the *Corinthians* to beware of false Apostles, whom he attacks severely, naming them *Deceitful Workers and Ministers of the Devil*.

IX. His *Epistle to the Galatians* was written to these People from *Lesser Asia*, a little while after they had been converted by him, upon account of false Teachers who had seduced them, by persuading them that the Gospel would not be sufficient to save them, unless they continu'd to Circumcise their Children, and to submit to other Ceremonies of the Law. He brings many Books out of Scripture to dissuade the *Galatians* from this Error, and to convince them that they ought no longer to be Slaves under the Old Law, but to enjoy the Freedom of the New. This Epistle was written from *Ephesus* in the Year of Christ 56, and 23 Years after his Passion.

X. His *Epistle to the Ephesians*, written from *Rome* when St. Paul was in Bonds there, about the Year of Christ 62, and 29 Years after his Passion. This great Apostle therein admonishes the Inhabitants of this *Metropolis of Asia Minor*, not to give Ear to the Preachers of *Judaism*, who would not only have the Law join'd to the Gospel, but also intermix'd many other Fables with this Error.

XI. His *Epistle to the Philippians*, written to the Christians of *Philippi* in *Macedonia* from *Rome*, where St. Paul was then Prisoner. Here this Holy Apostle professes a more than ordinary Affection for that People, which he had Converted, and who sent him thither considerable Subsistence when he was in want. He exhorts them to continue always stedfast in their Faith,

Faith, to decline Disputes, to love Prayer, to be humble and charitable to each other, to be unshaken in Adversity, and to be always replenished with Peace and Joy.

XII. His *Epistle to the Colossians*, written from Rome while he was Prisoner there, in the Year of Christ 62. The People, being of *Phrygia*, not far from *Laodicea*, having receiv'd the Faith, they were afterwards not a little pester'd with ignorant Seducers, who would needs intermix *Judaism* and Philosophy with the Gospel. St. Paul here admonishes them not to suffer themselves to be seduc'd by these Philosophers; and moreover to corroborate their Faith, gives them a Scheme of the Christian Life they should lead.

XIII. and XIV. His Two *Epistles to the Thessalonians*, written (according to the Opinion of St. Chrysostom) before any of the others. *Thessalonica* was then Metropolis of *Macedon*. This People had been converted by St. Paul, and confirm'd in the same Belief by Timothy, whom St. Paul sent among them afterwards. He professes a great Kindness for them in these Letters which he wrote from *Corinth*, in the Year of Christ 52, and 19 Years from his Passion.

XV. His *First Epistle to Timothy*, whom he styles his natural Son in the Faith, was writ from *Macedon* in the Year of Christ 64. St. Paul, after having made this dear Disciple of his, Bishop, instructs him by this Letter in all the Duties of that Holy Ministry, St. Austin says, That those who design'd to serve the Church, ought always to have before them the two *Epistles to Timothy*, with that to *Titus*, which all teach how the Ministers of the Gospel are to behave themselves.

XVI. The *Second Epistle to Timothy*, written from Rome, when he was Prisoner there the second time, about the Year of Christ 63, and 32 Years after Christ's Passion, and a little before his own Martyrdom. It contains excellent Instructions for those that God has entrusted with the communicating of his Gospel.

XVII. His *Epistle to Titus* seems to have been written from *Macedon*, towards the Year of Christ 64. St. Paul having chosen *Titus* to be Bishop of the Island of *Crete*.

now *Candia*, he here sets down the Qualifications which are requir'd to execute that Function.

XVIII. His *Epistle to Philemon* was written from his Prison in *Rome*, in the Year of Christ 62. This *Philemon* was a Person of great Account in a City of the *Colossians*, whom *St. Paul* had converted to the Faith. *Onesimus* was his Slave, and fled from him to visit *St. Paul* at *Rome*, whom he knew to be his Master's Friend; whereupon *St. Paul* converted, baptized, and sent him back to *Philemon* with his Recommendation in his Epistle.

XIX. *The Epistle to the Hebrews* was thought to have been written by *St. Paul*, but some have question'd it. His Design seems to have been the same that he proposed when he writ to the *Romans* and *Galatians*; for in a word, these Three Epistles appear to have had but one End, which was to prove that true Justice did not proceed from the Law, but that it is Jesus Christ that bestows it on us, through Faith and Inspiration.

XX. *The General Epistle of St. James*. It is term'd *General*, by reason of its being address'd to all the *Faithful*, wheresoever dispers'd. *St. James* his Intention therein was to prove, That Faith without Works would not be alone sufficient for our Salvation.

XXI. *The First Epistle of St. Peter* was principally design'd for the *Jews*, whose Apostle he properly was, as *St. Paul* was of the *Gentiles*. He wrote it from *Rome*, which he couches under the Name of *Babylon*, a little before his Death. This Epistle consists throughout of Morality, and which ought to be look'd upon as an Abridgment of a Christian and Pious Life, of which it contains chiefly the Rules and Instructions.

XXII. *The Second Epistle of St. Peter* was written a very little while before the Martyrdom which hapned about the Year of Christ 66, after having been foretold it from Heaven by a Vision, as he himself relates. This Epistle differs from the former, which only tended to advise the *Faithful* to live a holy and virtuous Life: But in this Second Epistle he admonishes them withal, against the Illusions of false Teachers; by which he means, as it is thought, the Followers of *Simon Magus* and the *Nicolaitans*, which he decries and contends with by many solid and pathetick Expressions. XXII.

Credit to Men who have all their natural Failings, and write only by a fallible Assistance of their Reason. As Men therefore were never free from Mistakes and Errors, and as they might very well fall into false Opinions, either through Ignorance, want of due Examinations or just Reasoning; so their Hearts also might probably be byass'd by the Prospects of Ambition or Interest, and consequently they be seduc'd either into Flattery and Insincerity. So that tho' Christian Charity allows of no Distrust, yet ought we always to be upon our Guard, when we read these Books, where either Ignorance or Design may so easily lead us astray.

The *Scythians* were wont to burn all the Histories that came to their Hands; nay, they never spar'd any, *Because* (say they) *the Booksellers among the Greeks and Romans, had their Shops always so crouded with the Valorous Exploits of their own Country, that they left no room for those of other Nations, who perhaps might have perform'd Actions as worthy of Applause. And where they hapned to have any, it was perhaps some Treatise wherein their Neighbours were look'd upon with the greatest Scorn and Contempt.* Most Historians have been prepossess'd with an Opinion of their own Country, and neglect of due Esteem for the Merits of others; whence it comes to pass, that we have no History but what is either Imperfect or Partial, and consequently no true Account of those Transactions that have from time to time happened in the World.

We must observe that the most warlike Nations have ever been the least encouragers of Letters. The Muses always preferr'd a Wreath of Olive, to a Crown of Laurel: They seek Solitude and Quiet, and are frighted at the noise of Arms: 'Tis the Murmurings of a Purling Brook, and the gentle Ruffling of a Western Wind, that encourage and delight them. Sciences and Arts have never flourish'd, but in those States whose Dominions were Establish'd and Power dreaded. *Ægypt* soon quitted its Learning, when the War began to enter its Confines. *Greece* equally encreas'd in Knowledge and Conquests; and when *Rome* became Mistress of the World, she saw the Muses from all parts fly for Shelter under her Wings. Before that Time the *Romans* were
more

more zealous of doing well, than either speaking or writing so ; and took more care to be the Subject of a Panygyrick, than to Pen it.

There are some Pleasant People in the World, who would persuade us, that Learning lessens Courage, *Because* (say they) *the Greeks and Romans were never esteem'd so great Soldiers, as when they had no Arts nor Sciences among them.*

Phocion, one of the wisest and best Men that *Athens* ever bred, whilst he govern'd that State, being tyr'd out with the repeated Importunities of the *Athenians*, that they might make War, when he knew they understood but very little of the Matter ; He said to them, *Were you to contend with your Enemies with Words, they would never be able to withstand you, because you talk better ; but whereas Arms can only decide your Differences, they will as surely be too hard for us.*

The *Lacedemonians*, on the contrary, being less Polite, were much better Soldiers ; for tho' they spoke ill, yet they fought well ; their Hands were more ready than their Tongues, and they always gave six blows before they utter'd two Words. Hence we have the Style we call *Laconique* or *Lacedemonian*, which is a Concise, but Emphatical manner of speaking and writing, according to the Custom of the *Lacedemonians*. Wherefore we have an Account of their Actions, not from themselves, but their Enemies.

But notwithstanding all this, there is no Reason to accuse the Muses of ruining Kingdoms. There have ever been People in the World both Learned and Warlike at a time ; and in this Age, we have Heroes that ought to give way to nothing, either to the ancient *Greeks*, or *Romans*, and who likewise reconcile the Study of Letters with the Practice of Arms. It were better therefore to say, That Kingdoms and Empires have all their destin'd Periods, and that they Perish through the same necessity with the Hero and the Scholar.

But however it be, this is most certain, that Warlike Nations have seldom or never written their own Histories, and much less those of other Nations. We know little or nothing of the *Celtæ* or *Gauls* ; and are not much better acquainted with the Customs of the

Arabs, their Priests, and other Persons which they set the most value upon.

The *Persian* Historians were their *Magi*, being the most considerable among them, either for their Knowledge, or the Station they held in the Commonwealth.

The *Ægyptians*, who yielded to no other Nation for Insight into all manner of Arts and Sciences, entrusted their Priests altogether with the Conservation of their History, as likewise their Publick Memoirs, which contain'd whatever related either to Policy, Physick, Mathematicks or Religion. It is from these Priests that *Diodorus Siculus* had his History, as he owns in his Second Book. Nay, tho' *Athens* abounded with all sorts of Learned Men; yet the most celebrated in Greece, Travel'd to *Ægypt* meerly to consult these Priests. *Solon*, *Plato*, *Pythagoras*, *Eudoxus* and *Democrates* had that Knowledge from *Ægypt*, with which they afterwards surpriz'd the Learned World. *Cicero* owns ingeniously in his Fifth Book, *de Finibus*, that *Plato* went into *Ægypt* on purpose to learn from those Priests, the Knowledge of Heavenly Matters. And *Pythagoras* did more; for he not only Travel'd over all *Ægypt*, but also went into *Persia* to consult the *Magi*, about that sort of Learning which was peculiar to them, they being, beyond any other Nation, vers'd in the Knowledge of Antiquity.

Thus it is plain, That the *Ægyptian* Priests, and *Persian* *Magi*, gave themselves chiefly up to History.

The *Greeks* were not so careful in this Respect; they permitted any to write who had an inclination to do it, whence it follow'd, that their History was abominably vitiated by this Liberty; and they become a Proverb by the many Lies they stufft their Relations with,

-----*Et quicquid Græcia Mendax,
Scribit in Historiis.*

But herein the *Romans* were much wiser, for they did not allow every Body to compile their Histories. The Pontiffs who had the care of Divine Worship, and the Ceremonial part of their Religion, had likewise the Charge of making their Annals; wherein they were

to take notice of the most famous Occurrences in their State from Year to Year. This Cicero acquaints us with, when he says, *Erat Historia nihil aliud nisi Annalium confectio, cui rei Memoriae Publicae causa ab initio rerum humanarum usque ad Publ. Mutium Pontificem Maximum, res omnes singulorum Annorum mandabat literis Pontifex Maximus.* Lib. 2. de Orat.

These Annals also were very plain. They contain'd no more than a Summary Account of Matters, without entering into many Particulars. It was the Genius of the ancient Romans to affect Plainness. They were more intent upon deserving Praise, than hearing it; and they never complimented one Man with what was only due to the whole Place. A Glimpse of this primitive Simplicity may appear in their *Fasti Consulares*, which was scarce any more than a downright Catalogue of the Roman Consuls.

These Reasons which we have given to doubt of the Truth of History, ought not nevertheless to extinguish in us all sort of Belief, for what Historians have written. There are Rules before prescrib'd to direct us in antient History, where are the very Quintessence of Criticism; that is, whatever good Sense or a sound Judgment could invent, to precaution a heedless Reader, against either the Ignorance, Negligence or Insincerity of a Writer. Into how many Errors would a Man fall, if he had not some sort of regard to these Rules? But since it is absolutely necessary for every Body to be acquainted with the worth of an Historian before they read him; I shall proceed to draw some faint Sketches of those that have been most famous in the World; since it is my Intention here to be exact, but not tedious.

M 2

C H A P.

C H A P. V.

Of the Method of Reading History, and an Account of the most Celebrated Ancient Historians, with their Characters from the Best Criticks.

THAT the Reading of History may be truly Beneficial, the ingenious Student ought not to satisfy himself with Abridgments and Transcripts, but Consult the Original Authors whence those Extracts are drawn, by which he may make himself Master of the Subject, and be capable of the highest Stations of Honour and Power. But however Industrious and Ingenious a Man may be, if he have not the good Fortune to have a Learned Tutor to Direct him, he may both be led astray, by Consulting Authors of uncertain Credit, and also be bewilder'd, by immethodically disposing those good ones he does look into. To prevent both which, we shall lay before our Reader a short View of those Authors that continue the Thread of History from the beginning; digested in the Order they ought to be Read; and their Characters justified by Quotations from Learned and Judicious Criticks. And we doubt not we shall obtain the more Credit herein, when we frankly declare, the Learned Mr. *Degory Wear*, sometime History Professor at *Oxon*, has been our chief Guide, whose Lectures upon this Subject we must refer the Reader to, for more particular Satisfaction. But as we have had occasion sometimes to recede from him, and consult a more Judicious Guide; so our Reader will do well to take the same Liberty with us, if he sees Occasion.

But I must Premise; That in regard the Books we are going to Name are all written in the Learned Languages, Greek or Latin, it may be ask'd to what purpose do we direct an *English* Reader to them? To
which

which I must Answer what the Learned Translator of the abovemention'd Treatise has done to the same Objection, *viz.* That a great Number of those Learned Writings have within these few Years past been elegantly and accurately Translated into our own Tongue, and the Number encreases daily, insomuch, that altho' a Man may either thro' his own, or his Parents neglect, have not learnt in his Youth the Learned Languages, he may however by *English* alone, acquaint himself with those venerable Monuments, and become a competent Master in this useful and manly Science.

S E C T. I.

Of the Writers of the Earliest Times, to the Rise of the Roman Monarchy.

WE have already said, That the Students in History ought first to Read over some Epitomes, and make himself well acquainted with Chronological Tables. After which,

To proceed Regularly, the first Book to be Read over with great Care and Attention, as being the ancientest, and the truest History in the World, is the *Holy Bible*.

Josephus, surnam'd *Flavius*, a Learned Jew of the Sacerdotal Race, who flourish'd in the Time of *Vespasian* and *Domitian*; has written an excellent History in two Parts, entitled the Antiquities and the Wars of the *Jews*, wherein he gives an Account of all their Affairs from the Creation to his own Time. This is in every Hand, and may properly be Read along with the Bible.

Sir *Walter Raleigh*, our Country-man, who lived in the Time of K. *James I.* whose Fame and hard Fate is known to every Body, wrote an Universal History from the Creation to the Fall of the *Macedonian* Empire with very great Judgment, in

a perspicuous Method, and an elegant and masculine Stile. This is very proper to be next Read over.

For particular Concernment, and to Correct and Establish these and others, Sir John Marsham's learned and accurate Work, entitul'd, *Chronicus Canon Aegyptiacus Ebraicus Graecus & Disquisitiones* publish'd at London in 1672. may be consulted. In this Work the Author has illustrated all those dark Times between the first Peopling of *Aegypt* after the Flood, and the Death of *Cyrus*, beginning from the Year of the World 1658. and continuing to the Year 3418. by collecting all the Fragments of the ancient Historians, and putting them into an exact and judicious Order, whereby he has reconcil'd many Things in those ancient Histories which before seem'd Fables.

To proceed; the prophane Authors that come in the first place were *Ctesias*, *Megasthenes* and *Berosus*, three very ancient Writers of the Affairs of the first, or *Assyrio Chaldean* Monarchy. But their Works are lost, and the Fragments extant are of so uncertain Authority that they cannot be relied on. There goes under the Name of *Berosus* a small Book, entitul'd, *Babylonij Antiquitates*; but the Learned generally Esteem it Spurious. It is a Figment (says *Ludov. Vives*) *that pleases unlearned idle Men*. Wherefore since these are not to be had, Mr. *Whear* advises our Student to begin with *Justin Herodotus* and *Diodorus Siculus*.

Justin is believ'd to have lived in the Time of *Antoninus Pius*, and has made himself famous by abridging the History written by *Trogus Pompeius*, who was a Native of *Gallia Narbonensis*, and flourished under *Augustus*. His History began at *Ninus*, Founder of the *Assyrian* Monarchy, and came down to the Time of *Augustus*. But this Work, to the great Misfortune of the Learned World is lost, and its Loss is attributed to the Abridgment, which being written in a polite and elegant Stile, was, very probably, the Reason why that Age neglected the Original, and using this only, their Successors totally slighted That. *Justin's* History in imitation of *Trogus*, consists of 44 Books. Of *Justin*, thus saith *Gerh. Vossius de Hist. l. 2. c. 1.* Nor is there any one among the Latins, who has more politely
and

and elegantly contracted the History of so many Empires, for he comprehends the Actions of almost all Nations from Ninus to Augustus.

Herodotus, is stiled the Father of the Heathen History, as being the ancientest of any Extant: For tho' *Vossius* names *Pherecides*, *Dionysius* of *Miletum*, *Hecatus*, *Xanthus* of *Lydia*, *Charon* of *Lampsacus*, *Hellanicus*, and others to have written before him, their Works are all lost. He was Born at *Halicarnassus* in *Asia Minor*, four Years before *Xerxes's* Expedition into *Greece*, and flourished from about the Year of the World 3470. to 3520. His History is divided into Nine Books, which bear the Names of the Nine Muses (given them, as 'tis suppos'd by some Learned Persons, on account of the Elegancy of his Style) and contains a compleat Account of *Grecian* and *Barbarian* Antiquities from the time where the Holy Scripture ends, (that is, from the Reign of *Cyrus*,) to the Reign of *Xerxes*; a Period of 234 Years. In these Nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Aegyptians*, *Grecians*, *Macedonians*, and of some other Nations: Their Mannets and Religions are also intermixt and deliver'd with that Purity, elegance and sweetness of Style, that the Muses were by the Ancients feigned to have spoken by the Mouth of *Herodotus*, and for this cause their Names were put before these Books (as I have said,) not by the Author, but by some other Persons, as 'tis thought. But *Vossius* is of Opinion, that the Author himself so inscrib'd 'em: And in Defence of *Herodotus* against *Lud. Vives*, goes on and asserts, *It is apparent that his Books were not so called by way of Apology, for the Falshoods contained in them, as if by these Names the Reader were in the very entrance to be Admonished, that some Things in them were related with too much Liberty to Delight the Mind, which is, allowed to the Muses.* For (saith *Whear*) though *Herodotus* inserts some Narratives that are not much unlike to Fables, yet the Body of his History is compiled with a rare Fidelity, and diligent care of Truth. Concerning his other Narratives, he for the most part assures us, that he recites them not because

he thought them true, but as he had received them from others, I ought (says he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all Relations alike, which I desire the Reader would once for all take Notice of, and remember throughout my History. ' Herodotus (says Monsieur Rapin) is not every where over Exact, because he took in too much Matter; but still I find him of Sincerity more than ordinary, since he treats of the Greeks and Barbarians, those of his own Country and Strangers, without the least shew of Partiality. I am of Opinion, that Plutarch was severe in charging him of Partiality, but the Reflection may be imputed to the freedom our Author had taken in speaking of his Country *Bæotia*. Again, Rapin Censures Herodotus for Straying too far from his Subject, For (says he) ' Herodotus frequently leaves his Matter to amuse himself with tedious Digestions, which are for the most part forc'd and unnatural; wherein 'tis true he follows the Example of Homer, but with less Success: Thus far Rapin upon the Matter of Herodotus; concerning his Style, the same Critick acknowledges 'tis Pure, Smooth, Fluent, Agreeable and Elegant. (Rapin's Instructions for History) Longinus gives him this Applause, viz. That Herodotus alone, has so perfectly imitated Homer in his Dialect, that he deserves the Name of Ομηρενάτωρ.

The five first Books of *Diodorus Siculus* come in here, as containing the Affairs of the World before the Trojan War. But of this Author hereafter.

Thucydides was a Person of illustrious Parentage, and admirable Genius, and flourished about the Year 460 before Christ. He studied in the Academy when Herodotus Read his History, with which 'tis said he was so Charm'd, that with Jealousy he Repin'd he should never be able to Equal it. But that he is not much behind him, appears by the Elogies the Learned Critics have conferred on him. Cicero de Orat. l. 2. says, In my Opinion Thucydides excels all others in the Art of Speaking, he almost equals the Number of his Words with the Number of his Sentences; his Expressions are so fit and short, that no Man can Determine whether he

has more illustrated his Subject by his Oratory, or his Oratory by his wise Reflexions. Quintillian thus expresses his Esteem of him, *Thucydides* (says he) is always Close and Short, and ever present to his Business. Herodotus Sweet, Candid and Diffus'd; *Thucydides* is the best Representer of moved Affections, Herodotus of Calm; Herodotus is the best at a Long, *Thucydides* at a short Oration; This forceth, and that wins a Man's Consent. de Instit. Orat. l. 10. c. 2.

Justus Lipsius speaks thus of him. *Thucydides* wrote an History, in which he relates neither many nor great Affairs, and yet perhaps he has won the Garland from all those who have represented many and great Occurrences; his Discourse is always Close and Short, his Sentences are frequent, and his Judgment sound, giving every where Excellent, but conceal'd Advice, directing thereby Men's Lives and Actions: His Orations and Exclamations are almost Divine, the oftner you Read him, the more you will gain by him, and yet he will never dismiss you without a Thirst of Reading him again. *Isaac Casaubon* (in his Preface to *Polybius*) has these Words, *Thucydides* is a great Man, and a great Historian, who, when he had for some time been Conversant with, and employed in great Transactions, retired to describe them with his Pen; and hath left us a History so well composed for the use of Men; that it ever will be the Subject of the wonder of Posterity, rather than their Imitation. *Monsieur Rapin* in his Instructions for History gives us this Judgment of him, 'The Style of *Thucydides* is more Noble and Lofty than that of *Herodotus*, yet it never fails of being Natural and Easie. He has Fire, Force and Grandeur; every Thing in his Writing keeps up its self, and nothing Languishes and Grovels. Again, ' *Thucydides* and *Livy* (says the same *Rapin*) are sufficient to acquaint a Man what Genius History requires: For Antiquity has nothing to Boast of, more Perfect than their Works. *Thucydides* has established his Reputation with so pure Idea's, that he deserves to be Credited in all Ages. It is hard to meet with one of this Author's Temper, who, tho' he had been extreamly Wrong'd by the Tyrant *Pericles*, yet he always Prais'd him as

! occa-

• occasion offer'd, and did Justice in his Writings to
 • the *Athenians*, altho' Unjustly they had Banished him
 • their Common-wealth. In a word, *Thucydides* was
 • Exact in all he wrote, and Faithful in all he said;
 • and tho' sometimes he seems Austere and Surly, yet
 • it is ever what consists with Grandeur. Thus far
Rapin. And thus much to establish the Reputation of
 our Author: Proceed we to his Work. *Thucydides*
 writes the History of almost 70 Years in eight Books,
 beginning at the Departure of *Xerxes* out of Greece,
 where *Herodotus* ends, and bringing it down to the
 21st Year of the *Peloponnesian* War. Tho' his main
 Design was to write the War betwixt the *Athenians*
 and *Peloponnesians* (a great part whereof he Acted in)
 yet in his first Book, in its Entrance he shews the an-
 cient State of Greece from the Times of the *Argonauts*
 and the *Trojan* War: And by comparing the greatness
 of the *Peloponnesian* War with all those that had gone
 before it, in explaining the Causes, Pretences and Oc-
 casions of it, he premiseth the History of those fifty
 Years, which intervened betwixt the Flight of *Xerxes*,
 and the beginning of this War. To illustrate and
 compleat the first Book of *Thucydides*, the Reader may
 take in the 11th and 12th Books of *Diodorus Siculus*,
 the 2d and 3d Books of *Justin*, and the Lives of *The-*
mistocles, *Aristides*, *Pausanias* and *Cimon*, written by
Plutarch, or *Corn. Nepos*. Also with the rest of *Thu-*
cydides the Lives of *Alcibiades*, *Chabrias*, *Thrasibulus*
 and *Nicias*, written by *Plutarch* and *Corn. Nepos*,
 together with the 4th and 5th Books of *Justin*, and
 the 13th Book of *Diod. Siculus*.

Xenophon (the Son of *Gryllus*, a Native of *Athens*)
 who was a great Philosopher, and a great General, as
 well as a great Historian, has continued the Thread
 of *Thucydides* his History. He flourished about the
 Year 410 before Christ, and wrote the History of his
 own Times in seven Books. The two first contain
 the remainder of the *Peloponnesian* War, which *Thu-*
cydides by Death was hindred from finishing, and the
 Suppression of the Thirty Tyrants at *Athens*; the rest
 continue the Affairs of Greece to the 2d Year of the
 104 Olympiad: Being a Period of 48 Years. He
 also

also wrote the *History of the Ten Thousand Greeks* that follow'd *Cyrus the Younger* into *Persia*, in his Expedition against his Brother *Artaxerxes Mnemon*, which Forces after *Cyrus's* Death chose *Xenophon* for their General; and by his Conduct and Valour were safely brought Home, notwithstanding the furious Assaults of the barbarous Nations, thro' whose Country they passed. The same Author has also given us the Life of *Cyrus*, or rather under that Denomination, the Picture of an Heroick and Virtuous Prince. The Style of *Xenophon* is of the *Attick* Dialect, and so Sweet, that he was call'd the *Attick Muse*, and the *Attick Bee*. He was a faithful Relator, and a Person of unquestionable Honour, an Instance of his Integrity is given us by *Diog. Laertius* in his Life of him, viz. That *Thucydides's* Books being then unknown, and the only Copy of 'em falling into his Hands, when he might easily have suppress'd or publish'd 'em as his own, he fairly sent 'em abroad under the Name of the true Author. The Character of *Xenophon* is given us by these Learned Criticks, viz. *Justus Lipsius*. *Xenophon* in his *History* is a pleasant and faithful, or at least a cautious prudent Writer, from which yet you may rather draw Civil Prudence, than that he seems to have intended it. And yet *Chr. Colerus* in *Epist. de Stud. Polit.* says, Civil Prudence is certainly the principal Virtue in the Writings of *Xenophon*, it sparkles strangely in his Institution of *Cyrus*, and the Relation of his Expedition against *Artaxerxes*; in which *Xenophon* discovers how great a Commander he himself was; therefore let *Xenophon* be the Looking-Glass of Kings and Princes. *Gerhard Vossius* saith thus of him. The Glory of *Xenophon* was Three-fold, for I will take no Notice of his Eloquence, he was a Philosopher, Historian, and a good Commander. [He left the Profession of Philosophy for a Command in the Army.] *Quintillian*, speaking of his Style, says, The Graces were Lavish of their Favours throughout *Xenophon's Works*. *Monsieur Rapin's* Character of him is thus; ' *Xenophon* endeavours to imitate *Thucydides*, who keeps within the bounds of his Subject, and is more methodical than *Herodotus*. If *Xenophon* wanders never so little, as he has done

done in the fifth Book of his History of *Cyrus*, in the Adventure of *Penthea*, Queen of *Susa*, yet it has a Connection to the rest of his Works, as in this Case; *Abradates* her Husband was brought over to *Cyrus's* Party, by this Captivity of his Wife at the Defeat of the *Assyrians*. *Xenophon* is pure in his Language, and natural and pleasing in his Composition; He has a ready Wit, a copious Fancy, a sound Judgment, a clear Imagination, and a neat way of turning his Thoughts, but he has little or nothing of Great or Sublime in him, neither is a just *Decorum* always observ'd, for he sometimes makes Blockheads and Barbarians talk like Philosophers. Thus far *Rapin*. *Cicero* says, the Great *Scipio* had so great an Esteem for his Institution of *Cyrus*, that he always carried it about him. With *Xenophon* are to be Read the Lives of *Lysander*, *Agésilas*, *Artaxerxes*, *Thrasylbulus*, *Chabrias*, *Conon* and *Datames*, written by *Plutarch* and *Cor. Nepos*. Also the 4th, 5th, and 6th Books of *Justin*, and the XIIIth, XIVth and XVth Books of *Diodorus Siculus*.

Diodorus Siculus was a Native of *Agyrium*, a City in *Sicily*, and flourished in the Time of *Julius Caesar*, and *Augustus*. He wrote at *Rome* his excellent Work, entituled, *Bibliotheca Historica*, after having Travel'd thro' the greatest part of *Asia* and *Europe*, with incredible Hazards and Fatigue to inform himself, and collect Materials. He spent thirty Years in Composing it, and collected into the XL. Books, whereof it consisted all that the other Historians before him, as *Berosus*, *Theopompus*, *Ephorus*, *Philistus*, *Callisthenes*, *Timæus* and others, had written: Insomuch that if this Work were still Compleat, we could not want sufficient Knowledge of all the first Ages. But to the great Grief of Learned Men; of the forty Books, only fifteen are now Extant. The first five are entire, and give us the Antiquities and Transactions of the *Egyptians*, *Assyrians*, *Persians*, *Libyans*, *Grecians*, and other Nations before the *Trojan War*. The five next Books are wanting. The XI. Book begins at *Xerxes* Expedition into *Greece*, from whence to the End of the XX. Book, which brings the History down to the Year

Year of the World 3650, the Work is entire ; but the latter twenty Books are quite lost. The Contents of the whole Work the Author himself has given us in his Preface in these Words. *Our six first Books, (says he) comprehend all that happen'd before the War of Troy, together with many fabulous Matters here and there intersper'd. Of these the three former relate the Antiquity of the Barbarians, and the three latter contain those of the Greeks. The eleven next following include all that happen'd Remarkable in the World from the Destruction of Troy, to the Death of Alexander the Great. Lastly, the other Twenty three extend to the Conquests of Julius Cæsar over the Gauls, when he made the British Ocean the Northern Bounds of the Roman Empire. The excellency of this Work is thus express'd by Bishop Montague in the Preface to his Apparatus. Diodorus Siculus is an excellent Author, who with great Fidelity, immense Labour, and a rare both Diligence and Ingenuity, has collected an Historical Library, in which he has represented his own, and the Studies of other Men ; being the great Reporter of Humane Actions. And as Diodorus himself Stiles it, it is the common Treasury of Things, and a harmless or safe Instructor of what is Good.*

The Style of *Diodorus* is that which is termed *Indifferent* ; *Photius* says, *Diodorus's* manner of Writing is very Clear, and not in the least Affected : That it is not too much after the *Attick* Dialect, nor too full of old Words, and in a Word very consistent with History. *Eusebius* of *Cæsarea* set a great Value on *Diodorus*, and frequently Quotes him with great Praises. And *Pliny* says, he is the first among the *Greeks* that left off telling idle Stories. We have already directed the Reading of the first fifteen Books of this Author. The latter end of the *XV.* continues *Xenophon's* History, and the *XVI.* gives us the Actions of *Philip* of *Macedon*, the Father of *Alexander*, with what else happen'd Remarkable in the World at the same time, and in the *XVII.* Book, he relates the noble Actions of *Alexander* the Great, the Founder of the Third Monarchy. With these two Books may be Read *Corn. Nepos's* Lives of *Dion*, *Iphicrates*, *Timotheus*, *Phocion*,
and

and *Timoleon*. And next in order follows the Life of *Alexander* written by *Plutarch*, *Arrianus*, and *Quintus Curtius*.

Arrianus, a Native of *Nicomedia*, a City of *Bithynia*, was a Disciple of *Epietetus*. He flourished in the Reign of the Emperor *Adrian*, and was Philosopher, Geographer and Historian; *Suidas* says he arriv'd to the Consular Dignity, was in great Esteem among the Romans, had very considerable Employments under the Emperor. And by reason of the softness of his Style he was term'd a second *Xenophon*. He has written seven Books of the Conquests of *Alexander* the Great, and an eighth concerning *Alexander's* Expedition into *India*. There is also Extant of the same Author a Description of the *Euxine* Sea, and the Countries about it, as also of the *Red Sea* and *Persian Gulf*, and a Treatise of *Tactics*; but these are foreign to our purpose. *Arrian* is reported amongst *Greek* Writers to have been a Man of so great Integrity in Writing, that he was stiled the *Lover of Truth*: And is honour'd with that Surname by *Celius Rhodiginus*. *Photius* says of him that he ought not to give place to the best *Historians*.

Quintus Curtius Rufus was a *Roman* Knight, suppos'd to have flourish'd under the Emperor *Vespasian*, as *Vossius* in a Discourse on purpose has endeavour'd to prove He wrote the Life of *Alexander* in X. Books, whereof the first two are lost. He is an excellent and subtile Writer says Mr. *Whcare*; and his Style is allow'd by every Body to be Excellent. *Imo vel Augustæ ævo digna est dictio*, says Ger. *Vossius* of him. *Just. Lipsius* gives us this Judgment of him; He is (says he) in my Opinion an honest and true *Historian*, if any such there have been; there is a strange Felicity in his Style, and a Pleasantness in his Relations, he is Contracted and Fluent, Subtile and Clear, Careless, and yet Accurate, true in his Judgments, subtile in his Sentences, and in his Orations Eloquent above what I can Express. But Father *Rapin*, after his Cynical manner, gives us a different Character of his Veracity, and therefore to be Impartial with our Reader, we will Transcribe it at large.

Quintus Curtius, says that Critick, is shining and florid. Nothing can be more Polite than *Quintus Curtius*; he has a florid and gay Expression, which extremely pleases the Men of Wit. Every thing ought to be grounded upon Reason; and therefore *Quintus Curtius* is not always in the right: When he endeavours to make his Hero so admirable, he does not make him take the wisest Resolution, but on the contrary, the most Heroick and Perillous; he always finds a Charm in Danger, and cares not so much for Conquests, as the Honour of Conquering. It is in his Power to surprize *Darius* in the Night, and by that means keep him from knowing how Weak he was; (*Darius* having double the Men): But this great Man who is less sollicitous of getting a Victory, than making his Valour to be admired, attacks the King of *Persia* in the broad Day, being resolv'd rather to die with Honor, than Conquer by a Surprise. *Darius* after his Defeat, offers to divide *Asia* with him, and proposes a Match between him and his Daughter; but *Alexander* rather chuses to arrive at Glory thro' Dangers, than become a Master so peaceably; he will hear none of these Proposals, and aims at nothing but what's extraordinary. His Historian, I must confess, does him a great deal of Honor; but does not all this great Honor want a little probability? Does he not make his Hero more Rash than Wise, and more Venturesome than Ambitious? He thought those Sentiments more noble without doubt; but on the other side, he has strain'd them too far, and has given us Reason to question, Whether he has left us a Romance or a History. *Quintus Curtius* might very well have spar'd to make *Alexander* so infamous as he does in some Places. There are some priviledged Persons, whom we ought to treat with Civility and Respect; we may, indeed, relate their personal Faults, but we must never offend their Dignity or debase their Greatness. *Quintus Curtius* deserves to be commended for his Sincerity, [here he begins to be a little kinder] for he speaks the good and the bad of *Alexander*, without being pre-possess'd for the Merit of his Hero. If one can find Fault with his History,

it

- it is for being too Polite : But nevertheless he has
- excelled in a pleasant and natural way of describing
- Manners. That Character of Perfection which is
- conspicuous in those great Men, is not to be found
- any more in the succeeding Ages.

The XVIII. XIX. and XX. Books of *Diodorus Siculus*, fall in here, because they give the History of the Successors of *Alexander* to the Year 3650. The XIII. XIV. and XV. Books of *Justin* may also be Read here, and in some measure to supply the Loss of *Diodorus's* latter XX. Books, the rest of *Justin* to the XXXIX. Book, also *Plutarch's* Lives of *Pyrrhus*, *Aratus*, *Ægides*, *Cleomenes* and *Philopæmen* ; together with the *Eclogæ* or *Excerpta* out of *Diodorus's* last Books, printed in the *Hanovian* Edition of that Author ; are advised to be Read in this Place by our Learned Guide so often mention'd, I mean Mr. *Degory Wheare*. After which *Polybius* comes next in Course. But we will speak a Word of *Plutarch* first.

Plutarch is an Author, whose Works are so well known, and so frequently in every Hand, that our Historical Student would not have pass'd him by, altho' we had not mention'd him. But in Honour to his Worth. and to keep up our Method of Naming all ; we must give a short Account of him and his Writings. *Plutarch* was Born at *Chæronea*, a City of *Bœotia*, a Province of *Greece*. His Father was in his Time chief Magistrate of the City, and our Author was frequently employ'd in Offices of Trust and Honour. He is suppos'd to have been Born about the latter end of the Reign of *Claudius*, and by some Expressions in his own Writings, 'tis likely he came to *Rome* in the Time of *Domitian*, but whether he settled at that Time, or rather only occasionally came thither, as he also Travell'd to all the Cities of *Greece*, to examine the Archives, and collect Materials, for his intended Work of the Lives of illustrious Men is uncertain. The time of his Flourishing at *Rome* being in the Reign of *Trajan*, under whom he enjoy'd the Dignity of Consul, and was honoured with great Trust and Power : after *Trajan's* Death he return'd to *Chæronea*, where he also, as his Father had been before, was chosen *Archon*.

Plutarch

Plutarch was a Philosopher as well as an Historian, and therefore wrote several Treatises in that Faculty, most of which are lost, his *Morals* excepted : But that which comes properly under our Notice is that admirable Work, the *Lives* of the most illustrious Men, *Greeks* and *Romans*. A Work so Excellent and Useful, that all Nations have chosen to Matriculate it, and make it speak their own Tongue, and consequently it has been Read by all Men that have had any regard at all for Literature.

This universal Reception and Approbation of it has anticipated our *Elogiums*, of which all Criticks are full ; But to avoid Prolixity shall transcribe only these few.

Mr. *Whear* speaks thus of him. What is there in this Author that can be Read without great Advantage and Reward, especially if he falls into the Hands of a serious Reader that is apprehensive, and of an experienced Judgment ? Treasures of Learning, Wisdom and History, may be found in *Plutarch* ; yea, there are some that assert his *Monuments*, I mean his *Parallel Lives* and *Morals*, are the Libraries or Collection of all the ancient Historians, or rather Writers ; and of all either *Greeks* or *Romans* that have spoken or done any thing in an elevated degree, Honourably, Rightly or Wisely. *Lipsius* Styles him the Prince of Writers, who doth wonderfully Form the Judgment, and in a diffused and plain way of Writing, leads a Man every where to Virtue and Prudence.

For the Affinity of the Subject, we must continue our Digression to speak of *Cornelius Nepos*, whose *Lives* of illustrious Men we have so often mentioned. This Author flourished in the pure Age of the *Latin* Tongue, that is to say, in the Reign of *Julius Caesar* and *Augustus*, and was Intimate with several Persons of eminent Degree, particularly with *Cicero*, and *Pomp. Atticus*. He was a Native of *Verona*, but lived most of his Time at *Rome*, where he wrote the *Lives* of Historians both *Greek* and *Latin*, as well as Captains, altho' only the latter is preserved. And even that too was attempted to be Stolen from him by *Æmilius Probus*, who lived in the Time of *Theodosius*, and presented

sented to that Emperor the Book we now have as his own. But the curious Taste of these Modern Ages has been able to discover the Language to be *Tulliani Aevi*, as *Vossius* Stiles it; and notwithstanding the Expressions of *Probus*, whereby he would intimate himself to be the Author; Justice is now done to *Cornelius Nepos*, and the whole World of Judicious Criticks have restored this Work to its right Father.

Polybius, a Native of *Megalopolis*, a City of *Arcadia*, the Son of *Lycortas*, who was sometime Sovereign of *Megalopolis*; flourished about *A. M.* 3828. He wrote Forty Books, of which Five only are now Extant, except in Fragments and Excerpts, which with great Judgment and Industry were collected together by the Learned *Casaubon*, and publish'd in his Edition of this Author. He begins his first Book with the Affairs of the *Romans*, from the taking of *Rome* by the *Gauls* under *Brennus*, and employs that and the second by way of *Apparatus*, to run thro' the chief Affairs of the *Romans*, *Greeks*, *Macedonians* and *Carthaginians*, to the time of the second Punick War, wherein having shewn by what degrees the *Romans* made 'em selves Masters of *Italy*, and began their Dispute with the *Carthaginians* for the Dominion of the Sea, He proceeds in the three following Books to Treat of the *Roman* and *Grecian* Affairs to the end of 104 Olympiad, that is, *A. M.* 3592. with great Judgment and Knowledge, giving us a vast variety of Civil and Military Literature.

The other Books, of which we have now Extant, only some broken Parcels were composed with the same Exactness, and continued the History to the end of the second *Macedonian* War with *Perseus*, when an End was put to that Kingdom, and the *Roman* began to bear the Name of the Fourth Monarchy.

This Author was held in great Esteem, and frequently Read by the Emperor *Constantine* the Great, in whose Time the Work is supposed to have been Compleat. *Cicero*, *Strabo*, *Josephus* and *Plutarch*, mention him with great Honour, and the famous *Marcus Brutus* was so in Love with him, as to take the pains of making a Compendium of his Works for his constant Use.

Use. No Historian ever took more care to relate Matters faithfully, nor none has more Judiciously illustrated his Work with wise Politicks, and excellent Descriptions of Countries, Persons and Things. *Rapin* gives us this Character of him; *Polybius* (says he) is more Grave than *Thucydides*, he does not so often introduce, *Scipio* speaking altho' he had a kind of Right to do it, having all along waited upon him in his Wars. *Polybius* has frequent Digressions upon Politicks, the Art of War, and the Laws of History, which do not seem necessary. He is a greater Libertine, than *Xenophon*, and treats the Opinions the People of those Days had of their Gods and Hell, as Fables. The great Esteem the Grecians had of him, is visible by the many Statues they erected to his Honour, the Inscriptions of two of which reported by *Pausanias* shew us, That he Travell'd over all Seas and Lands, was a Friend and Allie to the Romans, and reconcil'd them, being then incens'd against the Grecians. On another, If Greece had at first pursued the Council of *Polybius*, it had not offended, but being now miserably afflicted he is her only Comfort and Support. The same *Pausanias* Remarks, That he was so great a Statesman, that whatever the Roman General did by his Advice prospered; and whatever he acted against it had ill Success. *Justus Lipsius* gives us his Judgment of him thus, *Polybius* (says he) in Judgment and Prudence is not unlike *Thucydides*, but in his Care and Style more loose and free: He flies out, breaks off, and dilates his Discourse, and in many Places does not so much relate as professedly teach; but then his Advices are every where right and salutary, and I should therefore the rather commend him to Princes, because there is no need of an anxious enquiry into his Thoughts, for he himself opens and reveals his Sense. To conclude, if the Reader Consults the Learned *Casaubon's* Preface to his Edition and Translation of this History. Or even the Character of *Polybius* by Mr. *Dryden* before Sir *Henry Sheer's* Translation of it: He will receive a full and clear Demonstration of the Excellency of this Author.

S E C T. II.

The Writers of the Roman History.

OF the many Empires and great Estates that have been in the World, the *Roman* has apparently excelled, both in extent of Power, and in length of Duration. As also in great and glorious Actions, and in virtuous and heroick Examples. And therefore the Study of their History does undoubtedly deserve our Care. Of this History the Learned *Justus Lipsius* in *Cent. 3. Misc. Ep. 61.* thus Expresses himself. In the *Roman History* (says he) there is a plenty both of great Things and strange Events which many Writers have Illustrated. O great and most glorious Empire! And I add of long Continuance! And therefore it is no wonder if it transcended both in Men and Actions, that short Liv'd Monarchy of the Grecians; the Grecians (said one) excel in Precepts, the Romans in Examples, and in Truth so it is, there never was a Nation, nor I believe ever will be, which affords more commendable and virtuous Examples both for Peace and War; and therefore (my young Man) come to this Harvest, gather the Sheaves of Corn, and lay them up for thy Use.

In the Reading this History, Mr. *Wheare* advises *Lucius Florus*, to be begun with. As being a Compendium of it from *Romulus* to the Reign of *Trajan*, (in whose Time he flourished) finely. plainly and elegantly written. The Accuracy and Brevity of it are very often wonderful, and there are many shining Sentences like Jewels inserted here and there with both Judgment and Truth, says *J. Lipsius*. But at the same time we must say with *Tan. Faber*, This acute and elegant Work is not to be Read or Esteemed as a History; but rather as a Panegyrick or Declamation in Commendation of the Roman People and Empire. He is Irregular in his Order of Time, and careless in the Names of Men and Officers, which often disturbs the Sense,
and

and confounds the Reader. The Elegancy of his Stile is generally commended, and the Sprightliness of his Fancy has obtain'd him the Name of the *Witty Historian*.

Since we have all along commended Epirome's at the Entrance of History, the Reader may in this Place take Mr. *Eachard's Roman History* as being ingeniously written. And after the general Account given in our following History, proper to dilate the Students Knowledge in *Roman Affairs* before he enter upon *Dionysius Halicarnassæus*.

At the same time also, nothing can be more proper for his careful Perusal, than the *Roman Antiquities* of Mr. *Basil Kennett*, a most polite, accurate and ingenious Piece, both in Language and Matter: Which will abundantly assist him in the right Understanding of the *Roman History*.

And when he has attentively consider'd the Shadow and Picture of the *Roman History*, let him proceed to consider the Body of it in all its Parts in the following Method and Order of Authors, says Mr. *Whear*.

Dionysius, usually stiled *Halicarnassæus*, because a Native of *Halicarnassus* came to *Rome* in the Time of *Augustus*, and lived there 22 Years, which Time he employed in Writing the History of the *Roman Nation*, which he compleated in XXII. Books, whereof only Eleven are Extant, and give us the History of 323 Years. This Excellent Author in order to a clear Notice of the *Roman People*, has begun his Work with the *Aborigines*, or most ancient Inhabitants of *Italy*: Wherefore his two first Books he justly entitles the *Antiquities of the Romans*. Nor was he less careful to give a Stranger a right Idea of the Customs and Laws of the *Romans*, which he has done more amply than any of the *Latins*; For (as *Bodin* says) what the Latin Authors neglected as common and well known, viz. their Sacrifices, Plays, Triumphs, Ensigns of Magistrates, and all the Order of the *Roman publick Government*, their Taxes and Revenues, their Divinations, their great Assemblies, and their different Partitions of the People into Classes and Tribes; lastly, the Authority of the Senate,

the Commands of the Plebes or lower Orders, the Authority of the Magistrates, and the Power of the People he has delivered very accurately. The Laws of Romulus, Numa and Servius, had, together with the Origin of the People of Rome, perish'd totally if this Author had not preserv'd them. This is the Subject of *Dion. Halicarnas.* His Authority is thus far vindicated by Scaliger, That we have no Author remaining who kept so good Order in Chronology. And altho' he may lie open to Blame for over credulously relating some improbable Stories, yet upon the whole, even Mr. *Rapin* says he is exact Diligent, Judicious, and more Sincere than *Livy*: But that he is a very Prolix Orator. To conclude, The History and Antiquities of *Dionysius Halicarnassæus* has an universal Esteem, and the Loss of that Part that's wanting is exceedingly lamented. This we have, brings the Story to the Consular Government, and the other Books he wrote brought it down to the first Punick War.

Titus Livius, a Native of *Padua*, flourished in the Time of *Augustus*, and published at *Rome* his compleat History of the *Roman* Affairs from the Building the City to his own Time, that is, to the Death of *Nero Drusus*, *A. U. C.* 744. in One Hundred and Forty Books, but of these only Thirty Five are now Extant, that is, the first Ten. The Twentieth, and so to the Forty fifth. The Contents of the other Books are collected by an Epitomizer, which some but Erroneously have Esteemed to be *Luc. Florus*. The first Ten Books bring down the History to the Year 461. after the Building of *Rome*. With these Ten Books are to be Read *Plutarch's* Lives of *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus*, and *Camillus*. The second Decad is lost, it contain'd the History of 70 Years, viz. from *A. U. C.* 461. to 531. The Epitome of these Books, the 17th, 18th, 22d, and 24th Books of *Justin*: The first and second Books of *Polybius*, *Plutarch's* *Marcellus*, and *Fabius Maximus*, and *Appianus Alexandrinus*, will in some measure supply this Chasm. The remaining 25 Books of *Livy* Extant, contain an uninterrupted History of Fifty six Years, viz. to *A. U. C.* 587. together with these Books are

to be Read *Plutarch's Hanibal, Scipio Africanus, F. Q. Flaminius, Paulus Æmilius, Cato Major or Censorinus.* The remaining 95 Books contained the History of 157 Years, to the Death of *Nero Drusus*, the Son of *Livia*, the Wife of *Augustus*, A. U. C. 744. The Contents of these Books are also Extant, and may be Illustrated by *Plutarch's two Gracchi, Cato Minor, Sertorius, Lucullus, Pompey, and Marcus Brutus.* Also *Salust* and *Cæsar's Commentaries* come within this Period.

The Character of *Livy* is thus given us by Learned Men. *Titus Livius*, says *Cremutius Cordus* in *Tacitus*, famous above all others for Eloquence and Fidelity. *Herodotus* (saith *Quintillian*) will not be offended that *T. Livius* is compared with him, seeing he is in his Relations of Things of a wonderful Sweetness, of a most clear Candor; in his Orations Eloquent above what can be spoken, every Passage in them being exactly fitted both to the Things and Persons. And as to the Passions, especially the sweeter and milder (that I may speak sparingly) no Historian has better Represented them. The famous *Casaubon* speaks thus, *Titus Livius* is a great Author, divinely Elegant in a certain sweet plenty of Style, loving Virtue, hating Vice, right in his Judgment, expert in Things relating to Peace and War, tho' no way accustomed to, or experienc'd in the latter: And if I have any Judgment, this was the only Genius the People of Rome, (I speak as to History) ever had equal to their Empire.

As to that Distinction in his Style, which *Asinius Pollio* calls *Patavinity* and which *Quintillian* interpreted, a diffused Idiom of Speech not purely Roman; The Criticks are in much Contention about. For that extraneous Dialect being not discoverable in the Writings of *Livy*, it is concluded *Pollio* must have meant something else, and *Quintillian's* Taste was too Delicate. *M. Dacier*, in the Notes upon *Horace's Ode* to *Asinius Pollio*, gives us this Judgment upon it, nainely, The *Padouans* were true to their ancient Republican Liberty, and therefore in the Civil War, inclined in their Affection to *Pompey* against *Cæsar*, which *Livy* in his History having pursued, *Pollio*, who was of the

other Party, reproach'd him with that as a Fault in his Style.

Some think it strange that *Livy*, who was a Man of Wit, should relate so many populous Reports, which he did not believe at all himself, as he always seems to Insinuate. His History is full of Prodigies: Now an Ox has spoken; another time, a Mule has ingendered; and then again, Men and Women, Cocks and Hens have changed their Sex. There Rains nothing but Stones, Flesh, Chalk, Blood and Milk. The Statues of the Gods are said to have spoke, wept or sweated Blood. In short, adds Mr. *de la Mothe la Vayer*, how many Apparitions of Phantoms do we find in him? How many Armies ready to engage in the Air? How many Lakes and Rivers of Blood?

Monsieur *Rapin* speaks thus of him: 'The Nobleness
' of *Livy's* Expression ravishes my Soul into extasy;
' 'tis about Two thousand Years since that Historian
' commands a respectful Attention from all Nations,
' by his Awful and Majestick way of speaking, which
' has been the Admiration of all Ages. To speak the
' Truth, nothing satisfies my Mind so well as his ad-
' mirable choice of Words, always proportioned to his
' Sentiments, and his excellent manner of Expressing
' the Sentiments, always conformable to the things he
' speaks of. In short, he has hit best of any Man
' upon that sort of Style, which *Cicero* advises to Histo-
' rians: And it is by that great Pattern, that *Buchanan*,
' *Mariana*, *Paulus Æmilius*, *Paulus Jovius*, (and all
' those that have outlived the Times they flourished in,)
' have squared their way of writing History. *Livy*
' has a very engaging way of telling a Story, which
' is his admirable Skill of mixing little things with
' great ones; because great things by themselves are
' fatiguing and require great attention, whereas little
' ones are pleasant, and unbend ones Mind: According
' to the same Method he varies his Adventures, makes
' sad things succeed those that are pleasant, and mixes
' very discreetly the shining with the Dark, that he
' may keep up the Reader's attention by that agreeable
' Variety. The most perfect Pattern we find in Hi-
' story, of a great Action related with all the heighten-
' in

ing and enforcing Circumstances, is the March of *Hannibal* into *Italy*, described in the 31st Book of *Livy's Annals*. This, in my Opinion, is the most finished Piece in all his History, and we meet with few things of that strength in all Antiquity. Never was a greater Design framed by a more extraordinary Soul: And never was any thing Executed with more Boldness or Resolution. The Question was how to come out of *Africa*, go through all *Spain*, surmount the *Pyrenees*, cross the *Rhine*, a River so broad, and so rapid near its Mouth, and whose Banks were thick set with so many Enemies; open ones self a Way through the ragged *Alps*, a thing never attempted before; March continually over Precipices; dispute the Ground at every step with a People that lay in Ambush in a continued *Defile*, and that too among the Snow, the Ice, the Rain, and the Torrents; brave the Storms and Thunders; wage War against Heaven and Earth, and all the Elements; draw after one an Army of a Hundred thousand Men of different Nations, and all dissatisfied with a Captain, whose Courage they cannot imitate. Fear seizes the Soldierts Hearts, and *Hannibal* alone remains in all unconcern'd Tranquility; the Danger that surrounds him on every side casts all the Army into Consternation, while his great Soul is still composed and serene. All things are described with the most dreadful Circumstances: The Image of the Danger is expressed in every Word, and never was any thing in History either more finished, or touched with deeper Colours, and greater or bolder Strokes. *Quintilian* declares that of all Historians, *Livy* has signalized himself most by these tender and delicate ways, wherewith he has touch'd the softest motions of the Soul: The Rape of the *Sabine*, and the tenderness they exprest to disarm both the *Romans* their Husbands, and the *Sabins* their Fathers: *Lucretia's* Death, and her Body exposed to publick view, to stir up the People to Rebellion against the *Tarquins*; *Vetturia* prostrate at her Son *Coriolanus's* Feet, to avert the Siege of *Rome* which he intended. *Virginia* Stabb'd by her own Father; the Consternation

nation Rome was under after the Battle of Cannæ,
 and a thousand such other Strokes touched in his
 History, in the tenderest and most delicate manner,
 and with the most pathetick Expressions imaginable,
 are fine Instances of it. And 'tis principally in this
 Author, that we ought to study the way of expres-
 sing the Passions as they ought to be touch'd in Hi-
 story: For he never animates it but where a Heat is
 requisite. The Description of the Place where Han-
 nibal attack'd Minutius, in the 22d Book of Livy's
 Annals, is a Passage extreamly well touch'd. Livy
 speaking of Lucretia, who was so handsom in her
 Husband's Eye, without mentioning her Face does
 only describe her Vertue, and gives us in four Words
 the greatest Idea we can frame of an honest Wo-
 man: *Lucretiam nocte sera non in convivio, luxuque,*
sed deditam lanæ, inter Ancillas sedentem inveniunt.
 Livy goes on his way, without stopping any where;
 he tells you what he knows about the things he
 speaks of, and leaves the Reader at liberty to make
 what Reflections he thinks fit, without preventing him
 by his own: And if he doos, 'tis but seldom, and
 then too in few Words, but Noble and Great; as
 when he relates the Crime and Punishment of Ap-
 pius, who had ravished Virginia. The only Model
 we ought to propose to our imitation in point of Di-
 gressions is Livy, when he steps out of the Roman
 History to speak his Thoughts about the success
 which Alexander might have had, if he had bent his
 Arms against Italy. He is very cautious in speaking
 his Opinion, and that too without labouring to pre-
 vent the Minds of People by a studied Excuse. His
 Reasoning upon that Subject is very curious, and
 not at all out of its Place. There are Beauties that
 consist only in a turn of Eloquence or Wit. They
 are very surprizing, and look wonderfully well when
 artfully placed. Here are some Examples out of
 Livy. Porfenna, King of Clusium, besieges Rome.
 Caius Mutius deeply touched with the Danger his
 Country is in by so pressing a Siege, goes into
 Porfenna's Camp, and kills the King's Secretary
 whom he mistakes for the King himself, who stood
 there

then just by him. The King Commands burning Coals to be brought to force him by the Torment of Fire, to own his Accomplices: This Courageous Youth, without any manner of Concern, puts his Hand into the Fire, and lets it burn to the last, without so much as turning Pale upon the Matter, and thus bespeaks the King; *See what a Contemptible thing Life is to those who have true Glory in Prospect.* These Words spoken with Resolution, presently change the face of Things. The Murderer as odious and abominable as he is, casts the Beholders into Wonder and Amazement: They look upon him with Respect, and send him back with Commendation, at the same time that they were preparing the most exquisite Torments for his Punishment. 'Tis only one *Word* that occasions this sudden change, and this *Word* well placed is a very great Ornament in a Narration. Thus *Fabius* having re-taken *Tarentum*, *Hannibal*, the Vanquished, spoke these fine Words, which savoured still of the Conqueror praising himself to praise his Enemy: *The Romans, said he, have also at last their Hannibal: This is a very proud way of being Humble.* These Strokes are very frequent in that Historian; and indeed, nothing can give a greater Idea either of those we make thus speak when they do it well, or of him that makes them speak when he does it to the purpose. *Livy* persuades more by his sound Morals, than great Capacity: For through the various Intrigues, Interests, Passions, and other Disorders which he describes, he gives a glimpse of an honest Mind, which proclaims a better Man than Historian. We see in them the inmost recesses of the Heart, of those he describes the very bottom of his own; and among the false Lights he discovers in their Conduct, he is never out himself. He judges well of all, for his Soul is as Upright, as his Wit is True. *Livy* is the most accomplish'd of all Historians, for he has all the great Parts requisite to write History; a fine, clear Imagination; a noble Expression; a true Judgment; an admirable Eloquence. He has none but great Ideas in his Mind; he fills his Readers Imagination by what

• what he says ; by that means he affects the Heart
 • and moves the Soul : He has the greatest Genius for
 • History, and is one of the greatest Masters of Elo-
 • quence that ever liv'd. I don't understand what
 • *Asinius Pollio* means by reproaching him with a Coun-
 • try way, favouring of *Padua*, which he calls *Pata-*
 • *vinity*. His great Talent is to make People feel
 • what he says, by ingaging those that read him in
 • his own Sentiments, by inspiring them with his Hopes
 • and Fears, and giving them all his Passions, by his
 • admirable Art of setting the most secret Springs of
 • the Heart a going.

I hope the Reader will easily excuse me for dwelling so long upon *Livy's History* : He is the great Master of this Art, and deserves to be well known ; and since no Man can give us a better Account of him than Monsieur *Rapin*, I thought it proper to give you this long Abstract.

Appianus descended of one of the Families of *Alexandria*, came to *Rome* in the time of the Emperor *Trajan*. He there practic'd the Law for some time, and pleaded with that Force and Eloquence, that he was soon advanc'd to be one of the *Procuratores Caesaris*, and afterwards carried to greater Dignities in the Empire under *Adrian* and *Antoninus Pius*. His History contained Twenty four Books, beginning with the Burning of *Troy*, and proceeding thro' all the Progeny of *Aeneas* to *Romulus*, and so forwards to the time of *Trajan*. But of this Work but a part remains Extant, viz. the *Punick*, *Syriack* and *Parthian Wars*, those against *Mithridates*, the *Spaniards* and *Hanibal*, together with the *Civil Wars*, and the *Wars of Illyricum*. This is a Writer according to *Photius*, who was studious of delivering the Truth as far as possible ; a discoverer of the Military Discipline above most others : And as *Bodin* observes, hath as in a Table represented the Provinces, Revenues, Armies, and in general the Description of the whole *Roman Empire*. But *Scaliger* calls him a meer Child in History ; and *Vossius* affirms, he took many Things from *Polybius*, and transcribes *Plutarch* Word for Word. But perhaps these Transcrip-
 tions

tions may have been added since by others, for *Appian* was contemporary with *Plutarch*. *Rapin* says, 'He was a Copier of all the *Greeks* that treated on the same Subject, which occasioned his Style to be as various as the Books from which he Stole. Yet after all, his Works are not to be despis'd, for they contain Matter of Learning. *Henry Stephens* calls him the Companion of *Dion Cassius*, and even prefers him before him, commends him for his Method of reducing his History into Classes. His five Books of the Civil Wars are recommended by Mr. *Bohun*, the Translator of *Wheare's* Lectures, as one of the best Supplements of the last Books of *Livy*, and and Introduction to the History of the *Cæsars*.

C. Sallustius Crispus, was Born at a Town in *Abruzzo*, a Province of the Kingdom of *Naples*, and flourished about the Year of *Rome* 707, or the 44th before *Christ*. He was Tribune of the People the same Year that *Clodius* was Kill'd by *Milo*; and was a Man of so Debauched a Life, that he was Expell'd the *Senate*; but by *Cæsars* Interest restor'd and chosen *Prætor*, and afterwards made Governour of *Numidia*; where he acquired Wealth (some say by violent Extorting) and at his return to *Rome*, purchased the magnificent House and Gardens, which long after (if not to this day) bore his Name. But his Writings bare no Tincture of this Vicious Nature; in them he shews a manly Judgment and virtuous Character. He wrote a History of *Rome* from its Foundation, but of that a few Fragments only are Extant. What we have of his Entire are, a History of *Catiline's* Conspiracy, and of the War with *Jugurtha*, King of *Numidia*. Two Orations to *Cæsar*, concerning the settling the Publick, are also ascrib'd to him, and usually Printed with his Works, but doubted to be his. His Style is Severe and Short, which makes him sometimes Obscure, but his Matter Noble and Sublime. *Quintilian* compares him with *Thucydides*; and *Tacitus* calls him the most Florid Writer of the *Roman History*. *Just. Lipsius* says, in his Judgment *Sallust* deserves the place of President in the Senate of Historians. *Chr. Collerus* says, That by the Testimony of the Ancients themselves, there was in *Sallust* all those Endowments

ments that make a perfect Historian. He had (says he) a profound Knowledge in Publick Affairs. Monsieur Rapi-
 pin's Judgment of him is thus, ' *Sallust* is Great and
 ' and Sublime in his way of Writing, which made
 ' *Quintillian* compare him with *Thucydides*. But the
 ' Question is, whether *Sallust*'s Stile, as Stiff as it is,
 ' be not better and more proper for History, and gives
 ' not more Force and Weight to the Discourse. Has
 ' it not also its Beauties? *Sallust*'s Character is to be
 ' exact and concise; he is principally to be commend-
 ' ed for the swiftness and rapidity of his Discourse,
 ' which animates him, and gives him so much Life.
 ' *Sallust*'s Description of the Place where *Jugurtha* was
 ' Defeated by *Metellus*, serves to acquaint us the bet-
 ' ter with the Fight. We see by it the Fortitude of the
 ' Roman General, as well as the Experience of the King
 ' of *Numida*, in taking all the Advantages of the
 ' Ground; and the whole Account of the Fight is bet-
 ' ter understood by the Image of the Place which the
 ' Historian sets before our Eyes. The Description of
 ' *Africa*, in *Sallust*'s War of *Jugurtha*, is too minute
 ' and particular: He should not have said so much
 ' to mark the Bounds of the Kingdom of *Atherbal* and
 ' *Jugurtha* then in Question. What need was there
 ' to describe all that vast Country, and to distinguish
 ' the particular Manners of so many different Nations?
 ' *Trogus* charges *Sallust* and *Livy* (and not without a
 ' great deal of Reason) with a wanton and immoderate
 ' Excess of Harangues in their Histories. And indeed
 ' all those Speeches we put in the Mouths of great Men,
 ' carry with them an Air of Falshood; for from what
 ' Memoirs can a Man pretend to have fetch'd them?
 ' And besides, a Warrior never speaks like an Orator.
 ' Therefore Harangues are Suppositious, as well as that
 ' which *Sallust* makes *Catiline* speak to the Conspira-
 ' tors, which probably were secret and extemporary.
 ' Most of *Sallust*'s Harangues are admirable, but ne-
 ' ver to the purpose: Nothing can be finer than
 ' *Marius*'s Speech; it is the soundest Piece of Morality
 ' in the World, concerning a Noble Birth; every thing
 ' there is reasonable, and Antiquity cannot boast of
 ' many Discourses, where one may find so forcible

‘ Perswasions to Virtue ; but that is out of its proper
‘ Place : And the Air with which he makes *Cato* and
‘ *Cæsar* give their Opinions in the Senate, himself (as
‘ great as he is) is little proportion’d to the rest of the
‘ History. We ought to make the Picture of none but
‘ important Persons, wherein *Sallust* is faulty ; for he
‘ gives us the Picture of *Sempronius*, who is but indi-
‘ rectly concerned in the Conjurat[i]on of *Catiline*. *Sal-*
‘ *lust*, with all Simplicity, is too prolix when he in-
‘ vieghs against the Corruption and loose Manners of
‘ his Time ; he is always angry with his Country,
‘ and always discontented with the Government : He
‘ gives us too ill an Opinion of the Commonwealth,
‘ by his Invectives and Reflections upon the Luxury
‘ of *Rome*. Thus nothing can be more Eloquent than
‘ the Description of the Condition *Rome* was in, when
‘ *Catiline* took the Resolution of making himself Master
‘ of it : And when that admirable Author represents
‘ the Commonwealth, corrupted by Luxury and Ava-
‘ rice, and sinking under the Weight of its own Great-
‘ ness, he uses the most exquisite and eloquent Expres-
‘ sions that can be met with in any History. ‘Tis in
‘ those Images that a Man of Skill has an opportunity
‘ to shew it ; and the Historians of the first Rate are
‘ full of those fine Strokes. *Sallust*’s Preambles, which
‘ are great Speeches, full of Sense and manly Elo-
‘ quence, seem to me to carry with them an Air of
‘ Affectation : They are generally Common Places that
‘ have no Regulation to the History. Perhaps this Au-
‘ thor had some *Pièces of Reserve*, which he employed
‘ upon occasion, as *Cicero* us’d to do : That Method
‘ may be good for an Orator, who speaks often in
‘ Publick ; but such Precaution is not allowable in an
‘ Historian, who is supposed to be Master of himself,
‘ and of his Time. Among the *Latins*, *Sallust* has a
‘ noble Expression. a true Wit, and an admirable
‘ Judgment. No Person ever imitated so well the ju-
‘ dicious, exact and severe Stile of *Thucydides* : He is
‘ sometimes stiff in his Expressions, but he never flags ;
‘ his Conciseness makes him now and then obscure,
‘ his Manners are always true, and he gives Weight
‘ to all that he says. His Sentiments are always fine,
‘ al.

although his Morals were bad : For he continually declaims against Vice, and always speaks well of Virtue. I find him a little too morose and peevish with his own Country, and too censorious upon his Neighbour ; but take him all together he is a very great Man.

Julius Caesar was as great a Man by his Pen as by his Sword ; which makes *Quintilian* say of him, that he wrote, and spoke, and fought with the same superiority of Spirit ; *Eodem animo dixit quo bellavit*. *Caesar* had almost an universal Knowledge, and *Pliny* speaks of him, as of a Prodigy of Learning and Wit. He learnt Astronomy in *Aegypt*, and published afterwards a Tract concerning the motion of the Stars ; which was the more curious, in that he foretold his own Death, upon the *Ides of March*. If what *Pliny* says, be true, we must own that *Caesar* has had a more active and vigorous Mind than all the rest of Men. He reports, that he used sometimes to Read, Write, Dictate, and hearken to other People at once ; that he made nothing of Dictating four Letters of Importance at the same time, and that he has often kept seven Amanuenses employ'd.

Caesar has compos'd a great many Works, but I confine my self to those which relate to History. His Commentaries which contain VII. Books, have always been in great Esteem. They are so naked, says *Cicero*, and so destitute of those Ornaments, that he was able to give them, that one may plainly see he never design'd to write a compleat History. These VII. Books of the *Gallick Wars*, are for the most part an Account of *Caesar's* Actions, and he seldom mentions any thing but what he hath been an Eye-witness of : We may say the same of the three Books of the Civil War against *Pompey*, which are certainly *Caesar's*, notwithstanding what some have said to the contrary.

The Learned do remark, That his Books are full of excellent Things, and such as are able to Form both great Captains and wise Politicians ; which gives *Vossius* occasion to blame those Masters of the Latin Tongue, who put *Caesar's* Works into the Hands of their Disciples, only for the sake of the Elegancy and Pro-

Propriety of the Language : This, says he, is to admire Leaves, while we neglect the most excellent Fruit in the World. *Vossius's* Advice upon this Matter, is too important to be omitted in this Place ; these are his very Words. *Sane ex eo haurire est maximarum & utilissimarum rerum copiam, quam verborum elegantia contenti negligunt ; minus etiam Pueris sapiunt, qui nunquam ita se arboris frondibus oblectabunt, ut egregios ejus fructus contemnant.* [De Hist. Lat. lib. 1. cap. 13.]

Concerning this Author thus writeth Mr. *Whear* ; as to *Cæsar's* Commentaries, who ever thought they did not deserve the highest Commendation, and to be Read by young Men with the utmost Care. They are (says *Aul. Hirtius*) so much approv'd by the Judgment of all, that they rather seem to have prevented the need of another Writer, than to have afforded him an Assistance or Occasion : And yet my Wonder here exceeds that of all others, for they only know how Well and Correctly he hath written, but I know with what Facility and Quickness he did it. The same *Aul. Hirtius* wrote three Books of the *Alexandrian*, the *African*, and the *Spanish* Wars : Usually printed with the common Editions of *Cæsar*, and are valued by Men of Learning. *Gerh. Vossius* of *Cæsar* speaks thus. He is a Pure and Elegant Writer, most Accurate in the Structure of his Words, and glides along like a pleasant quiet River : Politick and Grave in his Sentences, wherein he excels *Xenophon*, tho' in the rest he is not much unlike him. But *Justus Lipsius* does not quite agree with these, his Character is thus. Of those Historians that are Excellent, C. *Cæsar* is most praised ; if as an elegant Narrator, I willingly assent, for the Stile of him is truly pure, adorned, but without Paint or Force, and worthy of either the *Attick* or *Roman* Muse ; but if as a perfect Historian, I say I doubt, because in his *Civil* History, some doubt of his Fidelity, and the third requisite in a good Historian, the Moral and Politick Part is altogether wanting in him : And therefor *Cæsar*, who was no under-valuer of himself, gave them the Title of Commentaries, and not of Histories, and even for this he deserved true Praise, because he despised the false.

Xenophon, says Monsieur *Rapin*, has a soft delicate way of Writing : His Discourse, which is like a pure and clean Stream, has no Parallel in all the Writings of the Ancients, except *Cæsar's* Stile, than which nothing was ever writ with greater Purity in *Latin*. The Observation of a modern Critick, who finds a difference of Stile in the Books of the Civil War, which he pretends not to be written with the same Purity as the Wars in *Gallia*, is a squeamish Niceness which I cannot but wonder at ; for my part I must freely own, that my Taste is too gross to be sensible of it, and therefore I am of *Suetonius's* Opinion, who puts no difference between them : I am charm'd with the Elegancy and Simplicity of that Author, and find no Body that ever writ with so much clearness. Thus *Cæsar*, as plain as he is, has something more noble in the plainness and simplicity of his Discourse, than *Tacitus* in all the Pomp and Statefulness of his Expressions : And we meet sometimes with a Negligence in the Ancients better than all the Accuracy and Exactness of the Moderns. *Cæsar's* Narrative is admirable by its Purity and Eloquence, but it is not lively enough, and wants a little of that Force which he used to desire in *Terence*. One cannot be said to write History who barely relates the Actions of Men, without speaking of their Motives ; but he is rather like a Gazeteer, who is contented to acquaint us with Matter of Fact, without tracing it to its Spring and Cause. Just as *Cæsar*, who relates simply his Marches and Incampments, without acquainting us with the Motives of them. All his Narration is too plain and Naked ; however, it may be said of him, that he only writes Memoirs. *Cæsar* has an Extream entirely opposite to *Tacitus* : In him you find but a plain, naked Stile, without Tropes and Figures, and destitute of all manner of Ornament. Nothing is so tedious as a Description too nice and minute ; which Fault *Cæsar* runs into in his Commentaries, when he describes his Warlike Machines. It seems as if that great Captain, whose Reputation in the Military Science is so well establish'd, had also a Mind to gain that of a good Engineer : There is in that a cer-
tain

tain Air of Affectation unworthy of so great a Man. In point of Harangues, *Polybius* is more discreet than *Demosthenes*; but *Cæsar* is more cautious still, for he seldom makes any of those Speeches, because they do not consist with the Truth of History, and chuses rather to write bare Memoirs, that his Discourse may be more plain. *Cæsar* has been the greatest Master of Expression that ever was. Pedants are in the right when they admire the inimitable Purity of his Stile, but I admire more his good Sense; for never did any Man write with so much Discretion, and he is perhaps the only Author in whom we find no Impertinence. He speaks of himself as an indifferent Person, and is ever constant in the wise Character he has taken upon him. 'Tis true, he is not a perfect Historian, but then 'tis certain also that he is an admirable Pattern to write History.

Dion Cassius, a Native of Nice in Bithynia, a Province of Asia Minor, Son of *Apronianus*, who was Proconsul of Cilicia, when the Emperor *Adrian* began his Reign. Flourished at Rome in the times of *Commodus*, *Pertinax*, &c. and enjoyed the greatest Dignities, having been twice Consul, and afterwards Governor of Pannonia. He wrote a History of the Romans from the time of *Æneas*, to the Slaughter of *Heliogabalus*, (or as it ought to be writ *Elagabalus*) in LXXX. Books divided into Decads. But of these only XXV. are Extant, the latter End of the XXXVth, which begins with the Actions of *Q. Metellus* in Crete, A. U. C. 686. being the first of what we now have; the following 24 Books are entire, which bring down the History to the Death of *Claudius Cæsar*. An Epirome of the latter XX. Books made by *Xiphiline*, a Monk of Constantinople, is also Extant, and perhaps occasion'd the loss of the Original. And also noble Excerpta by one *Theodosius*, and other large Excerpta in the Collections of *Constantinus Perphyrogenneta*, which do in some measure make amends for the otherwise invaluable Loss. Of this Author thus speak the Learned; *Deg. Wheare* says, he is deservedly reputed one of the best Historians. *Joan. Bodinus* speaks thus, Considering that

Dion spent his whole Life in managing publick Affairs, by all the inferior Degrees of Honours, arose to that height as to be twice Consul, and after that being Proconsul governed some Provinces to his great Honour, joyning a great Knowledge and Experience together; who can doubt whether he is to be placed among the best Writers of History? In truth he gathered together very accurately the Order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the only Person who hath given an Account of the Consecration and Deifying of their Princes*; and divulged the Arcana Imperij, as Tacitus calls 'em, for he was a diligent Searcher into the publick Councils. ' He is the only ' Author (saith Chr. Colerus) who has given us the famous and politick Oration of *Mæcenus* to *Augustus*, ' [to perswade him to continue the Empire] and also ' the splendid Oration of *Agrippa* [advising him to quit ' it] in other Things and Relations he hath not wholly ' escaped the Suspicion of Falshood.

Dion Cassius is censured on these Accounts, viz. 1. That he boasts of a Genius or Spirit that directed him in his Actions, at whose Impulse, and the Command of the Emperor *Septimus Severus* he wrote his History. 2. That he was able to keep his Credit at Rome, tho' a Foreigner, and Rich under the Reigns of *Commodus*, *Caracalla*, *Macrinus* and *Elagabalus*, who took delight in punishing and destroying the best and most Virtuous Men. And 3. That he has in his Writings most Satyrically inveighed against those remarkable Patterns of Virtue, *Cicero*, and *Brutus*.

To conclude, Mr. *Rapin* gives us this Judgment of him. ' The Speeches of *Agrippa* and *Mæcenus* are both ' admirable, but they are so long, that they make up ' the whole 52d Book. His long Discourse in the ' 56th Book in Commendation of Marriage and Celibacy is not very much to the purpose. *Dion* looses ' his Credit by the extraordinary Things he relates

* Note, Bodin is mistaken in this Fact: For Herodian's Account of the Consecration of the Emperor *Severus*, is by much the best we have.

without Judgment, often running into Improbabilities, as in the 66th Book he tells us that *Vespasian* restored a Blind Man's Sight.

Velleius Paterculus, a Person nobly Born, and one that acquir'd Honour in the Wars, was Tribune of the Soldiers, and had Travell'd thro' *Thrace*, *Macedon*, *Greece*, *Asia Minor*, &c. In the Time of *Tiberius Caesar* about A. C. 27. as he himself Testifies, he wrote a Compendious History of *Rome* in Two Books, but the greatest part is lost; what is Extant begins from the Conquest of *Perseus*, King of *Macedon*, and continues it to the 16th Year of *Tiberius*. This Author Mr. *Wheare* recommends to be Read, to supply some of the Chasms in *Livy*, and with him the Contemporary Lives in *Plutarch* as aforesaid. Of *Vel. Paterculus* the Learned speak thus. 'He is a clear Explainer of the ancient History, says Mr. *Whear*, He is honest and True till he comes to the *Cæsars* (says *Ald. Manutius*) there he is not every where Faithful, for thro' Flattery he conceals or covers many Things, yea, and plainly tells them other ways than they were, yet he Expresses himself always with a facil and flowing Eloquence. Nothing can flow with greater Purity and Sweetness than his Style; (says *Justus Lipsius*) he comprehends the *Roman* Antiquities with so much Brevity and Perspicuity, that if he were Extant entire, there is no other that is Equal to him. He commends (says *Bodin*) the illustrious Persons he Names with a certain exalted Oratory, and worthy of so great a Man. To conclude, *Velleius Paterculus* is exact in setting down the Times of Events, describes the Originals of several Cities, and gives us the Characters of those Men that have been Famous in the Wars in the State or in the Sciences, Blaming and Commending with exactest Judgment, except in the House of *Augustus*, where he is Lavish of his Praise. His Stile is Pure, Clear, Elegant, and worthy of the best Age of *Roman* Literature.

These Authors being Read over, our Student will have a full Idea of the State of the *Roman* Empire (and indeed of the whole then known World, for it was almost all become Subject to it) at the Entrance of the

Cæsars to the Government of that Monarchy. To prosecute his Work, and continue the History, *Suetonius* and *Tacitus* are next to be Read, and after them the Six Writers of the *Augustan* Story, and with them *Herodian*, and *Aurelius Victor*. Then *Zosimus* and *Ammianus Marcellinus* will bring him down to the Time of *Valentinian* and *Valens* A. U. C. 1128. A. D. 378. After which he must not expect so ample and full Accounts of Things, the Empire from that time daily declining, and Learning discouraged by the Rudeness of the barbarous Nations that invaded it.

C. Suetonius Tranquillus, Son to *Suetonius Lenis*, Tribune of the XIII. Legion, flourished under the Emperors *Trajan* and *Adrian*, about A. C. 117. to the latter of whom he was Secretary. He was an intimate Friend to *Pliny*, by whom he is stiled, in a Letter to *Trajan*, an honest, sincere, and Learned Man. He wrote the Lives of the Twelve first *Cæsars*, in a correct and elegant Style, and with undaunted Integrity. The Criticks give us this Judgment of him. ‘ He is a
‘ most correct and candid Writer, saith *Vopiscus*. *Suetonius*
‘ is the most Diligent and Impartial of all the
‘ Greek and Latin Writers (says *Lud. Vives*) he seems
‘ to me (continues the same Learned Author) to have
‘ written the Lives of the XII. *Cæsars* with great In-
‘ tegrity, because he conceals not the Vices, or Suspi-
‘ cions of Vices in the very best Princes, nor does he
‘ dissemble the Colours in the worst. He is most
‘ Correct and Candid (saith *Chr. Colerus*) who ever
‘ wrote the Temper or Humours, and Manners of
‘ Princes with greater Freedom ?

Cornelius Tacitus descended of a noble Family of Roman Knights, flourished under *Vespasian*, and the succeeding Emperors with all Reputation and Honour, having enjoyed considerable Dignities in the Commonwealth. He wrote Annals, of the Publick Affairs in XVI. Books, which begin with *Augustus Cæsar*, and continue the Story to almost the end of *Nero*, viz. to A. U. C. 819. A. D. 56. the latter end of the XVI. Book is lost : And a History, which begins with *Galba*, A. U. C. 822. and ends at the Time of *Vespasian*, A. D. 70. in V. Books. He wrote his History in the
Time

Time of *Trajan*, and therefore 'tis suppos'd he continu'd it down to that Time, but there is no more Extant than these five Books. He wrote also a Treatise of the Manners of the ancient *Germans*; and the Life of *Agricola*. Of this Author thus speaketh Mr. *Whear*, ' *Tacitus* is an Historian of a great and sharp Judgment, the Criticks say he had a new concise and sententious way of Writing, but as to the Utility of this History they vary, or rather fight against each other. *Justus Lipsius* thus expresseth himself, *Tacitus is an useful and great Writer, who ought to be in the Hands of those who sit at the Helm of Government.* Epist. ad Ord. Barav. Again, a sharp Writer, and very Prudent; he doth not recite the surprizing Victories of *Hanibal*, the specious Death of *Lucretia*, the Prodigies of the Foretellers, or the Predictions of the *Etruscans*, to delight rather than instruct his Reader: In him let us consider the Courts of Princes, their private Lives, Counsels, Commands and Actions, and from the Similitude of those Times with ours let us expect the like Events.-----His Style is by no means Sordid or Vulgar, but distinguish'd with frequent and unexpected Sentences, which a Man cannot Conjecture, whence they be deriv'd, but for their Truth and Brevity may be compar'd to Oracles. To conclude, he is a wonderful Writer, for his is not only a History, but a Garden, and Seminary of Precepts. Epist. ad Maxim. Emp. On the contrary, *Isaac Casaubon* thinks him extreamly unfit to be Read by Statesmen: In his Preface to *Polybius* he hath these Words concerning *Tacitus*. If his Fortune had not depriv'd him of a Subject worthy of his Faculties, he might have equal'd any of the most excellent Greek and Latin Historians, but such Times fell under his Pen, especially in his *Annals*, as there never were any more polluted with Vices, or more destitute of, nay, even enraged against all Vertues.-----Again, We can easily excuse *Tacitus*, but not those who prefer this Author before all other Historians, recommending him as the Pattern of Statesmen and Princes, and the only one whence they and their Counsellors may collect the Rules of Government. Now if we were inclined to expose the Absurdity of this Opinion, 'twere easy to prove that those who hold it, accuse our

Princes of Tyranny, or would openly teach them the Principles of it: For what can be more Pernicious especially to young Men, than the Reading those Annals, so full of vicious Examples. For as good Examples, when they are frequently in sight, improve a Man insensibly, so ill Examples must on the contrary hurt us, for by little and little they sink into our Minds, and obtain the force of Precepts by being often Heard or Read.

The Emperor *Tacitus*, near two Hundred Years after our Author's Death, had so much Honour for him, as to cause his Statue to be set up in all Libraries, and not only collected his Writings, but to preserve 'em to Posterity, order'd 'em to be Transcrib'd ten times a Year. We should leave *Tacitus's* Character, with what has been said, to our Reader's Judgment, if the *French Critick* had not too much Reputation to be condemn'd; wherefore, tho' in our own Opinion he be tedious, perhaps others may think it Instructive, and therefore shall take the Pains to Translate him.

' The Stile of *Tacitus*, says Monsieur *Rapin*, is not
' very proper for History, for it is full of Starts; and
' when it shines, 'tis like a Flash of Lightning, which
' dazles more than it gives Light. *Tacitus* is a starting
' Wit, that skips from one thing to another. His Sense
' comprehended in few Words, is too close for the
' Reader's Capacity, which is often pulled with it:
' And because he does not follow Nature in what he
' relates, and generally forgets that he Speaks to Men,
' so he seldom instructs us as he should. As for Ex-
' ample, when upon the occasion of the *Papian Law*,
' he relates the Original of Laws, or when in ano-
' ther place he describes the Priviledges of Sanctuaries,
' he does not trace Things back to their Beginnings;
' he never explains Things thoroughly, nay, sometimes
' he gives a false Account of them, as when he takes
' upon him to describe the *Jewish* Religion in the fifth
' Book of his History. His Style is very very impro-
' per for it, which is a great Fault in an Historian,
' whose primary Function is to instruct. *Tacitus* is
' still more uneven than *Sallust*: His Connexions are
' generally forced, and the Thread of his Discourse
' very

very much Broke and Interrupted, which is no small Discouragement to the Reader, who cannot follow him without putting himself out of Breath. There can be no better and exacter Description than that which *Tacitus* makes, of the Treat which the Empress *Messalina* gave to *Silius* her Favourite Gallant. This was a Vintage Feast with all its Ceremonies, the Season being then Autumn, and favourable for that purpose. Mirth, Pleasure, Effeminacy, Wantonness, Impudence, Lewdness and Debauchery ; all in short is there described, with an exquisite Elegance and Delicacy of Expression : The Particulars are related succinctly, discreetly, and withal, in a very lively manner : And nothing can be more judiciously placed, to make, By that gay Picture, the Death of *Messalina*, which follows soon after, the more Tragical and full of Horror. In short, there are some happy Circumstances which give a particular Grace to every thing, when a Man knows how to employ and place them as he should. As for Figures, *Tacitus* is not so scrupulous ; he seems to aim at nothing but to dazzle us : The boldness of his Metaphors and other Tropes, makes his Expression so high strained and troublesom. *Tacitus* is an ill Husband of his Fire, for he uses it every where ; his Colours are also too strong and glaring ; and because he is often too expressive in some Things, and does not Paint them to the Life, he therefore seldom affects us. A Description ought not to be too minute and particular, but such as is the Description of the Isle of *Caprea*, in the fourth Book of the Annals of *Tacitus* ; for we find in it the Reasons *Tiberius* had to retire thither towards his latter Days, which makes it necessary ; and as it is Concise, Polite, Elegant, and has nothing in it either Impertinent or Superfluous, it may be said to be a perfect one. Nothing can be finer than the Speech which *Tacitus* makes *Tiberius* Speak to the Senate, upon the Reformation of Luxury, in the third Book of his Annals : Never did any Historian make a Prince Speak with more Dignity. A Picture ought to be true and resembling, wherein *Tacitus* is not very exact, for he rather chuses to fol-

low

low his own Fancy, than imitate Nature; and en-
 deavours more to make fine Pictures, than true ones:
 If his Pictures can but please, as that of *Sejanus* in
 the fourth Book of his Annals, he little cares whe-
 ther they resemble or no, for he makes *Sejanus* a
 great deal worse than he was, if we can believe *Pa-
 terculus*, who commends him. *Tacitus* draws the Pi-
 cture of *Tiberius* by his Actions, by which only he
 makes him known. *Tacitus's* Politicks are often
 false, because his Morals are not true: Either he
 makes Men too bad, or he is not himself plain
 enough. His Reflections are not natural, because
 they want Innocence. He Poysons and puts an ill
 Construction upon Things. He has by that Hu-
 mour spoiled several People, who imitate him in that,
 tho' not able to do it in any thing else. The Que-
 stion of the *Phœnix*, which is related in the sixth
 Book of *Tacitus's* Annals (upon the occasion of the
 News brought to *Rome* of a *Phœnix* which appeared
 in *Egypt* under the Reign of *Tiberius*) is according to
 the Rules of an allowable Digression. The Question
 is scanned and examined by the different Opinions
 of the Naturalists about this extraordinary Bird,
 whose Qualities, Figure and Shape are succinctly de-
 scribed. These sort of Strokes well placed in a Nar-
 ration are a great Ornament to it, and serve won-
 derfully well to stir up the Reader's Curiosity, and
 keep his Attention awake. This that follows is a
 fine Stroke taken, out of *Tacitus*. In the height of
 the Mirth and Frolicks of that famous Treat which *Me-
 salina* gave her Lover, they caused a poor simple Fellow
 called *Valens*, to get up into a Tree, and asked him
 what he saw: A Storm (said he) which gathers in the
 Air, and comes from *Ostia*. These Words spoke by
 that blundering Fellow, spoiled presently all their
 Sport, and cast a deep sadness into every Body,
 tho' blurred out at random, and without design;
 for they were a Prognostication of the return of the
 Emperor, who arriving soon after, caused the Em-
 press to be stabbed, being grown weary of her
 Lewdness. Those Strokes that have something sur-
 prizing in them, are very happy in History. *Ta-
 citus*

citius has no good Morals ; He is a great Dodger, that covers a bad Soul under a very fine Wit : He is mistaken in true Merit, because he thinks there can be no other than that of being cunning ; and he always speaks more out of Policy than according to Truth. He not only has ill Thoughts of his Neighbour, but also he shews no Piety or Reverence for the Gods, as one may see in his Discourse upon Fate against Providence, in the VI. Book of his *Annals*, wherein he ascribes all to the Stars and blind Chance, upon the occasion of *Trafullus*, one of *Tiberius's* Astrologers, who was grown his Confident at *Caprea*. So difficult it is for an ill Man to be a good Historian ; for one has generally the same Principles with the other. *Tacitus* relates so many Obscenities of *Tiberius*, that *Bocaline* cannot bear with him for it. *Tacitus* has a particular way of describing Things and Persons, different from all the rest ; but he sticks too much to great Things, and will not descend to the little ones, which are not always to be slighted. He thinks well, but he does not always hit upon a clear Expression. He is sometimes too much a Philosopher. He is Peremptory in his Decisions upon every thing, and speaks as if the Fate of all the World lay at his Mercy. He Moralizes upon the Follies of others, that he may Lash every Body, and speak ill of all Mankind : He has spoiled a world of People, by creating in them a desire of studying Politicks, which is the most vain of all Studies : This is the Rock against which so many *Spaniards*, as *Antonio Perez*, and so many *Italians*, such as *Machiavel* and *Ammiraglio* have split.

To continue *Suetonius*, there will want the Lives of the Emperors *Nerva* and *Trajan*, which may be taken out of *Aurelius Victor*, or (as the *English* Translator of the *Augustan* Writers has done) out of *Dion Cassius*. After which the Six Writers commonly stiled *Historiæ Augustæ Scriptores* will give us an entire History to A. D. 284. which are these, *viz.*

4. *Ælius*

1. *Ælius Spartianus*, he flourished in the Time of *Diocletian* and *Constantine*, and wrote the Lives of the Emperor's *Adrian*, *Ælius Verus*, *Didius Julianus*, *Severus*, *Pescennius Niger*, *Caracalla* and *Geta*.

2. *Julius Capitolinus*, flourished also in the Time of *Diocletian*, *Constantius Chlorus* and *Constantine*, He wrote the Lives of *Antoninus Pius*, *Marcus Antoninus*, *L. Verus*, *Pertinax*, *Clodius Albinus*, *Opilius Macrinus*, *Maximinus Thrax* and his Son, the two *Gordiani* and *Gordianus III.* as also *Maximus* and *Alboinus*.

3. *Vulcatius Gallicanus* the Senator, who lived much also about the same time, wrote the Life of *Avidius Cassius*, who usurped the Title of Emperor in the East against *Marcus Antoninus*.

4. *Ælius Lampridius* wrote the Lives of *Commodus*, *Diadumenianus*, *Heliogabalus*, and *Severus Alexander*.

5. *Trebellius Pollio*, says *Flavius Vopiscus* in the Life of *Aurelian*, ' Wrote a History of the Emperors, both those that have render'd themselves Famous, and those that have led obscure Lives down from the two *Philips* to *Claudius*, and his Brother *Quintillus*, But there are only Extant his Lives of *Valerian*, Father and Son; *Gallienus*, Father and Son; the Thirty Tyrants, or pretended Emperors, who set themselves up against *Valerian I.* and *Gallienus I.*; and *Flav. Claudius*.

6. Lastly, *Flavius Vopiscus*, a *Sicilian*, Born at *Syracuse*, has continued the History to the time of *Diocletian*, in the Lives of *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Firmus*, *Saturninus*, *Proculus*, *Bonofus*, *Carus*, *Numerianus* and *Carinus*.

These Authors lived after the time of the Purity of the *Latin Tongue*, and therefore their Language is less valued than those we have mention'd before 'em, on which Account many are apt to lay 'em aside, but they are however worthy of our Reader's Study, as furnishing him with a compleat History of 167 Years. Of these Authors thus speak *Lipsius* and *Casaubon*. One Writer is useful for one purpose (says *Lipsius*) and another for another, *Spartianus*, *Lampridius*, *Capitolinus* and *Vulcatius*, and the rest of the Writers of the second

Form,

Form, have indeed not much Eloquence, but it is possible to Extract out of them a vast plenty of Antiquities, and of forgotten Customs. The Reading of these Authors (says Casaubon) is not only useful but necessary for all Men, but especially for those who are Studious of the ancient Manners and History, and for those who love the Roman Civil Law. For how many things will you find dispers'd in the whole Work, which belong properly to the Study of Law? ----- If it were not for these Writers, many of the great Civilians, whose Names and Fragments are Extant in the Pandect, would have been altogether unknown to us, &c. in short, what Esteem ought we to have for the excellent Letters of so many Princes, so many grave Decrees of the Senate and so many publick Monuments transcrib'd out of the Cabinets of the Cæsars, out of the Aëls or Registers of the Senate and People, or out of I know not what other secret and conceal'd Records? Or whom will you Assign out of all the Number of the ancient Writers to whom we are indebted for a like Fidelity or Industry? Nor ought I to pass by those Learned, and not far fetched, but Domestick Digressions, with which these Books are enrich'd. These Writers, as we have said, give us the History of 167 Years, and the Reigns of Seventy, who by Right or Usurpation had the Name of Emperor.

The greatest part of this Period, namely 120 Years of it is excellently written in our own Language by Mr. Wotton, in the Lives of Marcus Aurel. Antoninus, and his Successors, to the Death of Severus Alexander. A Book that ought to be universally Read, as containing, not only a most exact History of that Time justified with Critical Notes, and written in a manly Polite Style; but also very Judicious Observations upon the Actions of two most Virtuous, and two most vicious Princes. This he does in a manner that sets Virtue and Vice in their true Lights. and as they ought to be shewn to a young Prince, the purpose this Work was undertaken for, in the Days of that illustrious Youth, whose Loss we can never enough Deplore.

Herodian originally a Grammarian of Alexandria, spent the greatest part of his Life at Rome, where he flourished about A. D. 224. and wrote a History in

VIII. Books, containing the Reigns of the Emperors from *Commodus* to the *Gordiani*: He is an Author of elegant Style, who affords us great variety both of Actions and Characters, wonderful Councils and strange Events, in a Style both of Dignity and Sweetness, wherein the Reader will find plenty of necessary Utensils for the improvement of his Manners, and as it were a Looking-glass of Humanity, which he may inspect all his Life time, and from whence he may draw Instruction for the better Management of publick or private Affairs, says *Politianus*, the ingenious Translator of him into Latin. *Photius* says of him, That if we attend to all the Parts requisite in an Historian, there are few Authors to be prefer'd before him.

Aurelius Victor flourished in the Reign of *Constantius*, the Son of *Constantine*, by whom he was much Esteemed, and Honoured with the Dignity of Consul of the second *Pannonia*. There are Extant of his two small Books, the first of the illustrious Men from *Procas* to *Julius Caesar*; the second a short History of the *Cesars* to the Time of *Julian*; to which he has premised a Treatise of the Origin of the *Roman* People. But it must be Remark'd, that both the Treatise of illustrious Men, and that of the Origin of the *Romans* are by some attributed to other Authors. He is an Author (says *Am. Marcellinus*) that for his Sobriety is much to be commended.

Eutropius wrote a short History from the Time of *Romulus* to his own Days, dedicated to the Emperor *Valens*. He is called the *Italian* Sophist by *Suidas*: And himself tells us he Fought under *Julian* in the *Persian* Wars. His History is very Short but Accurate, and considering the Age he Liv'd in, the Style very good.

Zosimus, who flourished under the Reign of the younger *Theodosius*, has composed in *Greek* a History divided into VI. Books, the first whereof gives a summary Account of the Lives of the Emperors from *Augustus* to *Diocletian*, the five others continue the History to the Times of *Theodosius*, and his two Sons *Arcadius* and *Honorius*, and descends as far as the taking of *Rome* by the *Goths* under *Alaric*. His Style is short and clear,
pure

pure and sweet, says *Photius*. The same *Photius* tells us he almost Transcrib'd *Eunapius*; an Author that wrote before him, but is not Extant except in Manuscript, as 'tis said, at *Venice*. He was a *Pagan*, and therefore Reflects sometimes upon the Christian Princes, but *Leunclavius* however assures us his Fidelity is not to be too easily question'd, and adds, *That if a Man Read him without Prejudice, he will find, that, not only his History is made up of those Things that were passed by, and not taken Notice of by the rest of the Historians, but is also very pleasant and useful to Men employed in State Affairs.*

In this Place the Reader may take in the Life of *Constantine the Great*, written by *Eusebius*, of whom more hereafter.

Ammianus Marcellinus, a Man of a clear Fidelity and Judgment, in the Opinion of the most Rigid Censors, flourished about *A. D.* 375, and wrote a History in XXXI. Books, from the beginning of *Nerva* to the Death of *Valens*, in whose Court he Lived; but of these the first XIII. are lost: What we have begins with *Gallus Cæsar* Cousin German to *Constantius* the Son of *Constantinus Mag.* about *A. D.* 353, and largely describes the Actions of *Constantius*, *Julian*, *Jovian*, *Valentinian* and *Valens*, of which Actions he was in great part an Eye-witness. He was a Soldier, and so his Language is somewhat unpolished. But says *Balduinus*: *He is indeed a Soldier, but a very Learned one, and so studious of Antiquities, that there is scarce any thing which he hath not searched out; To speak in one Word, he is a most diligent Writer. His Latin indeed is rough, for he was a Constantinopolitan, but he is full of Learning, having shewn in his History a various, manifold, and uncommon Literature, and has largely written a History of those Times that is not so well done by any other.*

Thus have we given our Reader a short View of those Historians, who by way of Excellency are called *Classici*, from the Roman Term of the People, who being divided into six Ranks or Classes, the first consisting of the Knights and richest Citizens, were usually

ally stiled simply, *Classici*. Accordingly the Term *Au-
thores Classici* implies the Writers that deserve the first
place for Judgment, Wit and Style.

This is necessary to be Advertised, because those that
the Reader will have occasion to Consult for the Con-
tinuation of the History, will not be found to have
come up to the Perfection of these that have been spo-
ken of.

The Continuation of the History is to be pick'd up
with more Uncertainty and less Pleasure out of abun-
dance of Authors, *viz.* *Zonaras's* Annals from the be-
ginning of the World to the Death of the Emperor
Alexius Comnenus, *A. D.* 1118. in 3 Vol. whereof the
third begins at *Constantine*, and comes down to *Alexius
Comnenus*. *Jornandes*, *Paulus Diaconus*, *Procopius*, *Cas-
siodorus*, *Agathias*, *Nicetus Choniates*, and *Nicephorus
Gregoras*, bring down the History to the Death of *An-
dronicus Palæologus*, *A. D.* 1341. and *Carolus Sigonius's*
History of the Western Empire will illustrate the same
Times. The Reader may also, if he please, Read o-
ver the Body of *Byzantine* Historians, printed in *Greek*
and *Latin* at *Paris*, or if he will content himself with
a Translation, the *French* one in 8 Volumes in *Octavo*
is admirably well perform'd.

But to Lead our Student a shorter way into as large
a Knowledge as perhaps he may desire of those Ages,
which, both for their obscurity in Literature, and pau-
city of great Actions, do less demand an intimate Ac-
quaintance; We will venture to Recommend to him
our Learned Country-man *Dr. Howell's* Institution of
General History, whose second Volume begins with
Constantine the Great, and continues the History with
great Fidelity and Judgment (I wish I could say in an
elegant Style too) to the final Destruction of the Western
Empire by the Conquest of *Rome*, by the *Heruli* under
Odoacer. And his third Volume continues the History
to the Time of the *Norman* Conquest of *England*, *A. D.*
1066. This Period may be illustrated, and the Series
of it continued by the particular Histories of the sever-
al Kingdoms that rose out of the Ruins of the *Roman*
Empire; but this is a Field too large for us to Enter,
con-

considering the small Compass in Volume we have confined our selves to. We must therefore Refer the Curious Student to the Learned Mr. *Wheare* so often mention'd, who has given him Directions in this too: And in this Place only mention the Authors that have best written the History of our own Country.

C H A P. VI.

Of the Writers of the History of England, Ancient and Modern.

THE Book to be begun with in the Study of the *English* History, is the *Britannia* of the famous Mr. *Camden* (the Prince of our *English* Antiquaries, the common Sun whereat our Modern Writers have lighted their Torches, says Sir *H. Spelman*) as containing, besides a most accurate Description of the whole Island, a brief Representation of the first Inhabitants, and an Account of the Origin, Name and Manners of the *Britains*; the History of the *Romans* in *Britain*, and many other Things worthy of our Knowledge; collected out of the most sincere and uncorrupted Monuments of Antiquities.

And if our Reader desires here as. before directed, to take a View in short of the whole History, he may read over that Compendium, entituled, *Medulla Historiæ Anglicanæ*; said to be written by Dr. *Howell*, which will serve to revive in his Mind the Series of *English* History, contained in the following Volumes of this Work, and continue it to our own Times.

He may also, to dilate his Knowledge, and pass thro' the whole History in a short time, proceed thus, viz.

Begin with *Milton's* History of *England* from the first Traditional beginning to the *Norman* Conquest. And then go thro'

Samuel Daniel's History of the *Norman Kings*, and their Successors to *Edward III.* written with great Brevity and Politeness, and illustrated with Political and Moral Reflections, very Fine, Useful and Instructive; which is continued by

John Trussel, with the like Brevity and Truth, but not with equal Elegance, to the End of the Reign of *Richard III.*

Sir Francis Bacon's, Viscount *St. Alban's*, excellent History of King *Henry VII.* Follows, and is continued by

Edward. Lord Herbert of Cherbury, his History of *Henry VIII.* written with great Exactness and Accuracy, after consulting all our Records by Command of *K. Charles I.*

Sir John Heyward wrote the Life of *K. Edward VI.*

Dr. Fran. Godwin, Bishop of *Landaff* first, and then of *Hereford*, wrote also the History of these two last mention'd Reigns, together with that of *Q. Mary* their Successor. To which follows

Mr. Camden's most excellent History of *Q. Elizabeth's* Reign, written by Command of the great Lord *Cecil*, and brings the History to the beginning of the last Century.

But the Historians of the Affairs of that Century we cannot pretend to prescribe to him. *Wilson*, a disgusted Man, wrote the Life of *K. James*. Both *Mr. Speed*, and *Sir Richard Baker* Lived in that Reign, and brought down their Chronicles, the former to the middle of it, and the latter quite through it. *William Sanderfon* wrote the Reigns of *Mary Queen of Scots*, and *King James* her Son. As also the Life and Reign of *King Charles I.* from his Cradle to the Grave. And the History of the Rebellion written by *Edward*, Earl of *Clarendon*, is in every Hand.

Thus He may run thro' the whole; but to acquire a compleat Knowledge of our History will need his diligent Attendance, and careful Pains in the Reading over a great many Volumes. The chief whereof are these.

Rerum Britannicarum Scriptores Vetustiores ac
 precipui, viz. Galfridus Monumetens. Pontic-
 us Virunnius, Gildas, Bedæ *Hist. Eccles. Lat.*
Continuatio Ejusdem incerto Authore. Gulielmus
 Newbrigenf. Froissardi *Epitome in qua de Bellis*
inter Anglos & Gallos.—Heidelb. 1587.

Vener. Bedæ Historia Ecclesiastica, Saxonico-Lat.
 & Lambardi *Leges Saxonica*—Cantabr. 1644.

Rerum Anglicarum Scriptores post Bedam. viz.
 Guliel. Malmesbur. Henricus Huntingdon. Ro-
 gerus Hoveden, *Chronicon Ethelwerdi*, Ingulphus.
Edita ab Henrico Savilio Lond. 1596. & cum In-
dice copios. Francof. 1603.

Alfredi Regis res Gesta, & Tho. Walsingham
Historia, item Ypodigma Neustriæ. Lond. 1574.

Willielmi Monachi Malmesburiensis Gesta Re-
rum Anglorum Lond. 1596.

Matthæj Monachi Westmonasteriensis Flores Hi-
storici ab Initio Mundi ad Annum 1307. itemq;
Florentius Wigorniensis Chronicon. Francof. 1601.

Historiæ Anglicanæ Scriptores Antiqui Decem. viz.
 Simeon Dunelmenf. Joannes Prior Hagustoldens.
 Richardus Prior Hagulstold. Ailredus Abbas Ri-
 baldens. Rainulphus de Diceto. Joan. Brompton.
 Gervasius Monachus Dorobornensis, Tho. Stub-
 bes. Guil. Thorn. Cantuar. & Henricus Knigh-
 ton. *Edita à Rogero Twisden. Lond. 1652.*

Anglica, Normanica, Hibernica, Cambrica, à Ve-
teribus Scripta. ex Bibliotheca G. Camdeni. Conti-
nens Asserium Menevensem, Anonymum de Vita
Gulielmi primi. Tho. Walsingham. Thomam de
la More. Gulielm. Gemeticens. Giraldum Cam-
brenf.—Franf. 1603.

Eadmeri Monachi Cantuariens. Historia sui Se-
culi cum Notis Seldeni. Lond. 1623.

Mathæi Paris *Historia Anglia.* à Tho. Watts
Edit. Lond. 1644. & 1684.

Historia Anglicana Scriptores Veteres, viz. Ingulphus integer. Petri Blessens. Continuatio Ingulphi. Chronica de Mailros. Annales de Burton. Historia Croyland. & Continuatio ejusd. — Oxon. 1684.

Historia Anglic. Scriptor. quinque Veteres à Tho. Gale Edit. viz. Annales Marganenses, Thom. Wickes, Annales Waverlienses. Galfridus Vine-falvus, Gualterus Hemingford, Oxon. 1684.

Histor. Anglicana Scriptores Veteres, à Tho. Gale, Edit. scilicet, Gildas, Eddius, Nennius, Asserij Annates, Ran. Higden, W. Malmesburiens. Anonymus Malmesbur. Anonymus Ramef. Anonymus Eliens. Thomas Eliens. Joannes Wallingford, Rad. de Diceto. Anonymus, Joannes Fordun, Alewinus Flaccus.

These Volumes as you see comprehend a great Number of Authors, of all which we shall give our Reader a short Account, taken from the larger and very Judicious ones of that excellently Learned Antiquary Dr. *William Nicolson*, now Lord Bishop of *Carlisle*, Extant in the first Volume of his *English Historical Library*. To which we must Refer our Reader for more particular Information. But it must be noted that we mention those Authors only that are Extant in Print, altho' that Learned Gentleman Refers us to divers Manuscripts.

We have given the Titles, that we may once for all shew the Reader where the many small Tracts undermentioned are Extant. These will bring the History down to the Time of K. *Henry V.* after whom the Writers of particular Lives must be consulted for Continuance of the History.

It must be acknowledg'd and deplor'd, that the History of the Ancient *Britains* is but very imperfectly and very obscurely told us, whatever might have been
written

written by their Bards, the Romans or Saxons destroy'd, for we have very little of it.

The most ancient *British* Historian now Extant is *Gildas*, surnam'd *Sapiens*. He was a Monk of *Bangor* about the middle of the Sixth Century: His Discourse *De Excidio Britanniae*, of the Destruction of the *Britains* by the *Saxons* is all that we have of his Extant.

Nennius, said to be Son to King *Helius*, but by some Passages in his Book it appears he lived about *A. D.* 858. His *Historia Britonum*, published by Dr. *Gale*, in one of his Volumes above-mention'd is all that is Extant, altho' it is thought he wrote divers other Treatises.

Geoffery, Archdeacon of *Monmouth*, and afterward Bishop of *S. Asaph*, lived in the Time of *K. Stephen*, about *A. D.* 1150. and wrote a *Chronicon sive Historia Britonum*, wherein he affirms, that *Brutus* the Great-grandson of *Æneas*, and from him a Progeny of Sixty Eight Kings Reigned in this Land a Thousand Years before the coming of *Julius Cæsar*. He also gives us the Story of the *British* Hero King *Arthur*, and the Prophecies of *Merlyn*. But this Author has but a slender Credit in the World. *Will. Neubrigensis*, who lived soon after him Writes thus of him. In our Times (says he) there sprung up a certain Writer, who to Expiate the Faults of the *Britains*, set forth a Number of ridiculous Inventions, extolling their Virtue and Valour, with an impudent Vanity above the *Macedonians* and *Romans*, his Name was *Jeoffery*, and he was Nick-named *Arthur*, because taking the Fables of the ancient *Britains* concerning *Arthur* out of their old Romances, encreasing them with his own Additions, and giving them the Vanish of the Latin Tongue, he cloathed them with the honourable Name of History: He hath also with great Boldness published the fallacious Divinations of one *Merlin* (which he has also improved with his own Additions whilst he turned them into Latin) for Authentick Prophecies. A hard and severe Sentence, but whether in all its parts Just, we pretend not to Determine: Several Persons have at several times written against *Neubrigensis*, in Defence of *Jeoffery*, but the general Vote has always

gone against his *Story of Brute*, as also that his *History of Arthur* is too Romantick, and that of *Merlyn* totally Erroneous.

Caradoc of Lancarvan was Contemporary with *Jef-fery*, and wrote a *History of the Princes of Wales* from *Cadwallader* their last King: This was Translated into *English* by *Humphr. Lluyd*, and augmented by *Dr. Powell* in 1585. and again has been augmented by *Mr. Wynne*, and lately Re-printed.

Robert Vaughan, a Learned Gentleman of *Merioneth-shire*, who lived after the Restoration of *K. Charles*, published, *British Antiquities Reviv'd*, printed 4to, *Oxon*, 1662. wherein (says *Dr. Nicolson*) are a great many very pretty Remarks and Discoveries.

Robert Sheringham publish'd Anno 1670. a Treatise, *de Anglorum Gentis Origine*, in which their Migrations, and various Seats, and part also of their Actions are inquired into. This is (says *Dr. Nicolson*) the very best Performance that I know of, relating to the prime Antiquities of the Saxons.

Aylet Sammes soon after published his *Britannia Antiqua illustrata*, or the Antiquities of ancient Britain. Wherein he fetches the Original of the *British Customs, Religion and Laws* from the *Phenicians*. This Conceit (says *Dr. Nicolson*) which is all that is new in his Book, is wholly borrow'd from *Bochart*, as is his long Discourse of the Off-spring of the Saxons from *Sheringham*.

Verstegan's Restitution of decayed Intelligence in Antiquities, which especially relates to the Language, Religion, Manners and Government of the ancient *English Saxons*; is proper enough to be Read in this Place, but not intirely to be Relied on, being guilty of some Faults, as has been shewn by *Sheringham* and *Somner*.

Selden's Analec'ta, or two Books of Collections of the Antiquities of the *Britains and English*: In which he describes from ancient and modern Writers, our publick Transactions both Civil and Sacred, and our State Catastrophe's to *William the Conqueror*. Are recommended by *Mr. Whear*; But (says *Dr. Nicolson*) the *Analec'ta* do not so clearly account for the Religion,
Govern

Government and Revolutions of State among our Saxon Ancestors, as they are reported to do.

The most ancient of the Saxon Historians was usually reckon'd to be *Venerable Bede*, but says Dr. *Nicolson*, I am inclin'd to believe that a part of their old *Chronicle* which has been honour'd so much of late by Mr. *Gibson*, is of that Age. It was first printed at the End of the *Saxon Bede*, with a Translation by *Ab. Wheloc*; but has been of late collated with three other Manuscripts, which brings down the History to A. D. 1154. newly Translated by Mr. *Gibson*, and fairly Printed at Oxon in Quarto.

Venerable Bede, a Monk in the Monastery of *Were-mouth* and *Farrow*, as he tells us himself; where he lived to the 59th Year of his Age, and employ'd his Time in writing Commentaries on the Scripture. and other Treatises, many of which are Extant. But what we are to take Notice of, here is his History, but that too is so purely Ecclesiastical, that perhaps our Reader will not think it within his Province. It begins with the World, and comes down to the Year of Christ 730, about which Time he flourished. It was written in Latin, but very early translated into the Saxon Tongue, supposed by K. *Alfred*, which together with the Latin was published by *Ab. Wheloc*, at Cambridge in 1644.

Afferius Meneviensis, who lived in K. *Alfred's* Court, and is said to have been promoted to the Bishoprick of *Sherburn* by him, has written the Life of that Prince, which History (says Mr. *Camden*) will afford no small Pleasure to thy Mind, nor bring less Profit than Pleasure, if by the Contemplation of those great Things you be brought to the Imitation of them. Also K. *Alfred's* Life in Latin, translated from the English, written by Sir *John Spelman*, illustrated with Notes and Coins, was printed in Folio at Oxon 1678. *Affer's* History was first publish'd by Archbishop *Parker*, together with *Walsingham's* History at London 1574. and afterwards among the Collection of Mr. *Camdens*. And Dr. *Gale* has since publish'd another Work, entituled, *Afferij Annales*, in his 3d Vol. of *English Historians*, which He avers to be Genuine.

Ethelwerd, or *Elward Patricius*, descended of the Blood Royal, and lived in the Year 1090. wrote a Chronicle in four Books, published by Sir *H. Savil*, among the *Scriptores post Bedam*, The whole (says Dr. *Nicols*.) is a Translation of a very false and imperfect Copy of the Saxon Chronicle, and therefore William of Malmfbury, out of Deference to his Family, has declined giving a Character of this Writer's Performance.

The Life of King *Offa*, an ancient Piece Extant in Dr. *Watts* Edition of *Matt. Paris*. Also the Life of *Edward* the Confessor, written by Abbot *Ealred*, Extant among the *Decem Scriptores*, fall in here.

Ingulphus, Abbot of *Croyland*, who lived in the Time of *William* the Conqueror, wrote the History of his Monastery from the Year 626 to 1089. wherein many Things relating to the Civil Government are intermixt. The Relation he bore to King *William* does manifestly Bias him in the ill Account he gives of *Harold*, says Dr. *Nicolson*. He is Extant, but imperfectly among the *Scriptores post Bedam*. And more Entire and Correct in the first Volume of Dr. *Gale's* Collections. *Vossius* in l. 2. c. 67. de *Histor. Latin.* gives us a very ample Account of him.

Peter Blessensis, Archdeacon of *London*, continued *Ingulphus* to the Year 1117. but the latter part of it is Imperfect. He wrote about A. D. 1190. and his Work is printed in the first Vol. of the *Oxford Collection*.

Marianus Scotus, a Monk of *Mentz* in *Germany*, brought down our *English* History interwoven with a more general one of *Europe* to the Year 1083.

Florentius, a Monk of *Worcester*, Whom (says Dr. *Nicolson*) I know not whether to call an Epitomizer or Transcriber of *Marianus*, He seems to give himself the latter Character, tho' it must be acknowledg'd, he has added very many Collections out of the Saxon Chronicle, and other writers with much Care and Judgment. His Book ends with his Life A. 1119. but was continued fifty Years farther by another Monk of the same Monastery.

Eadmerus, a Monk of *Canterbury*. wrote *Historia Novorum sui seculi*, containing the History of *William* I. and II. and *Henry* I. that is, from A. 1066.

to 1122. *A Work of great Gravity, and unquestionable Authority* (says Dr. Nicols.) It was published with Notes by Mr. Selden.

William, Monk and Library-keeper of *Malmsbury*, wrote *de Gestis Regum Anglorum* in five Books, with an Appendix in two more, entituled, *Historia Novellæ*. In these we have (says Dr. Nicols.) a judicious Collection of whatever he found on Record, touching the Affairs of England from the first Arrival of the Saxons to the 8th Year of the Reign of K. Stephen: That is, from Anno 449. to 1143. at which Time he lived. Sir Henry Savil in his Preface to the *Scriptores post Bedam*, among whom this Author is printed, writes thus of him. *William of Malmsbury was a Man exquisitely Learned for the Age in which he lived, and hath compiled the History of about seven hundred Years, with so much Fidelity and Industry, that he seems to be the only Man amongst all our Writers, who hath performed the Part of a good Historian.*

Simeon, commonly stiled *Dunelmensis*, because a Monk and Precentor of *Durham*, flourished A. D. 1164. and is justly reckon'd one of the most Learned Men of his Age. But his two Books *de Gestis Regum*, are not his Master-pieces, being only a few indigested Collections, chiefly out of *Florence of Worcester*, whose very Words he Copies. Thus far Dr. Nicols. But if we Consult Mr. Selden, in his Preface to the *Decem Scriptores*, where this Author is printed, we find a very great Character of him, he says, that *Simeon*, to recover the History of what had hapen'd in the Northern Parts (which had been exceedingly obscured by the Ravage of the *Danes*) set himself to Work to Collect the scatter'd Manuscripts, and those Fragments the Monks had preserv'd when they fled from their Enemies. Which with great Diligence having sought out and found, collected the History of the *Northumbrian* Kingdom from the Time of *Bede*, to the Time of King *Stephen*.

Ealred, Abbot of *Rievaulx* in *Yorkshire* (and not *Revesby*, says Dr. Nicolson) called *Ailredus Rievallensis*, in the *Decem Script.* where his Work is printed, wrote a short Genealogy of our Kings, but enlarges chiefly on

on the Praises of *David King of Scots*. He is the same that wrote the *Life of Edward the Confessor* above-mentioned. He was Contemporary with *Simeon Dunelmensis*. and about the same Time flourished also

Henry, Archdeacon of *Huntingdon*, who wrote a *History* in VIII. Books, wherein he shews the Origine of our Nation, and continues the *History* to the end of *K. Stephen's* Reign *A. D.* 1153. at which Time he lived. *Leland* stiles him an approved Writer, and *Polyd. Virgil* an excellent Historian. ' He transcribed ' *Bede* in many Things, and chiefly follows him for ' the Time he wrote. Has taken a great many Fal- ' shoods out of *Jeoffery of Monmouth*. Has many Par- ' ticulars out of the *Saxon Chronicon*, which had been ' omitted by others before him. And writes very ' Confusedly, says *Dr. Nicols*.

Gulielmus Neubrigensis, or *William* of *Newburg*, a Monastery in *Yorkshire*, whereof he was a Member; beginning with the Death of *Henry I.* continues a *History* to the Year 1197. His *Latin* Style is prefer'd to *Mat. Paris*, and equal'd with those of *Eadmerus*, and *William Malmesb.* by *Dr Watts*. He is a great lover of Truth, says *Polyd Virgil*, but is thought by *Leland* to have exceeded in his Reprehension of *Jeffer*y of *Monmouth*.

Gervase, a Monk of *Canterbury*, is said to have written a compleat *History* from the earliest Times to *A.* 1200. but the former Parts are lost, for there are only three Reigns Extant, viz. part of *Henry I.* *K. Stephen*, and *Henry II.* written with Judgment enough, says *Dr. Nicols*. Printed among the *Decem Scriptores*.

Roger de Hovedon, sometime Chaplain to King *Henry II.* a considerable Historian, wrote *Annals* of the *English* Affairs from the Time of *Bede* to the Year 1203. that is, the fourth of King *John*. *Leland* charges him with transcribing *Simeon* of *Durham's* *History*, and taking the Glory of it to himself. Insomuch that *Selden* in his *Prolegomena* to the *Decem Scriptores*, says, That many Men thought these two Books were the same: But the same *Selden* again Excuses him, and says he is rather to be esteemed a diligent Writer, than a Plagiary, having collected from *Simeon*, and many others,

others, and made a copious single Work which is usually done by the best Historians. ' He may have borrow'd something from *Simeon*, (says Dr. *Nicols*.) but if he did, he has improved his Story, adding the Years to many Things confusedly related in that Writer. He clears effectually the Dispute about the Homage due from the Crown of *Scotland*, says *Pits*.

Ralph de Diceto, Dean of *London*, about the Year 1210. wrote an Abbreviation of the *Chronicles* from A. D. 589. to 1147. where he begins another Work which he calls *Imagines Historiarum*, wherein he continues it to 1199. The former Part relates chiefly to Church Matters. Mr. *Selden* Applauds this Author in his Preface to the *Decem Script.* where he is Printed.

Matthew Paris, a Monk of *St. Albans*, was one of the most Renowned Historians of this Kingdom. His *Historia Major* contains the Annals at large, of Eight of our Kings; from the beginning of the Reign of *William I.* to the end of that of *Henry III.* To which are added in Dr. *Watts* accurate Edition, the Author's large Additamenta, and his Lives of the Abbots of *St. Albans*, and the various Readings collected by the Editor, who has also added a good Glossary. *Matth. Paris* died in the Year 1259. from which time the History was continued by *Will. Rishanger*, a Monk of the same Abbey, as *Bale* and others inform us. It is by some pretended that *Matth. Paris* was not the Author of this Work, but one *Roger de Windelshore*, one of his Predecessors in the same Monastery. The Author, whoever he was, did certainly begin his Chronicle at the Creation (says Dr. *Nicols*.) tho' we have now lost the former Part, unless that which now goes under the Name of *Matth. of Westminster* be in reality the true Work of *Matth. Paris*. In this History the Author manifests a great deal of Candor and Exactness, in furnishing us with so particular a Relation of the brave Repulses given by many of our Princes to the usurping Power of the *Roman See*. *Tho. Walsingham*, of whom we shall speak by and by, begins where *Matth. Paris* leaves off.

The Chronicle of *Mailros*, begun by the Abbot of *Dundraynan* in *Scotland*, and continued by several Hands, contains a History from the Year 735. to the Year 1272. It affords many Things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishops and Abbats in those Northern Parts, says the Learned Editor of it. There is (says Dr. *Nicoll*.) very little relating to the Northern History of this Kingdom before the Year 1142. but what is borrow'd from *Florence of Worcester*, and *Matthew of Westminster*. From the Year 1262. the Continuator is dull and whimsical enough in Conscience. This is Extant in the 1st Vol. of the *Oxford Collection*.

The Chronicle of *Burton* printed in the same Collection, contains a History from *A.* 1004. to *A.* 1263. wherein are collected in imitation of *Hoveden* the most memorable Passages, which are mostly set forth also in *Matth. Paris*, yet (says my Author) there are many, and those not common Things which are not to be found in *Paris*, or any other printed Historian.

The Continuation of the History of *Croyland*, Extant also in the same Volume, contains the latter end of the Reign of *Henry VI.* and the whole Reign of *Edward IV.* not before in any of the *Latin* Historians; It is in some places Imperfect (says the Editor) but printed because the Author seems to have designed a Continuation of *Ingulphus* and *Petrus Blesensis*.

The second Volume of the ancient *English* Historians printed at *Oxon*, will properly enough come in here. It contains only five Treatises, *viz.*

1. *Annales Marganenses*, or the Annals of *Morgan*. It begins at *A.* 1066. and ends 1231. The Author is unknown, and the Work but short, as containing only 19 Pages, but contains something not to be found else where.

2. *Tho. Wikes's* Chronicle of the Monastery of *Salisbury*. It begins at the Conquest, and ends at *A.* 1304. The Author was Canon Regular of *Osney*, near *Oxford* and writes as clearly and full (especially in some Passages relating to the Barons Wars) as so compendious

dious a Chronicle as his would allow him to do. [Dr. Nichol's.]

3. *Annales Waverlenses*, the Annals of *Waverley*, an Abbey in *Surrey*. It begins at the Conquest also, and ends at 1291.

4. *Galfridus de Vinosalvo*, or *Geoffery de Vinesauf*, his History of the Voyage of King *Richard I.* to the *Holy-Land*. A Person (says my Author) of great Eloquence, considering the Time in which he lived.

5. *Walter Hemmingford's* Chronicle from the Year 1066. to 1308. He was an *English* Man, and a Monk of *Glastenbury*, a Person of good Sense, and greedy of Learning, in which he arriv'd to as high a Degree as the Age he lived in (which was the Reign of *Edward III.*) would bear.

John Brompton, Abbot of *Foreval*, or *Forvaulx* in *Yorkshire*, lived about the middle of the XIV. Century, and wrote a Chronicle beginning with the coming of *Augustin* the Monk, *A.* 588. and ending with the Death of *K. Richard I.* *A.* 1189. which is especially valuable for a Collection of the *Saxon* Laws translated into *Latin* in the Time of *K. Edw. III.* ' The Author is full (says Dr. *Nicol's.*) in his Collections for the *Saxon* Times, but takes no Notice of the Chronological part in the whole Story of the *Heptarchy*. He gives the *Saxon* Laws at large, and translates them pretty honestly, but in what he borrows from the old Chronicle in that Language, he is not altogether so Correct. This is printed among the *Decem Scriptores*.

Rainulphus Monachus Cestrensis, or *Ran. Higden*, Monk of *St. Werburgs* in *Chester*, died *A.* 1377. and left a Work, entituled, *Polychronicon*, what of it relates to the *Britains* and *Saxons*, is Publish'd by Dr. *Gale* in his 3d Vol. of *English* Writers, by whom he is commended for having preserv'd many Remains out of ancient Chronicles before wholly lost.

Matthæus, surnam'd *Westmonasteriensis*, because a Monk at *Westminster*, flourished *A.* 1377. say *Dale*, *Pitts* and *Vossius*, but according to Mr. *Wharton*, he died *A.* 1307. He is a choice Collector of the Flowers of

of former Historians, from whence, and from the Title of his Book, he is stiled *Florilegus*. His chief Benefactor is *Matth. Paris*, whence some have thought this Work to be that Authors. But 'tis most likely *R. de Wendeshore*, was a common Parent to both the *Matthews*, and the main of what is publish'd in both their Names came from that Hand. [Dr. Nicols.] His History begins at the Creation, and comes down to the Year 1307.

Henry de Knyghton, Canon of *Leicester*, wrote a Chronicle of the Events of *England*. In the first Book of which he gives a short Account of the *Saxon* and *Norman* Affairs from the Time of *Edgar*, to the Time of *William I.* and then Writes more largely to the Year 1395. that is, the 19th of *Richard II.* in whose Time he lived.

Sir John Froissard, a *French* Man, who lived about the Year 1400. wrote a Chronicle in his own Language, wherein the Affairs of *England* being treated on occasionally is proper to be Read by our Student.

Thomas Walsingham, a *Benedictine* Monk of *St. Albans*, about the Year 1440. wrote a History from the end of *K. Henry III's* Reign, where *M. Paris* leaves off, to the end of *Henry V.* The Account he gives is well enough, and we are indebted to him for many Things not taken Notice of by any other Writer of those Times. He might well seem to be *Matth. Paris's* Continuator, were his Language answerable to his Matter. Dr. Nicols.

These are the most valued of our ancient Historians, and by these as I said before, we are brought to the end of the Reign of *K. Henry V.* The following Times must be collected from particular Histories, or general Chronologers. Whereof we are next to speak.

The Life of *Henry VI.* is not written separate by any eminent Hand. But that of *Edward IV.* is done by *Mr. Habington*. *Sir Tho. More* wrote the History of *Edward* the Fifth's short Reign, as also that of his Uncle and Successor *Richard III.* whose Reign was al-
so

so written by *Geo. Buck.* My Lord *Bacon* has very excellently given us the Reign of *Henry VII.* as has the Lord *Herbert* of *Cherbury* that of *Henry VIII.* Bishop *Godwin* wrote also the History of *Henry VIII.* together with the Reigns of *Edward VI* and *Q. Mary*, which continues the Story to the Excellent Mr. *Camden's* History of *Q. Elizabeth*: And for the rest as I have said already, the Reader must follow his own Judgment.

Of General Chronicles of England.

William Caxton, Servant to *Margaret*, Dutcheſs of *Burgundy*, Sister to *K. Edw. IV.* published a Chronicle from the first Inhabiting of this Island to the last Year of *Edward IV.* A. D. 1483. printed *Lond.* 1515. This Work was built upon the Foundation of one *John de Trevisa*, who translated *Ran. Higden's Polychronicon* abovementioned into *English*, to which it seems *Caxton* added what he thought fit, and publish'd it under his own Name. The Opportunity he had of being acquainted with the Court Transactions of his own Time would Encourage his Reader to hope for great Matters from him; but his Fancy seems to have led him to an Undertaking above his Strength. *Dr. Nicols.*

Rob. Fabian, Citizen, and sometime Sheriff of *London*, wrote a Chronicle which was printed *Fol. Lond.* 1559. It begins at *Brute*, and comes down to *Henry VII.* He is very particular in the Affairs of *London*, many good Things being noted by him, which concern the Government of that City, hardly to be had elsewhere. He gives us the Names of all the Bailiffs, Mayors and Sheriffs, with the chief Transactions in their several Years; but in other Matters he is a great Follower of *R. Higden.* [*Dr. Nicols.*]

Polydore Virgil, an *Italian*, who resided here as Servant to the Pope in the Time of *K. Henry VIII.* wrote a History in *Latin* of our Nation, in a clear and elegant Style, but with less regard to Truth, which has made his Work bear but an indifferent Esteem with Men of Learning and Judgment.

Richard

Edward Hall, sometime Recorder of *London*, and *Richard Grafton*, who borrow'd very much from him, both lived about the middle of the Sixteenth Century : And compiled a Chronicle that bears no great Esteem.

Holingshead's Chronicle, composed by *William Harrison* and *Ra. Holingshead*, and continued by *John Hooker* to the Year 1586. is the first that bears a considerable Figure in the World : It was first printed A. 1577. afterwards in 1587. with *Hooker's Continuation*.

John Stow, Citizen of *London*, who died A. 1605. was a most industrious Antiquary, having spent forty Years, and travell'd through a good part of *England*, in search of the Manuscript Historians, in the Libraries of Cathedral Churches ; He left a Chronicle very faithfully and exactly written, which was afterwards continued and published by *Edw. Howes*, A. 1631.

John Speed, Citizen also, and Merchant-Taylor of *London*, his *Theatre of Great Britain* in two Volumes in Folio, whereof the first is usually stiled his Maps, and the second his Chronicle, is a Work that has deservedly acquired a very great Reputation ; He travell'd over all *Great Britain*, read diligently all our own Historians, and those of our Neighbour Nations, and also made a diligent Search in the publick Offices, Rolls, Monuments, and Charters, (says *Mr. Wheare*.) His Work is divided into ten Books, whereof the four First contain the Chorography and Maps of the several Counties of *England*, the Principality of *Wales*, the Kingdom of *Scotland*, and the Kingdom of *Ireland*. The fifth Book begins the other Volumes, and shews the earliest State of *Britain*. The sixth Book the Roman Government in *Britain*. The seventh the Saxon Kings. The eighth the Danes. The ninth shews the Norman Race and its Successors. And the tenth the Union of the two Kingdoms under K. *James* : In whose Reign he died A. D. 1619. He must be acknowledged to have had a Head the best dispos'd towards History (says *Dr. Nicols*.) of any of our Writers ; and would certainly have out-done himself as far as he has gone beyond the rest of his Profession, if the Advantages of his Educa-

Education had been answerable to those of his natural Genius. However we may boldly say that his Chronicle is the largest and best we have hitherto Extant.

Sir *Rich. Baker's Chronicle* is too well known to need a Character, its Author died in the Fleet A. D. 1644. The Continuation to the Restoration of K. Charles II. was written by *Edw. Phillips*, and the whole Book was animadverted upon by *Tho. Blount*, 8vo Ox. 1672. where a great many gross Errors are charg'd upon him, but the Reputation has still kept up to the Sale of two or three Editions since.

Sir *Winston Churchill's Divi Britannici*, Fol. Lond. 1675. gives the Reader a Diverting View of the Arms and Exploits of our Kings down to the Restoration. [Dr. Nicols.]

Fran. Sanford's (Herald at Arms) Genealogical History of the Kings of England from the Norman Conquest to the Year 1677. with their several Effigies, Seals, Tombs, Arms, &c. Fol. Lond. 1677.

Sir *William Dugdale's Baronage of England*, being an excellent History of all the Noble Families in England, 2 Vol. Fol. Lond. 1676. And,

Thomas Fuller's Worthies, Fol. Lond. 1662. wherein an Account is given of the Native Commodities, Manufactures, Buildings, Proverbs, &c. of the several Counties of *England* and *Wales*, as well as the Lives of the Great Men in Church and State. May serve to Illustrate the former Histories. But of this last I find such a Character in *Dr. Nicolson. p. 14.* that I advise the Reader to Consult that before he Confides too much in this Author.

Dr. Brady, late Master of *Caius College Cambr.* publish'd 3 Volumes; that is, the Introduction to the old *English History*, and the 2 Volumes which he Entitles the Compleat History of *England*, brought down to the Reign of *Richard II.* and was intended to be continued by the Author. It is indeed a Learned Work, Demonstrating the Author a Laborious Searcher into Records; but this Gentleman was so wholly taken up in the Proof of the Novelty of Parliaments, that his Book does by no means Answer the Title.

Mr. *James Tyrrill* has since that undertaken a greater Task, namely, the History of *England Ecclesiastical and Civil* from the earliest Accounts of Time to the Reign of the late *K. William*. His three Volumes hitherto published bring the History but to the end of *Henry III.* and when the rest will appear I know not The indifferent Reception this has had, perhaps Deters that.

These are all that we can Recommend to our Reader, unless *Rushworth's Collections*, *Whitlock's Memorials*, *Franklin's Annals*, *Nelson's Collections*, and *Heath's Chronicle*, may be thought proper to inform him of the late Civil War. But as that Story is most handsomely and impartially told by the late Earl of *Clarendon*, we cannot omit recommending to his serious Perusal that History of the Rebellion. And for the Reign of *K. Charles II.* he must pick it up as well as he can. *K. James II's* stirring Reign made his History more Remarkable, and therefore some, tho' but Mercenary Pens, have written the Affairs of his short Time. The mighty War in *Europe*, wherein *England* had so large a share, has naturally encreas'd the Subject of our History during the fourteen Years of *K. William's* Reign; accordingly three or four Histories of his Reign have been already published in *England* and *Holland*, and give us the Journals of Campaigns, and out-sides of State-Acts, compleat enough. But perhaps the present Age must not hope for a History, according to the true Rules of History, wherein the Designs and Acts of the two Parties which were the Springs of Actions shall be fairly and truly shewn.

C H A P. VII.

Of Ecclesiastical Historians.

THis is a Matter out of our Province, and improper enough to make a Chapter here; for this Study properly belonging to Divines, they to be sure will consult Authors of a higher Class for Direction of their Studies. But because in the former Edition of this Book there was a Section upon this Subject, some Buyers may perhaps Esteem themselves cheated if it were wholly passed over; wherefore a few of the most Eminent, and such as are proper for our Historical Student, are here set down.

The Books of the Holy Scripture contain the only Authentick History of the Church of God, during the Times they Treat on, whereof the Old Testament shews us the State of it under the Law, and the New Testament the Promulgation of the Gospel.

With the Old Testament is to be Read *Josephus's* History of the Antiquities, and the Wars of the Jews, from the Creation of the World to the final Destruction of *Jerusalem* by *Vespasian*. A Work of great Fidelity and Judgment, and well known to every Body, and therefore needs no farther Character here.

Sulpitius Severus, a Learned and Pious Priest of *Agen* in *France*, in the middle of the fifth Century, wrote in Elegant and pure *Latin* a short Abstract of Ecclesiastical History from the time of the Creation to the Year of our Lord 400. A Work universally applauded, and proper for our Student in this Place.

After the New Testament is diligently Read over, the Ecclesiastical History of

Eusebius, surnamed *Pamphilus* (from the Martyr of that Name his intimate Friend) Bishop of *Cæsarea* in *Palestine*, in the Time of the Emperor *Constantine* the Great, will give the Reader a most true and excellent

Account of the Successors of the Apostles, and other illustrious Doctors in the Church, the Doctrine of the Gospel, the Persecutions, Martyrdoms and Heresies, and in a Word, whatever else relates to the Affairs of the Church, from the Birth of our Saviour to his own Time.

The same Author wrote also the Life of the Emperor *Constantine* the Great, wherein the Revolutions of the Empire, and the Affairs both Ecclesiastical and Civil, that any ways concern'd that Monarch, are set forth in a sublime and florid Style in manner of Oration rather than History. Which makes it be thought rather a Panegyrick than a true History,

Nor must we omit this Learned Author's Abridgment of Universal History from the beginning of the World down to his own Time, in two Parts. The first was entituled, *Canons of Universal History*, or *Universal Chronography*. The second *Chronical Canons*. In the *First* he has collected the Origine and History of all Nations, the Succession of Kings and Princes, &c. In the *Second* has enlarged and digested these Histories according to the Order of Time. They were both Translated by St. *Jerome*, but part of the first is lost. The Original Text was carefully collected and restored by the Learned *Joseph Scaliger*, and with a *Latin* Version and Annotations published in the Year 1606; which was Re-printed with great Additions after his Death, in the Year 1658.

Socrates, *Sozomen* and *Theodoret* have every one written the Continuation of *Eusebius's* History, and *Evagrius* has continued them down to the Year 594.

Socrates, Born at *Constantinople*, flourished in the Reign of *Theodosius*, the Son of *Arcadius*, and wrote an Ecclesiastical History, beginning where *Eusebius* ends, and continues it to the 17th Consulship of *Theodosius*, that is, *A. 441*. The whole contains a Series of 140 Years in VII. Books, written in no excellent Style.

Sozomen, in the Time of the same *Theodosius*, wrote IX. Books of Ecclesiastical History, beginning at the Consulate of *Crispus* and *Constantius*, Sons of *Constantinus* Mag. *A. D. 323*. and ending at the Death of *Honorius*, *A. 423*.

Theodoret,

Theodoret, Bishop of *Cyrus*, a City in *Syria*, was a Person of admirable Learning and excellent Judgment. His Ecclesiastical History, which also begins where *Eusebius* ends, continues it to the beginning of *Theodosius Junior*, in a cleaner Style, more Judgment, and better Exactness than the two former.

Evagrius, a Native of *Epiphania*, a City of *Syria*, lived in the sixth Century, he was called *Scholasticus*, because he had been a Pleader at the Bar, which it seems was the Title such Men then bore. He wrote an Ecclesiastical History, beginning where *Sozomen* and *Theodoret* leave off, that is, *A. 429.* and continues it to the twelfth Year of *Mauritius*, *A. 594.* This History is very large, and exact enough, and the Style not unpleasant, says *Mr. Du Pin*.

All these Historians are generally Printed together, as they were first in *Greek* by *R. Stephens*. Afterwards in *Gr. Lat.* 3 Vol. Fol. with excellent Notes by *Valesius*. And not many Years since in *English* by *Dr. Shorting*.

The History of the succeeding Ages are not so well related, the Legendary Stories of the Monks of those Times have so obscured the Truth, that from the Year 600 the Reader must accept the Light of Modern Collectors, who since the Revival of Learning have sifted the Rubish, and given us all the Ore they could Pick out. This was done by the *Centuriators* of *Magdeburg*, an Ecclesiastical History from the Apostles Days to the time of the Reformation, written by several Learned Protestant Divines of *Germany*, and Printed at *Basil*, *A. D. 1574.* In this Work is set forth,
 1. What the Faith of the Church was in every Age.
 2. What was the external Form of Discipline.
 3. What Changes have happen'd in the Church. Which according to Bishop *Montague*, they have excellently perform'd; to whose Character in the Preface to his *Apparatus*, I must Referr my Reader.

More Modern, and perhaps more Agreeable to our Student, is the Ecclesiastical History of *Mr. Du Pin*, Doctor of the *Sorbon*, a Writer of surprizing Learning, excellent Judgment, and admirable Integrity. His Work contains a History of the Lives of the Primitive Fathers,

Fathers, and other Ecclesiastical Writers : An Abridgment of all their Works, and a Judgment upon their Doctrin, this he performs with exact Justice, and to an incredible degree of Impartiality discovers and separates the spurious Writings ascribed to the Fathers from their genuine Compositions, and gives us the Doctrin and Discipline of the Church, with the several Controversies started in every Age with great Judgment, Brevity and Clearness. He has brought down this History to the Year 1600. which makes the most compleat Work on this Subject in any Language.

But I cannot finish this Chapter without telling our Reader, if perhaps he is still Ignorant, that the very Learned and Pious Dr. *Jeremy Taylor*, Bishop of *Down and Connor*, wrote the Life of our Blessed Saviour, with most Pious Devotions and Contemplations upon every Chapter, which amount in a manner to a whole Body of Divinity. To which are added the Lives of the Holy Apostles written by the Learned Dr. *Cave*, who has also written the Lives of the Primitive Fathers that flourished in the first Four Hundred Years, wherein the State of Christianity under its Persecution is shewn, and the Peace of the Church under *Constantine* declared. Mr. *Echard* has also of late given us an Abridgment of Ecclesiastical History for the same Period, which may not be unworthy our Reader's Perusal.

The History of the Reformation of Religion in *Germany* (where it began) was written by *John Sleidan*, and was, not long since, Translated into *English*, and continued to the Time of the Council of *Trent* ; The History of which Council impartially written by *Father Paul*, is likewise Translated into *English*. And the same Story is told at large by Mr. *Du Pin*, in the Work abovementioned.

The History of the Reformation of Religion in *England*, is incomparably written by Dr. *Burnet*, now Bishop of *Salisbury*, which is so well known, and universally Esteemed, that it needs no Character from us.

Thus

Thus have we laid before our Reader a View of Ecclesiastical History also. And chalk'd out a Path wherein at least he will not be led Astray, altho' perhaps it may be objected we have not led him far enough, by bringing him so short a Way from the sixth Century to the Time of the Reformation. But if he be no Divine, and to such I already professed not to Speak, I am sure he has no need of more Ecclesiastical History, than what these Books will furnish him with.

The

The Sheets of the Chronology being Printed off before the late Glorious Victory, the Reader is desired to add this with his Pen.

THE Battle of *Bleinheim*, near *Hochstet*, on the Banks of the *Danube*, wherein his Grace the Duke of *Marlborough* Commanding the *English* Forces, and *Prince Eugene* of *Savoy* the Imperialists, with incredible Courage and Conduct, obtained the most Signal Victory that any Age can Brag of, over the United Forces of *France* and *Bavaria*; *Count Tallard*, a Marshal of *France*, being taken Prisoner, together with Twelve other General Officers, 1500 Captains and Subalterns, and 14000 Soldiers. Besides at least 10000 kill'd. This Glorious Victory happen'd on the 13th of *August*, N. S. 1704.

A Short

A SHORT
SYSTEM
 OF
Universal History.

B O O K III.

An Account of the Ancient Monarchies, which preceded the Birth of *JESUS CHRIST.*

An Account of the Church of God under the Old Testament.

GOD (1) created the Heaven and the Earth, and all that in them is. He created them out of Nothing, by the sole Power of his Word, for his own Glory. He did not make them all at once, as if it were out of Necessity; but in six Days time, and in that Order which he thought most convenient. The first

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Day

Day he made the *Light*; the second he made the *Heaven*; the third Day he divided the *Heaven from the Earth*, and caused the *Earth* to bring forth *Herbs, Trees*, and all Manner of *Plants*; the fourth Day he made the *Sun, Moon*, and *Stars*; the fifth Day he made the *Fishes* and the *Fowls*; the sixth Day he caused the *Earth* to bring forth *all the other Beasts*; and lastly he made *Man* to command all the rest of the *Creation*. On the seventh Day, having finished all his *Works*, he rested; that is, he ceased from producing new *Creatures*. He made *Man* in his own *Image*, and *Likeness*; that is, after he had formed a *Body* out of the *Earth*, he breathed into it the *Breath of Life*. 'Tis this *Soul* which is the *Image of God*; because, (though his *Body* being more perfect than any of the other *Creatures*, and so in that *Sense* he may also be said to bear his *Image*, yet) his *Soul* is endowed with *Understanding*, and is of a *Spiritual Nature*; notwithstanding there be some new *Pretenders to Philosophy*, who endeavour to persuade the *World* that the *Soul* is *Material*, and dies with the *Body*. God having made *Man*, made also *Woman* to be an *Help-meet* for him; and he made her of one of the *Man's Ribs*; that so the *Man* and the *Woman* might love each other entirely, and be made one, as being but one *Flesh*.

The *Man*, whom God called *Adam*, and the *Woman* whom he called *Eve*, were both *Innocent* when they came out of the *Hands of their Creator*; but they fell into *Sin* through the *Malice of the Devil*, and involved all their *Posterity* in the *Guilt*, and the *Miseries* consequent thereupon. So that all *Mankind* make up but one *sinful Mass of Perdition*; out of which God makes choice of a small *Number of Persons* to compose the *Heavenly Jerusalem*. These *Elect* are mix'd on *Earth*, in the *Church*, among the *Men of this World*, whom God looks upon as *Vessels of Wrath*, and abandons to his *Justice*. These *Carnal and Fleshly-minded Men*, together with the *Infidels*, make up the *Church of the Reprobate*, which in *Scripture Language* is stiled *Babylon*. Whatever happens on *Earth* is done for the *Sanctification of the Elect*, whose *Assembly* composes *Jerusalem*, which is actuated by no other *Principle* but *Charity*; whereas *Babylon*, a *Slave to it's Lusts and Passions*, is under the *Dominion of Concupiscence*. So that the *Church*, the *Object of our Lord's Mercy*, is the only thing which lasts in the *World* for ever. All other things come to *Decay*, the most *puissant Monarchies* not excepted, however governed by the most *prudent Rules of Man's Wisdom*. God
indeed

indeed sometimes seems to abandon the Church; but this he does only in order to purify, correct and prove, not utterly to relinquish it. The Truth of what is here delivered will better appear in the Course of this History; where we shall find that all Empires have an End, whilst the Church lasts always, and *Jesus Christ* brings within the Pale of his Visible Church all Nations of the Earth, by Virtue of the Cross.

The Church of God under the Old Testament begins with the World, and ends at *Jesus Christ*, who is the Corner-Stone which under the Gospel re-unites all Nations in his Church, and takes away that Middle-wall of Partition, which stood formerly between the *Jews* and the *Gentiles*. Its Duration is according to some about 3950, according to others 4000 Years. But since 'tis difficult to trace the Succession of so many Years together, without being bewildered, we have assigned several *Epochas*, which may serve as so many Points of Sight, to direct us farther; or as so many Breathing Places to rest in before we proceed. We shall therefore consider the *Jews* to the Coming of *Christ* under four Kinds of Governments, *viz.* 1. *Patriarchal*, under 22 *Patriarchs*. 2. *Judicial*, under 22 *Judges*. 3. *Regal*, under 22 *Kings*. 4. *Sacerdotal*, under 22 *Ancestors of Jesus Christ*.

The State of the People of God under the XXII Patriarchs.

This State lasts 2453 Years; that is from Adam the first Man and first Patriarch, down to Moses the first Governour and Judge of the Jews.

Years of the World. *Years before Christ.*

1. I. **A**. DAM (1) is created by God, and lived 930 Years. 3074.

After his Expulsion from Paradise, he had small Comfort in his Issue. *Cain* slew (2) his Brother *Abel*, and for that reason was condemned to be a Vagrant. A Fabulous Book Entitled *Lepto Genesis* makes *Calmana* and *Dolbora* to be the two Eldest Daughters of *Adam*, and to have been Wives to *Cain* and *Abel* their Brethren. Nor are his *Revelations*, published by the *Gnosticks*, less ridiculous; nor

(1) Gen. I. V. Joseph. Ant. Jud. l. i. c. 2, (2) Gen. IV. Joseph. Ant. l. i. c. 3.

Years of the World.

Years before Christ.

the *Genealogies* of his Sons and Daughters, invented by the *Manichees*, but condemned by *Gelasius*. The *Rabbins* (1) also relate incredible Accounts of his first Wife *Lillis*; and some are of Opinion (2) that *Abel* slew the very same Serpent the Devil had formerly possessed; but not without a Wound in his Heel, before he could bruise his Head.

130. II. *Seth* (3) is born; he lived 912 Years. 3067.

The *Gnosticks* make him also a Writer, attributing 7 Books to him, to which they add seven more of their own; and the *Anonymous* Author of the Commentaries upon *Matthew* mentions another Piece of his concerning the Star which directed the *Eastern Magi* to *Christ*. But these Relations are not to be relied on. He was (as (4) *Josephus* acquaints us) brought up under the Tuition of his Father, and so soon as ever he was able to distinguish betwixt Good and Evil, he delivered himself up wholly to the Study of Virtue. He proved a wonderful Man, and his Children were the lively Images of so excellent a Father. They were all of them well bred and well disposed. They lived happily and peaceably, with respect to the Publick, and in a perfect Agreement one with another. These were the first that made their Observations upon the Motions of the Heavens, the Courses and Influences of the Stars; and having been foretold by *Adam* of an Universal Deluge and Conflagration to come, they erected two Pillars, one of Brick, and the other of Stone, which they were sure would be Proof, one or the other of them, against either Fire or Water. Upon these Pillars they ingraved the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come; and least the Science it self should be lost for want of a Record. This they did, and their Foresight and Providence was not in vain, the Stone Pillar being to be seen in the time of *Josephus*; though I am not ignorant that this Story is quite exploded by several judicious Authors.

220. III. *Enos* (5) is born; he lived 905 Years. 2954.

325. IV. *Cainan* (6) is born; he lived 910 Years. 2864.

395. V. *Malaleel* (7) is born; he lived 895 Years. 2769.

460. VI. *Jared* (8) is born; he lived 962 Years. 2582.

(1) Buxtorf. *Synag. Jud.* c. 2. p. 74. Hanov. 1604. 12°. (2) MSS. Hele on the 3 first Chap. of Gen. (3) Gen. IV. V. (4) Ant. l. 1. c. 3. (5) Gen. IV. V. Joseph. Ant. l. 1. c. 3. (6) Gen. V. Joseph. Ant. l. 1. c. 4. (7) Gen. V. Jos. ibid. (8) Gen. V. Jos. ibid.

Years of the World. *Years before Christ.*
625. VII. *Enoch* (1) is born; he lived 365 Years, and is Translated. 3017.

His Prophecies are mentioned in the Epistle of St. Jude (2). St. Origen, and the Author of (3) the Testament of the XII Patriarchs cite divers Passages out of them. As, 1. Of the Number and Names of the Stars. 2. Of the wooing of Women by Angels. 3. Of the Gyants which were thus generated. 4. Of the Death of *Christ* by the *Jews*, and their Ruine by it, for which Reason *Tertullian* (4) informs us, this Book was rejected by the *Jews*, as *Apocryphal*. 5. Of the Drowning and Burning of the World, &c. They were certainly in the Hands of Origen, *Tertullian*, *Hierome*, *Augustine*, *Bede* and others, notwithstanding they are condemned by St. *Augustine* as spurious. The greatest part of the Papists tell us, that he is reserved alive in Paradise with his Companion *Elias*, and that they shall Both come in Person to oppose Antichrist, and then be slain of him, then revive, and so at length be taken up into Heaven. This is invented (5) by them to quit the Pope from the Accusation of being *Antichrist*; which according to this Opinion he cannot be, because *Enoch* and *Elias* have not yet come in Person to testify against him.

687. VIII. *Methuselah* (6) is born; he lived 969 Years. 2348.

874. IX. *Lamech* (7) is born; he lived 777 Years. 2353.

1056. X. *Noah* (8) is born; he lived 950 Years. 1998.

For Seven (9) Generations, Men lived in the Exercise of Virtue, and in the Love and Fear of God the Lord of all Things; but from thence forward they degenerated from the Ways of their Fathers, leading their Lives without any Reverence or Regard either to Religious Duties, or Human Justice; and taking twice as much Pains to Out-strip others in Wickedness, as they had formerly done to make themselves Eminent for Goodness. This Abominable Impiety brought down the Wrath of Heaven upon them; and *Noah* took their Impious Extravagances so to Heart, that after several Tryals, both by his Counsel and Authority to bring them to a Reformation

(1) Gen. V. Jos. *ibid.* (2) *Verf.* 14. (3) See Mr. Grabe's Edition and Notes to them. (4) *Lib. de Habitu Mulier.* (5) See Bellarmin, *de Pontif. Rom. L. III.* (6) Gen. V. Jos. *Ant. l. i. c. 4.* (7) Gen. V. Jos. *ibid.* (8) Gen. V. Jos. *ibid.* (9) Gen. V. VI. Jos. *ibid.*

of their Lives and an Amendment of their Manners, and no good to be done at last upon a Generation so incorrigibly Obstinate, and abandon'd to their Lusts, finding himself and Family in manifest Danger of some mortal Violence for his good Will ; he departed out of the Land himself and all his People. Now tho' this good Man was highly in the Favour of the Lord for his Integrity ; yet the Corruption and Iniquity of the Age cry'd out so loud to Heaven for Vengeance, that God resolved within himself to destroy the present Generation of Mankind ; and accordingly in the Year of the World 1656, and 2349 before the Coming of *Christ*, he sent a universal Deluge, wherein all that had Life perished, except *Noah* and his Family, and the Creatures which he took with him into the Ark. This Flood continued a whole Year, which is a good Argument that the Years of the Long-lived Patriarchs were *Solar*, and not *Lunar*, as some have imagin'd. After this, *Noah*, in a Perswasion that God had Doom'd Mankind to Destruction, lay under a mortal Dread, for Fear of the same Judgment over again ; and effectually that it would end in an *Anniversary Inundation*. Upon which Account he presented himself before the Lord with Sacrifices and Prayers, ' Humbly beseeching God in Mercy, to preserve the Order of the World in its first Frame ; to punish the Guilty, and spare the Lives of the Innocent, and not to proceed with Rigour for the Wickedness of some Particulars, to the Destruction of the whole ; for otherwise, the Survivors of this Calamity would be more wretched than those that were washed away in a common Ruine : if after having suffer'd Horror of Thought, and the Terror of so Dismal a Spectacle, they should only be deliver'd from one Calamity to be confounded by another. Wherefore he earnestly besought God to receive his Prayers, and his Sacrifice ; to turn away his Wrath from the Earth, and the Inhabitants thereof, that they might Till it, and reap the Fruits of his Bounty as formerly ; build Cities, and entertain themselves with all the Comforts and Conveniences they enjoy'd before the Flood. He pray'd also for length of Days to himself and his Posterity ; and that the Children to come might live up to the Age of their Ancestors. The Piety and Righteousness of the Man prevail'd so far with Almighty God, that he hearkened to his Request, and told him that it was the Wickedness of the World which drew that Judgment upon their own Heads, and that He himself was not in Truth the Author of it, for

He

He would never have given Life at first, with a Design or Desire to take it away again; and it were much better not to give it at all, than to give only to take again: But, says he, they have forc'd me upon a Vengeance by a Violation of all the Holy Duties they owe me; and yet to shew you that I am not Inexorable, especially (1) upon your Mediation, I promise you that I will never deal with Sinners so severely again for the future. And therefore what Storms and Tempests soever may be rais'd, let your Heart at rest, for you are out of Danger of another Deluge. One Thing I positively require and command, (2) keep your Hands clear of Human Blood, and punish Murder with the uttermost Severity wherever you find it. As for other Creatures, whether they live upon the Earth, or swim in the Water, or fly in the Air, you are the Lords and Masters of them, and may dispose of them as you think fit, saving only as to the Blood; for in the Blood is the Life of the Creature; and for your security now, that the Arrows of my Displeasure shall never strike Mankind again in the like dreadful Manner, I will set my Bow in the Air for a Token of my Covenant. By the Heathens *Noah* was call'd *Prometheus*; for that no one else is meant by this Name appears from what the Ancients have deliver'd of him, namely that as under *Noah*, so also under *Prometheus*, the great Flood was suppos'd to happen. And therefore *Diodorus* (3) tells us, That 'twas reported that *Nilus*, having broken down its Bounds, overwhelm'd a great part of Egypt, especially that part where *Prometheus* reign'd, which destroyed the greatest part of Men in his Territory. And tho' some may object that this is meant only of a particular Deluge in Egypt under *Prometheus*, &c. yet 'tis readily reply'd, That as the *Grecians* attributed the General Flood to *Deucalion*, so the *Egyptians* attributed the same to *Prometheus*, or, as *Eusebius*, to *Ogyges*; whereas all these Fabulous Deluges were but broken Traditions of the true universal Deluge under *Noah*. And particularly, That this under *Prometheus* was the same with that of *Noah*, *Vossius* endeavours to prove (4) from the Notation of the Name: For (says he) *Προμηθεύς* signifies one who is so wise, as to foresee Evil; whereas, on the contrary, *Επιμηθεύς* is one, who has no foresight, and does not consider the Mischief 'till it hath happened; which agrees to *Noah*, who being taught by God himself, foresaw the Flood, and so preserv'd himself, and those belonging to him. Besides

(1) Gen. 8. and 9. (2) See *Selden de Synedriis Vet. Hebræorum*, l. 1. c. 5. p. 34. Ed. Amstel. (3) L. 1. (4) *De Idololatr.* l. 1. c. 18.

*Years of the World.**Years before Christ.*

Prometheus is said to restore Mankind after the Flood; which exactly answers to *Noah*, from whose Loyns the Earth was Peopled after the Flood. Not to insist upon what *Herodotus* relates (1) viz. That *Prometheus's* Wife was call'd *Asia*, the same Name with that of *Noah's* Wife.

1558. XI. *Shem* (2) is born; he lived 600 Years. 1846.

The *Jews* take him to be *Melchizedek*, who brought Provision to *Abraham* and his Associates (3) in their Return from their Victory against the Four Eastern Kings; but this Opinion is opposed by some Modern Writers.

1658. XII. *Arphaxad* (4) is born; he lived 438 Years.

Abulensis out of *Comestor*, and *Methodius*, make Mention of one *Jonithus*, or *Jonichus*, begotten of *Noah* 100 Years after the Flood, who taught the Eastern Nations in Astronomy, prophesied of the IV *Monarchies*, and perswaded *Nimrod* to incroach upon the Liberties of the People, and assume to himself Regal Authority. 1908.

1693. XIII. *Salah* (5) is born; he lived 433 Years. 1878.

1723. XIV. *Eber* (6) is born; he lived 464 Years. 1817.

1757. XV. *Peleg* (7) is born; he lived 239 Years. 2008.

1787. XVI. *Ren* (8) is born; he lived 239 Years. 1978.

1819. XVII. *Serug* (9) is born; he lived 230 Years. 1955.

1849. XVIII. *Nahor* (10) is born; he lived 148 Years. 2007.

1878. XIX. *Terah* (11) is born; he lived 205 Years. 1921.

1948. XX. *Abraham* (12) is born; he lived 175 Years. 1822.

He was a Man equally Wise and Eloquent, of a Piercing Judgment, and an Universal Knowledg. He had the Reputation of an Understanding beyond other Men; and

(1) *Lib. IV.* (2) *Gen. V. X. XI. Jos. Ant. l. i. c. 5.* (3) *See Gen. XIV. (4) Gen. X. XI. Jos. Ant. l. i. c. 7. (5) Gen. X. XI. Jos. ibid. (6) Gen. X. XI. Jos. ibid. (7) Gen. X. XI. Jos. ibid. (8) Gen. XI. Jos. ibid. (9) Gen. XI. Jos. ibid. (10) Gen. XI. Jos. ibid. (11) Gen. XI. Jos. ibid. (12) See Gen. XI. XII. & seqq. usque ad XVI. Jos. ibid. & cap. seqq.*

as he wanted no Skill, so he had the Courage also to Attack the most Daring Iniquities of the Times, and by Dint of his Authority as well as of his Reason, to Tear up false Opinions in Religion by the Roots, and to terrify wicked Men into the Love and Fear of that God they had despised. He was the first that adventured to preach up the Doctrine of One God, the *Almighty Maker*, and *Creator of all Things in Heaven and Earth*: and that for all the Comforts we enjoy in this World, it is to his Infinite Goodness, not to any Power in our selves, that we stand indebted for them. This he argued from the orderly Course of Things both at Sea and Land in their Times and Seasons, and from his Observation upon the Motions and Influences of the Sun, Moon and Stars; insomuch that without an Over-ruling and an Administring Providence to keep the Wheel agoing, the whole frame of the Universe must drop into Confusion, and consequently that all we have to trust to, for Matters either of Pleasure, Profit or Necessity, depends singly upon the good Will and Bounty of the first Mover: so that it is to him alone that we are to render all Honour and Thanksgiving, without assuming any Thing to our selves. His Travels from *Charran* to *Canaan*, and from thence to *Egypt* and *Gerar*; his Victories against the four Eastern Kings; his Domestic Troubles, arising from a Dissention between his Wife *Sarah*, and her Maid *Hagar*; his Circumcision by God's Appointment; his Entertainig of Angels; his Receiving a Son from *Sarah*, when, according to the ordinary Course of Nature, she was past Child-bearing; his Readiness to Sacrifice him when God commanded; his second Marriage, and Issue by *Keturah*, with other the like Passages are so carefully and clearly related in Scripture, that I shall not trouble the Reader with a needless Recital of them. 'Tis sufficient to note that the Nations of the Earth being now notoriously given up to Idolatry, and the Worship of false Gods, God was pleased to separate to himself a Chosen People from the rest of the corrupted World; and that *Abraham* was the Person made choice of to be the Head and Father of all the Faithful; that from his Loyns proceeded the Saviour of the World *Jesus Christ*; and that he was the first Man whom God honoured with his Alliance, stiling him *his Friend*.

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Years of the World. 2048. XXI. *Isaac* (1) is born; he lived 180 (2) *Years.* 1717.

He was a Person acceptable in the Sight of God, and attended by special Providences in the Course of his Life next to *Abraham*. He always liv'd in a steady and an eminent Course of Piety and Virtue.

2108. XXII. *Jacob* (3) is born; he lived 147 Years. 1689. He got the Birth-Right from his Brother *Esaü* by Purchase of a Trifle, and the Blessing by a Stratagem. Whereupon to escape his Brother's Revenge, he fled into *Mesopotamia* to his Uncle *Laban*, and married both his Daughters, *Leah* and *Rachel*. Whence, after hard Service, he returned into *Canaan* with great Riches, and a good Number of Children. After this divers Afflictions befel him, as the Deflouring his only Daughter *Dinah*, and the Murther thereupon of the *Sichemites* by the Rashness of his Sons *Simeon* and *Levi*; *Rachel's* Death, &c. mentioned at large in Scripture; but what afflicted him most of all was the Unnaturalness of his Sons to their Brother *Joseph*, whom they sold into *Egypt*, because they perceived he was most of all in their Father's Affection, and that several Omens had fallen out portending his future Greatness. But however their wicked Intent in this Matter was strangely obstructed, and at length *Joseph* was advanced to be Chief Governour of the Country, and by that means proved the Deliverer of his Father and Brethren from the Jaws of Death, occasioned by a sore Famine which raged in *Canaan*. When *Jacob* understood this Extraordinary Preferment of his Dear Son, whom he thought to have been devoured long before by wild Beasts, he very much rejoiced, and entring into a Contemplation of God's infinite Grace and Favour to him, (the late dark Interval only excepted) he and his People, (in all 70 Souls) hastened away to *Joseph* into *Egypt*, where, after he had continued 17 Years, he departed this Life in the Arms of his Children, wishing them Plenty and Prosperity, and foretelling them, that their Issue should in time to come possess Part of the Land of *Canaan*, which came to pass. He mightily recommended to them the Generosity of *Joseph*, for his Goodness in returning only Friendships and Benefits for the most provoking Injuries; and expressing more Tenderness

(1) See Gen. 21, 22, 24, 25, 26, 27, 28. Jos. l. 1. c. 13. &c. (2) *Joseph* l. 1. c. 22. says 185. See also l. 2. c. 1. &c. (3) Gen. 25. 27. & seq. Jos. Ant. l. 1. c. 18. & seq.

for his Mortal Enemies, than was usual with others to the best of Friends. Wherefore he laid his Command upon them to receive *Ephraim* and *Manasses*, *Joseph's* Children, into their Number, when they should come to share the Land of *Canaan*, desiring them at last that his Body might be buried in *Hebron*. He was not inferior for Piety and Virtue to any of his Predecessors, and by the Goodness of God he was crown'd with all sorts of Blessings. *Joseph*, with the King's Leave, caused his Body to be transported to *Hebron*, where it was magnificently buried. But the Solemnity being over, the Brothers made a great Difficulty of going back again, for fear of a Revenge from *Joseph*, now the Father was dead, and no Body left that could interpose to hinder Mischief; but *Joseph* quieted that Scruple, and so got them back with him again: bestowing upon them large Possessions, and upon all Occasions treating them with the most generous Respect imaginable. After this *Joseph* also died at the Age of 110 Years; a Man of an exact and punctual Virtue; of a wonderful practical Prudence, and one that made so modest a use of his Power, that no Calumny would stick to him. In fine, he master'd all Difficulties, and was advanc'd to the highest Station in the Government, and no man either to envy or bespatter him.

Years of the World.

Years of Christ.

2453. The Children of *Israel* (1) remained in *Egypt* the Space of 215 Years, where they multiplied so exceedingly, even amidst the Pressures of a very severe Bondage, which they endured after the Death of *Joseph*, that they went thence under the Conduct of *Moses* six hundred thousand fighting Men, beside Women and Children.

Observations concerning the Origine of the Nations of the Earth.

THE three Sons of *Noah*, *Japhet*, *Sem* and *Ham*, were the first (2), who, after the Flood, came down from the Mountains to settle their Habitation in the Plains,

(1) Exod. 1. &c. Num. 1. &c. See *Joseph. Ant.* 1. 2. c. 9. & seqq.

(2) *Joseph. Ant. Jud.* 1. 1. c. 5.

and

and by their Example they drew others after them, who till then had not the Heart to quit the Hills for fear of a second Deluge. They gave the Name of *Shinar* to the first Place they planted in. But God in his Wisdom ordered them to spread and divide themselves into Colonies, as the more proper Method both for peopling the World, and preserving Men in Peace one with another: And to the end besides, that they might take their Possessions at large, and enjoy more abundantly the Fruits of the Earth. Now these People being an ignorant and a stubborn Generation, they never heeded the Divine Appointment, but continued still in the same Place, till they were overtaken by a Judgment from Heaven, that gave them a Sight of their Fault in their Punishment. They came in Process of Time to be numerous and strong; and God once again admonished and directed them as before, to disperse themselves into several Plantations; but they went on nevertheless in their Disobedience, not only forgetting the Author of all the Blessings and good things they were made Partakers of, but assuming to themselves the Glory of their Successes in all the Greatness they had acquired, and, which is worst of all, interpreting the Advice of separating themselves to be rather a Snare than a Favour, and a meer Trick of Common Policy, first to disunite and weaken them, and then to bring them under the Yoke of an Oppression.

The chief Incendiary that animated the People to this insolent Contempt of God, was *Nimrod* the Son of *Cush*, a Man fierce and valiant, but of so extravagant a Vanity, that he would be often valuing himself upon it, that he had no Obligation to the Goodness of God for the Dignity of his present State and Reputation, but to the Power of his own Courage and Virtue. This was his way of Insinuating himself into a Tyranny, not doubting but the People might be easily brought to Apostatize from God, if they could but first be prevailed upon to choose him for their Governour. And lest the Dread of another Inundation should deter them from it, he had an Expedient in his Head, he said, that would secure them from any Damage of that Quality. His Project was the erecting of a Tower to such a Height, that it should be impossible for the Waters ever to reach the Top of it: Beside the Revenge he meditated over and above, for the Loss of those that perished in the Flood. The Multitude were so unanimously satisfied with the Huffs of *Nimrod*, that they began to look upon it as a Matter of high Indignity to think
of

of living in Subjection to God any longer : Upon this, they set themselves immediately, might and main, and all Hands at Work, to the carrying on of the Design. The Height of it was to be prodigious, but the infinite Number of Labourers advanced it, even beyond Imagination. The Breadth and Thickness of it (being wonderfully firm and strong) appeared so vast at hand, that it made the Height seem the less for it. The Materials were burnt Brick, and cemented in the Joints with a Pitchy Matter to make it Proof against the Waters. The Madness of these People was highly provoking, especially considering the Warning they had in the Example of their Forefathers, who were all swallowed up in an Universal Deluge for their Wickedness. But God was graciously pleased however, not to proceed to the Extremity of Extinguishing Mankind once again, for their contemptuous Transgressions, but chose rather to punish them with such a Confusion of Tongues, that they should not be able to understand one another. This forced the (1) People to disperse themselves up and down into Colonies, and so to plant and inhabit, some upon the Sea-Coasts, others in the Mid-Land; some in one Place, some in another, according to the Lot, that God in his Wisdom and Providence had assigned them : But the whole World, in fine, was to be more or less Peopled. And for this end, Men came by Degrees to the Use and Knowledge of Navigation, so far at least as to make Boats, and transport themselves into Islands. Now, this being the Fate of this Stupendous Building, 'twill be proper to follow the Family of *Noah* in this Dispersion, and to give a short but as clear Account as we can of the Nations Peopled by them.

I. *SEM*, though the second Son, is the Person we place first, because from him descended *Abraham*, *David*, and *Jesus Christ* himself according to the Flesh. He had five Sons (2), namely *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*; of whom there is no Issue mentioned in Scripture, but only of *Arphaxad* and *Aram*, the former whereof had one Son, which was *Selah*, and the latter four, *Uz*, *Hul*, *Gether*, and *Mesech*. To *Selah* was born *Heber*; to *Heber*, *Phaleg* the Ancestor of *Abraham*, and *Jocktan*, with his 13 Sons.

(1) *Jos. ibid. c. 6.* (2) See *Jos. Ant. l. 1. c. 7.* *Junius's Notes on the 5th of Genesis*, *Sr. Walter Raleigh's History of the World*, *Bochartus's Geographia Sacra*, and *Dr. Heylin's Prolegomena to his Cosmography*, from whom I have taken the following Account, abating some Improvements of my own.

From

From *Elam* came the *Elamites*, a People bordering on the *Medes*, and upon that Account oftentimes joyn'd together in Scripture (1). Their chief City was called *Elymais* (2), famous for the rich and magnificent Temple there consecrated to *Diana*, and seated on the Banks of the River *E. leus*, and neighbouring close to *Susiana*, which is therefore sometimes included in the Name of *Elam* (3). The second Son of *Sem* is *Assur*, from whom came the *Assyrians*, which is chiefly to be understood of *Assyria* properly so called, as it denotes the Country about *Nineve*, called afterwards *Adiabene*, and not of the whole People of that vast and unwieldy Empire, who sometimes generally go under the Name of *Assyrians*. *Josephus* makes *Arphaxad*, the Third Son, to be the Father of the *Chaldeans*, called anciently *Arphaxadæi*, if we may believe him. But others with greater probability tell us he planted in that Part of *Assyria* called first *Arphaxitis*, afterwards *Arrapachitis* (4). *Lud*, the Fourth Son, is generally said to be the Father of the *Lydians*, a People of *Asia Minor*; though there are others who understand it rather of the *Lydians* a People less known upon the Confines of *Persia*; which indeed is more agreeable to Reason. *Aram*, the 5th and last, set himself down near his Brethren in the Land of *Syria*, called *Aram* in Hebrew; and the *Syrians*, as *Strabo* testifieth, anciently called themselves *Arameans*, or *Aramenians*. In and about the same Parts his four Sons settled themselves also; *Uz* in that Part of *Syria* called *Syria Damascena*, or *Aram Dammesek*, the Land of *Uz* taking Denomination from him; *Hul* or *Chul* in *Armenia*, according to *Josephus* and *St. Hierôme*, and is confirmed from a Region in *Armenia*, call'd by *Stephanus Cholobetene* (5), and several Cities in that Tract, which still preserve the Radicals of *Hul*, or *Chul*, as *Cholus*, *Cholnata*, *Cholimnam*, *Colsa*, & *Colana*. As for *Gether* 'tis uncertain where he settled; *Josephus* placeth him in *Bactria*; *Mercer* in *Caria*, a Province of the *Lesser Asia*, and *Acarmania* of *Greece*; *Junius* in the Province of *Cassiotis*, and *Seleucis*, near his Father *Aram*, where *Ptolemy* placeth *Gindarus*, and the Nations which *Pliny* calls *Gindareni*; *Bochartus* on the Banks of the River *Centrites*, which divideth *Armenia* from the *Carduchi*, as it is in *Xenophon*; which would be likely enough, provided that River were originally called *Getri*, as he conjectureth, without any Proof. But now since in *Ptolemy* (6)

(1) *Esa.* XXI. 2. *Jer.* 25. *Acts* II. (2) See *Maccab.* VI. 2. (3) See *Dan.* VIII. 2. (4) See *Ptolemy's Tables.* (5) *Steph. Byz. in Χολοβιττήν.* (6) *Pag.* 153. *Ed.* Bertii.

we find a City of *Albania* (which bordereth on *Armenia*) called *Getara*, and a River of the same Name called *Getras*, 'tis better to place him here; though I know that the Greek Copies read *Γαζαργα*, concerning which perhaps the Ingenious Mr. Halley, *Savilian* Professor of Geometry in *Oxon*, may give us some Conjecture, in his designed Edition of this Author. However if this be too far to set him, we shall find *Mas* or *Mesech*, nearer, viz. in the Northern Parts of *Syria*, towards *Mesopotamia*, near the Hill called *Masius*, at the Foot whereof is a People called by *Stephanus*, *Massiani*, notwithstanding in some printed and written Copies 'tis wanting. And thereabouts there is a River also which *Xenophon* names *Masia*.

Proceed we now to the Second Branch of the House of *Sem*, derived from *Arphaxad*; whom we left settled in the Region of *Arrapachitis*, in, or near *Assyria*. Not far from which is a City, in *Susiana*, a Province of the *Persian* Empire, called *Sela*; whereof there is mention made in *Ptolemy*, and *Ammianus Marcellinus* (1); to pass by *Eustathius Antiochenus*, who relates that the People of *Susiana* came from *Sala*. To *Sela* was born *Heber*, from whom the Hebrews had their Name. And to him *Phaleg* his First-born, who in all likelihood gave Name to the Town called *Phalga*, situate on the River *Euphrates*, not far from *Seleucia*, whereof there is mention in *Stephanus*, and *Ptolemy*; yet in the latter 'tis corruptly written *Pharga*, as 'tis in *Isidore Phaliga*.

But the great Increase of *Sem*'s Posterity came by *Joktan*, the Father of 13 Sons (2), who had their Dwelling from *Mesha*, as thou goest to *Sephar*, a Mount in the East. *Bochartus* placeth them in a little Corner of *Arabia Felix*; which being absurd, and not agreeable to the Words of Scripture, we ought to look for them in some other Parts. Now to find out *Messa*, *Bochartus* himself maketh *Mesh*, the last of *Aram*'s Sons to be planted in the Mountainous Tracts of *Mesopotamia*, from him called *Mons Masius*. And then for *Sephar*, which the Text calls a Mount of the East; if it be the Southern Part of Mount *Imaus*, by *Ptolemy* named *Bitigo*, by the Moderns *Gates*, extending from Mount *Caucasus* to Cape *Comari* in the hither *India*, as *Postellus* very probably conjectureth, we have the Dwellings of the Sons of *Joktan* according to the Bounds laid down in Scripture. This Opinion seems the rather to be followed; because we have

(1) L. 23. c. 6. some MSS. Copies have *Sole*. (2) Gen. X.

Siphare a City of *Aria* directly East from *Mons Masius*, or the Dwelling of *Mesb*; both in the East Parts of the World, with reference unto the Place wherein *Moses* writ: *Mons Masius* being placed by *Ptolemy* in the 74 Degree of Longitude, and 37 of Latitude, and *Siphare* 36 Degrees more towards the East, but with no more than 2 Degrees of Latitude superadded. And this agreeth to the Position assigned to the Sons of *Joktan* by *Josephus*, *Eusebius* and *St. Hierome*. 'Tis affirmed by *Josephus* that the *Joktanites* possessed all that Tract, *ὑπὸ καφεῖνῳ ποταμῷ τῆς Ἰνδίας, καὶ τῆς πρὸς αὐτῷ Σειας τινά*, or as others have it, *καὶ τῆς πρὸς αὐτῇ Σειας πνά*: which is a Corruption, and yet followed by *Epiphanius* in his Version, who reads it, *Et posita circa (or circa eam) Syriae loca quaedam*. *Eusebius* instead of *Syria* reads *Seria*, and *St. Hierom* *Feria*, but neither rightly; there being no such Place in the World as *Feria*; and *Syria* and *Seria* (or the Country of the *Seres*) lying too far off to border on *Cophenus* a River of *India*. *Bochartus* therefore thinks that for *Syria* is to be read *Aria*, which in its largest Latitude and Extent, comprehending *Parapomissus* and *Arachosia*, stretcheth it self out Eastward as far as the River *Cophenus*. Which Conjecture I find also confirmed from the MSS. Copies of *Eusebius*, in which 'tis written, *καὶ τῆς πρὸς 'Οείας, &c.* So that we have found out a Dwelling for the Sons of *Joktan* between *Mons Masius* and *Siphare*, a Town of *Aria*, which probably might give Name to some Mount adjoyning, as *Saphar* by *Bochartus* is supposed to do to some of the *Arabian* Hills bordering near unto it. And as this Situation agrees exactly with the Meaning of those Old Writers, so is it likewise suitable to the Plantation of the Sons of *Arphaxad*. For certain it is, that *Phaleg* and *Joktan* being both too Young, when so many of the Residue of *Noah's* Posterity moved towards *Shinar*, kept themselves under the Tuition of their Grandfather *Noah*, or at least went not from the Plantation of their Father *Arphaxad*, 'till *Joktan's* Sons being grown to be Fathers of Families were forced to seek New Habitations. And when Necessity compelled them to seek new Seats, it seems most likely they would pitch upon the large uninhabited Parts beyond *Tygris*, and not pass through populous Places into a Corner of *Arabia Felix*, though I do not deny but in Process of Time some of the Descendants might come hither out of *India*. To confirm this Opinion might be alledged that there are a great many Places in this Eastern

Eastern Country which seem to have been denominated from *Joktan's Sons*; but there being great uncertainty in this, I shall not insist upon it.

II. *CHAM* had Four Sons, *Cush*, *Misraim*, *Phat* and *Canaan*, of which only *Phat* the 3d Son has no Issue assigned him. To *Cush* were born *Seba* and *Havilah*, and *Sabtah*, *Nimrod*, *Sabtechah*, and *Raamah*, who was the Father of *Sheba* and *Dedan*. To *Misraim* the 2d were born *Ludim*, *Anamim*, *Lehahim*, *Naphtuhim*, *Pathrusim*, *Capthorim*, and *Casluhim*, who was the Father of *Philistim*. And to *Canaan* were born *Zidon*, *Heth*, *Jebuseus*, *Amoraus*, *Girgeshi*, *Hevi*, *Arki*, *Seni*, *Araadi*, *Zemari*, and *Hamathi*.

Most of the Ancient Jewish and Greek Authors tell us that *Chus* was the Father of the *Æthiopians* in the Heart of *Africa*; but our more Modern Writers think he went no farther than *Arabia*, possessing himself of a good Part of that which is called *Petræa*, and some Part of *Arabia Felix*; which indeed is the more warrantable Opinion, as appears from *Numb. XII. 1.* where though *Zippora* be called an *Æthiopian Woman*, yet by it must needs be meant an *Arabian*, because *Jethro* her Father was Priest or Prince of *Madian*, which was a City of *Arabia* near to the *Red-Sea*. *Seba*, the Eldest Son of *Chus*, was the Father of the *Sabeans* in *Arabia Felix*, their Metropolis being *Saba*, a very celebrated City for its Wealth, and its Queen is mentioned both in the Old and New Testament. From *Havilah* proceeded the *Getulians* in *Africa*, and from *Sabtah* the *Sabatheanians* in *Arabia*, where, according to the Account of the best Geographers, is situated the City of *Sabathai* or *Sabatia*. *Nimrod* planted himself in *Babylonia*. But for *Sabtechah*, there is no Track of him in Ancient Writers; and therefore *Dr. Heylin* mingles him and his Posterity with the Son of *Sabtah*, and the Children of his Brother *Raamah* or *Regma*, who were all planted near the *Persian Gulf*. Not far from whence we are to look for *Sheba* the Eldest Son of *Raamah*, from whom descended the *Sabeans*, different from those already mentioned. For there are two Countries of *Sheba* in *Arabia*, both of them famous for the *Frankincense* which comes from thence in Abundance. In the same Track we are to look for *Dedan* the other Son of *Raamah*; they being both joined together by the Prophet *Ezekiel* (1), and on the *Arabian Coast* of the *Persian Gulf* is a Province and a City called by the Name of *Dedan*.

(1) *Ezek. 27, 15. 38, 13.*

The Head of the next House of the Race of *Cham*, was *Misraim* his Second Son, who Peopled *Egypt*, which is called *Misraim* in the *Hebrew Bibles*. *Ludim* his Eldest Son Peopled *Æthiopia*, as appears from what is said in Scripture of him, viz. That (1) he had great Skill in the Bow, which agrees exactly with the Character of the People of this Country; and therefore I proceed to the next, only observing that the *Æthiopians* mentioned in our *English Bibles* are not those of *Africa*, but the *Chusites* of *Arabia Felix*; our Translators always rendring *Chus* by *Æthiopia*. The *Anamim* seem to have been the same with the *Amantes* of *Solinus*, and the *Hammanientes* of *Pliny*, a People seated on the Sea-side near the greater *Syrtis*; for near to this Place we find the *Lehabim*, who were no other than the People of *Lybia*, a Province seated betwixt *Egypt* and *Cyrenaica*. The *Naptuhim* settled themselves in *Cyrenaica*, and there is some Remainder of the Name in the *Ap-tuchi sanum* of *Ptolemy*. The *Pathrusin* were the People of that Province of *Egypt* called in Scripture (2) *Pathros*, which probably was the same with *Thebais*, where *Ptolemy* placeth *Pathyris*, an Inland Town not far from *Thebes*. And 'tis not far from hence that we ought to look for *Capthorim* and *Castuhim* the Two Sons remaining; but though they all settled near one another, yet 'tis hard to point out the particular Places pitched upon by the two last.

Phut, the Third Son of *Cham*, settled himself West of his Brother *Misraim*, the Inhabitants of *Lybia* and *Mauritania* proceeding from him.

Canaan, the fourth Son of *Cham*, possesseth all that Country called by the *Romans Palestine*, in the Scriptures *Galilee*, *Samaria* and *Judæa*, and in latter times known by the Name of the Holy-Land.

Zidon, his Eldest Son, built the famous City of *Zidon* in *Phanicia*. The *Canaanites* have been celebrated for their great Commerce, from whence came the Riches of *Tyre* and *Sidon*. Upon which Account it is, that the Scripture gives in the general the Name of *Canaanites* to Merchants and Traders. From *Heth* came the *Hethites* or *Hittites*, inhabiting about *Bersabe*, and towards *Hebron* near the Torrent of *Besor*, and about *Gerar*, which *Moses* (3) maketh the utmost Limit of *Canaan*, having the Desert of *Pharan* to the South. *Jebuseus* gave Name to the *Jebusites*, and their chief City was called *Jebus*, afterwards *Jerusalem*. *Amo.*

(1) *Esai.* 66, 9. & *Jer.* 45, 9. (2) See *Ezek* 11, 11. *Jer.* 44. 1. *Ezek.* 29, 14. (3) *Gen.* 10. v. 19.

raus was Father of the *Amorites*, who inhabited the Country on the East of *Jordan* below the Sea of *Galilee*, having *Arnon* and the Mountains of *Galaad* on the East, and *Jordan* on the West. *Girgeshi* or *Girgesæus* gave Name to the *Girgashites*, inhabiting on the East-side of the Lake of *Tiberias*, where *Ptolemy* places the City *Gerasa*. *Hevi* or *Heveus*, Father of the *Hivites*, inhabited under *Libanus* near *Emath*. From *Arki* or *Araceus* came the *Arkites*, from whom the City *Arcas* near *Libanus* had its Name. From *Seni* or *Sineus* came the Inhabitants of the Wilderness of *Sin*, or rather of Mount *Sina*. From *Araadi* or *Aradeus* descended the *Arvadites*, and from him the Cities *Arade* and *Antarade* were denominated. From *Zemari* came the Inhabitants of the City and Country of *Samaria*. And lastly, from *Hamathi* were descended the Inhabitants of the City of *Hamath*. There are two of these Cities mentioned in Scripture, the Greater *Hamath*, which is *Antioch*, and the Lesser, called *Epiphania*.

III. To *Japhet* (whose Tents God promised to enlarge, as indeed he did) were born Seven Sons, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Mesech* and *Thyras*: of which we have only the Issue of two upon Record, *viz.* *Aschenaz*, *Riphath*, and *Togarma*, the Sons of *Gomer*; *Elisha*, *Tarshish*, *Kittim*, and *Dodanim*, the Sons of *Javan*. We will begin with *Gomer* and his Sons. They first possessed themselves of convenient Dwellings in the Greater and Lesser *Asia*: *Gomer* himself first Planting in the Mountainous Places of *Albania*, where the Mountains called *Cimmerini* retained his Name a great while; and afterwards changing that unpleasant and desert Country for the Plains of *Phrygia Major*, in which the City *Cimmeris*, in the Days of *Pliny*, preserved his Memory. For that the Posterity and People of *Gomer*, called at first *Gomerians*, came to take the Name of *Cimmerians*, and *Cimbri*, is what is generally agreed upon amongst learned Men. Now as *Gomer* fixed himself in the Greater *Phrygia*, so did his Eldest Son *Aschenaz* in the Lesser, and the Parts adjacent; as is evident from several Places denominated from him, as *Sinus Ascanius* in *Bithynia*, together with a River and Lake of the same Name also. And in the Lesser *Phrygia*, and the Country of *Troas*, there was both a City and a Province adjoining, anciently known by the Name of *Ascania*, and the *Ascaniæ Insulæ* were also on the Coast thereof. 'Tis likewise probable that in Honour of *Aschenaz*, the Kings and great Men of these Parts, took the Name of *Ascanius*. Of which Name, besides *Ascanius* the Son of *Æneas*, we find a King in the second Book of Ho-

mer's *Iliads*, who came to *Priamus* in the Siege of *Troy*. Nor did the *Euxine Sea* receive its Name from any thing else but him, it being called anciently *Αἰετός* or *Αἰετός*. For what others assert that it was named *Αἰετός* by reason of the Barbarity and Rudeness of the Inhabitants is very absurd: because the most ancient Writers give them a very good Character, as that they were a very just (1) and frugal People, and *Anacharsis* and several others are sufficiently celebrated for their Wisdom (2). In the same Quarters of the World we find *Riphab* also, the Founder of *Riphæi*, a People dwelling in the East Parts of *Bithynia*, and spreading likewise over *Paphlagonia*. Nor need we look much farther for *Togarma*, who certainly inhabited *Capadocia*, which was eminent for an excellent Breed of Horses, agreeably to what the Prophet (3) says of *Togarma*, and *Strabo* tells us of an ancient People in *Cappadocia* and *Galatia* called *Trocmi*, whom others name *Trocemi* and *Trogmi*. But in the Greek Subscriptions to the Canons of *Chalcedon* they are called *Τρογμάδες*, where *Κυριακὸς ἐπίσκοπος Τρογμάδων* is mentioned, though in the Old *Latin* Canons published by *Justel* and *Voel* (the Original Copy whereof in *Uncial* Letters is now in the *Bodleian Library* in three *Folio's*) he is called *Cyriacus Trocnadensis*.

The next Son of *Japhet* is *Magog*, whom some make the Father of the *Scythians*; but there being a Region in *Stephanus* called *Gogareus* betwixt *Iberia* and *Colchis*, and *Pliny* telling us that the *Scythians* themselves called the City of *Cælo-Syria* *MAGOG*; 'tis more likely that they seated in those Countries, than that they wandered so far out of the way as *Scythia* from their Brethren. For *Mesech* placed himself on the North and North-East of *Syria*, in the Confines of *Colchis* and *Armenia*, and so to the *Caspian* and *Hyrcanian* Sea; and *Tubal* in *Iberia*, the People whereof were anciently named *Theobeli*. As for *Madaï* the 3d Son of *Japhet*, 'tis most probable he was the Father of the *Medes*; who in the Book of *Daniel* and *Esther* are represented by no other Name than that of *Madaï*.

After this View of those who fixt themselves in either, or both the *Asia's*; let us take a View of the Plantations of *Thyras*, *Javan* and the Sons of *Javan*, who, not contented with their Dwellings in the *Lesser Asia*, filled all *Europe* by Degrees with their numerous Progenies. And first be-

(1) *Homer Iliad*. E. *Chœrilus in Xerxis Diabasi*. (2) See *Strabo. Anonymi Periplus Ponti Euxini*, p. 3. Ed. Oxon. (3) *Ezek.* 38, 6.

ginning with *Javan*, all Authors make him the Father of the *Ionians*. And *Elisha* his Eldest Son went with him, being the Father of the *Æoles* or *Æolians*, on the *Asian* side, and the Founder of *Elis* in *Peloponesus*, and Planter of the *Græcian* Isles called by *Ezekiel* (1.) the Isles of *Elisha*. From *Tarshish* the second Son proceeded the *Cilicians*, the Capital City whereof is *Tarsus*. From *Cittim* were descended the *Cyprians*, of which the Capital City is called *Cytinium*. The *Hebrews* give the Name of *Chittim* to all Cities and Provinces which are upon the Sea-Coast; for which reason 'tis said of *Alexander the Great* (2) that he comes from the Land of *Chittim*; and the same Name in Scripture is applied to *Italy*. From *Dodanim* came the *Rhodians*, or rather the *Dodoneans* in *Epirus*. Lastly, as for *Thyras* the 7th Son of *Japhet*, having accompanied his Brother *Javan* to the Shores of *Asia*, and seeing him passed over the Seas to *Greece*, he took the Opportunity of the next Strait or *Fretum* (since called *Bosphorus Thracius*) and fixed himself in *Thrace*, to which Country he gave Name, according to the Opinion of most Writers.

These are the Families of the Sons of Noah after their Generations in their Nations, and by these were the Nations divided in the Earth after the Flood. Gen. X. 32.

And now after all this Account, does it not appear that the World is but of a Short Date? We here find Laws first enacted; Manners polished; Empires founded; and Arts invented. The Earth we find peopled by little and little; Experience improved; and Mankind by Degrees awaking out of the Slumber of Ignorance. Husbandry then began to be in use; wild Beasts were caught, and tamed for the Service of Mankind. Abundance of Inventions and Sciences began then to appear, and *Nimrod* the First Warrior, and others of the First *Heroes*, began to signalize themselves. Should we look beyond this Account which *Moses* has given us of the Origine of the World, we shall meet with nothing but Darkneſs, Obscurity, and *Chaos*; and no wonder, if Fables and Fictions be the Product of such Beginnings: Whereas if we fix here, we find Truth, and Light, and Certainty, whereon to build some Assurance, to which we may give our free Assent and Consent.

(1) *Ch.* 27, 7. (2) *Maccab.* 1, 1.

A REMARK,
Concerning the Heads of the Families of the
People of God.

JACOB (1) had Twelve Sons, who were the Twelve Heads from whence the Twelve Tribes of the People of God proceeded.

By his Wife *Leah* he had Six Sons, 1. *Reuben*. 2. *Simeon*. 3. *Levi*. 4. *Judah*. 5. *Issachar*. 6. *Zabulom*. By his Wife *Zilpah* he had Two, 1. *Gad*. 2. *Aser*. By his Wife *Rachel* Two, 1. *Joseph*. 2. *Benjamin*. By his Wife *Bilhah* Two, 1. *Dan*. 2. *Nephthali*.

Jacob, who had a great deal of Esteem and Affection for *Rachel*, continued the same Respect for her after her Death. Therefore having only Two Sons by her, *Joseph* and *Benjamin*, he adopts the Two Sons of *Joseph*, *Ephraim* and *Manasses*, that so by placing these amongst the rest of his Sons, he might give himself some Comfort for the small Number of Children which he had by her.

'Tis upon this Account that *Jacob* blessed *Ephraim* and *Manasses*, as well as his own Children, which he did after a strange and surprizing manner. *Manasses* was the Eldest, and therefore *Jacob's* Right-Hand should have been laid upon him, and his Left on *Ephraim*. But the quite contrary happen'd, which made *Joseph* inform his Father of the Mistake, supposing it had been through the Dimness of his Sight. But *Jacob* tells him, *I know it, my Son, I know it; Manasses shall become the Head of many People, and he shall be great; but his Brother Ephraim shall be greater than he, and his Seed shall become a Multitude of Nations.* Gen. XLVIII. 19.

These are the Heads of the Twelve Tribes of Israel, and this is it that their Father spake to them, and blessed them every one, according to his Blessing he blessed them. Gen. XLIX. 28.

(1) Gen. 29. 30. 35. Joseph. Ant. l. 1. c. 21. l. 2. c. 7.

The State of the People of God under the XXII Judges or Leaders.

This State lasts 426 Years; i. e. from Moses the first Leader of the People of God, to Saul the first of their Kings. Among these there are six of the Leaders who were not Hebrews, but Tyrants, to whom God delivered his People to punish them for their Sins.

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2453. I. **M**OS ES (1) begins to govern the People of God, and leads them for the Space of Forty Years. 1451.

The chief Passages in his Life were his Miraculous Preservation, and Education in *Pharaoh Chenchres's* Court; his Flying from thence, and Sojourning with *Jethro* in *Midian*, and Marrying *Zipporah*, *Jethro's* Daughter; his Returning thence by God's especial Commission, and negotiating with *Pharaoh* for the Deliverance of his Brethren, which at length was accomplished after ten Plagues upon *Egypt*, and the Drowning of *Pharaoh* and his Host in the Red-Sea; His Troubles in the Wilderness; Receiving the Law in *Horeb*; Settling Church-Discipline; and lastly, his Victories over *Arad*, *Amaleck*, *Sehon*, and *Og*, in his Passage towards *Canaan*.

He was a Man of Admirable Wisdom, and one that made the best Use of what he understood; an Excellent Speaker, and no Man better Skill'd in moving the Affections than himself: So great a Master of his Passions, that he liv'd as if he had none, and as if he had known them only by their Names; or else as he observ'd them in other Men: never a greater Captain, nor a Prophet equal to him; for all his Words were Oracles. He has also made himself as famous to Posterity in his Writings, as he was to the Age he liv'd in for his Actions.

(1) Concerning his Life see *Exod. 2, 3. & seqq. also Levit. Numbers, Deut. particularly Chap. 34. Josephus's Ant. l. 2. a cap. 11. usque ad finem libri 4.*

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2493. II. *Joshua* (1) governs the *Jews*, and having overthrown one and thirty Kings, settles the *Israelites* in the Promised Land, and divides it amongst them according to their Tribes, with *Eleazar* the High-Priest *Aaron's* Successor, being about the Year of the World 2499, and the 1444th before the Birth of *Christ*. Likewise with *Eleazar* he held the first Council (2) in *Sichem* for abolishing strange Women, and burying *Joseph's* Bones; and settled the Tabernacle in *Shiloh*; where it rested 369 Years, till *Eli's* time.

2510. *Joshua* (3) dies, having governed the People of God about 25 Years after the Death of *Moses*. 1426.

He was a Man of Political Prudence, and endued also with a singular Felicity of Popular Eloquence in expressing his Thoughts; Brave, and Indefatigable in War, and no less just and dext'rous in Peace; and in short, a Person qualify'd for all great Purposes.

The Elders govern the *Jews*, who are obedient to God for the Space of 15 Years.

2525. After (4) this there succeeds a Generation of Men which forget God, and mingle themselves with the *Canaanites* by Marriage, and worship their Idols. In this time of Anarchy and Confusion, when every Man did that which seem'd right in his own Eyes, all those Disorders were committed which are reported in the five last Chapters of the Book of *Judges*; to wit, the Idolatry of *Micah*, and the Children of *Dan*; the War of the *Benjamites*, and the Cause thereof; which provoked God to give them up to the Cruelty of their Enemies. 1406.

2531. The first (5) Servitude, which lasted eight Years.

III. *Chushan-rishathaim*, King of *Mesopotamia*, oppresses the People of God.

2539. IV. *Othniel* (6) the Son of *Kenaz*, and Son-in-Law to *Joshua*, stirred up by God as a Judge and Avenger of his People, defeats *Chushan-rishathaim*, and delivers the *Israelites* out of Bondage. 1394.

2551. The second (7) Servitude, which lasted eighteen Years.

V. *Eglon* the King of *Moab* oppresses the People of God.

2570. VI. *Ehud* (8), the Son of *Gera*, is raised up by God to be an Avenger of his People; for feigning a Message

(1) *Joshua* 2. &c. *Joseph. Ant.* l. 5. c. 1. &c. (2) *Joshua* 24. (3) *Joshua* 24. (4) *Judges* 2. 3. See particularly the 5 last Chapters. *Josephus* l. 5. c. 1, 2, 3. (5) *Jud.* 3. *Joseph.* l. 5. c. 3. (6) *Jud.* 3. *Joseph.* l. 5. c. 4. (7) *Jud.* 3. *Jos.* l. 5. c. 5. (8) *Jud.* 3. *Jos.* *ibid.*

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to Eglon, he runs him into the Belly with his Dagger; then getting away, he gathers all *Israel* into a Body on Mount *Ephraim*, and slays 10000 of the most valiant Men of *Moab*, and by this means delivers the People of God. He was a valiant Man, and, as the Scripture tells us, was Left-handed.

2631. The third (1) *Servitude*, which lasted twenty Years. 1316.

VII. *Jabin* the King of *Canaan* oppresseth the People of God.

2651. VIII. *Deborah* (2), who judged the *Jews*, together with *Barak*, defeats *Sisera*, *Jabin's* General, and delivers the People of God. *Jael*, *Heber's* Wife, fastens *Sisera's* Head, while he was asleep, with a Nail to the Ground.

1296.

2671. The (3) fourth *Servitude*, which lasted seven Years. 1256.

IX. The *Midianites* oppress the *Jews*.

2679. Upon (4) this they cry unto God for Help, and are re-proved by a Prophet. Then *Gideon* the Son of *Manasses* is sent by an Angel from God to deliver them. He first overturns the Altar of *Baal*, and burns his Grove, and is called *Jerubbaal*. Out of 32000 Men which came unto him, he chuseth only (God so commanding) 300; but with them he puts to flight all the Host of the *Midianites*, whom the *Ephraimites* afterwards pursue; and slay their Princes *Oreb* and *Zeeb*. *Gideon*, having pacified the *Ephraimites*, who complain that they were not called to the Battle at first, passeth the River *Jordan*, and defeats the Remainder of the *Midianitish* Army; he chastiseth the Men of *Succoth* and *Penuel*, who had refused him Victuals in his Journey; and slays the two Kings of the *Moabites*, *Zebah* and *Zalmunna*. After which great Victories, the *Israelites* offering to settle the Kingdom upon him and his Posterity, he refuseth it; but receiving their Golden Ear-rings, he makes thereof an Ephod, which afterwards proves an Occasion of their falling away again.

1209.

For after his Death, returning to Idolatry, they worship *Baal-berith* for their God.

2711. *Abimelech* (5) the Son of *Gideon* (begotten upon his Concubine) purposing to get to himself the Kingdom which his Father had refused, slayeth 70 of his Brothers all upon one Stone, and having by the Help of the *Sichemites* got to be made King, *Jotham* the Youngest Son of *Gideon*, who only escaped *Abimelech's* Fury, from the Top

(1) Jud. 4. Jos. Ant. l. 5. c. 6. (2) Jud. 4. .5. (3) Jud. 6. Jos. l. 6. c. 7. (4) Jud. 6. 7. 8. Jos. l. 5. c. 8. (5) Jud. 9. Joseph. Ant. l. 5. c. 9. of

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of Mount *Gerizim*, expostulates with them the Wrong they had done to his Father's House; and by way of a Parable foretells their Ruine, which done, he flies and dwells quietly in *Beerith*. *Abimelech* having reigned three Years over *Israel*, *Gaal* a *Sichemite* conspires against him, which being discovered to him by *Zebul*, he utterly destroyeth the City of *Sichem*, and puts all the Inhabitants to the Sword, and burneth the Temple of their God *Beerith* with Fire, from thence he goes and layeth Siege to *Thebez*, where he is knock'd on the Head with a Millstone, cast upon him by a Woman from the Walls, and then killed out-right by his Armour-Bearer.

2714. XII. *Tolah* (1) judges the *Jews* the Space of three and twenty Years. 1206.

2737. XIII. *Jair* (2) governs the *Jews* the Space of two and twenty Years. 1183.

2741. The fifth (3) Servitude, which lasted eighteen Years. 1161.

XIV. The *Philistines* and *Ammonites* afflict the People of God in the time of *Jair's* Government.

2759. XV. *Jephtha* (4) succeeds *Jair*, delivers the *Israelites* from the Servitude of the *Philistines* and the *Ammonites*, and governs the *Jews* six Years. The Scriptures take notice, that this Man made a rash Vow to sacrifice the first who should meet him upon his Return from the Conquest, who happen'd to be his own Daughter, whom accordingly he offer'd as a Burnt-Offering, as is plain likewise from *Josephus* and most of the *Rabbins*; and is confirmed from the Interpretations of the most learned and judicious of our modern Expositors, the other Interpretation, namely, that *Jephtha* only consecrated his Daughter to the Service of God in a State of Virginity, being forc'd and unnatural. Nor is it at all confirmed from his being in the *Hebrews* (5) reckoned amongst the Faithful, or from the Redemption of things vowed in *Leviticus* (6). Because 'tis probable *Jephtha* was not then aware of this Dispensation, or at least had more in mind what is mentioned in the 27 Verse of the same Chapter of *Leviticus*, viz. that by the Law of Redemption a Thing devoted of Men could not be redeemed, but must be put to Death; though in Reality that did not at all favour this Act, because the Things there spoken of

(1) Jud. 10. Not mentioned in *Josephus*. (2) Jud. 10. *Joseph. Ant.* l. 5. c. 9. (3) Jud. 10. *Jos. l. 5. c. 9.* (4) Jud. l. 11. *Jos. l. 5. c. 4.* (5) Chap. 11. (6) Chap. 27. 3, 4.

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were only such as were anathematized and accursed for execrable Wickedness, and therefore devoted to utter Destruction, as *Jericho* and the Spoils of it (1), and the *Amalekites* (2), and so that Place concerned not *Jephtha's* Daughter, who was an innocent and pious Virgin. What is objected about the Priests, viz. That 'tis not likely they would permit *Jephtha* to commit such an abominable Sin, seems at first somewhat plausible; but 'tis easily solved, if we consider the Ignorance of the Priests at this time; And this I take to be the chief Reason why afterwards the High-Priesthood was translated from the Line of *Eleazar* to that of *Ithamar*; it being a Punishment inflicted upon this House for its Ignorance in the Law, and not instructing *Jephtha* better, but suffering such a Butchery for a Sacrifice.

2765. XVI. *Ibzan* (3) succeeds *Jephtha*, and judges Israel 7 Years. 1137.

2772. XVII. *Elon* (4) judges the Jews the Space of ten Years. 1130.

2782. XVIII. *Abdon* (5) governs Israel the Space of eight Years. 1120.

2767. The Sixth (6) Servitude, which lasted almost forty Years. 1161.

XIX. The *Philistines* afflict the People of God.

2789. XX. *Sampson* (7), when he was about 19 Years old, being inspired by God, undertakes to defend the *Israelites*, whom he judges for the Space of 20 Years; and, as far as he was able, delivered from the Tyranny of the *Philistines*, of whom he killed great Numbers. At last, by the Allurements of *Dalilah* his Concubine, he was made Prisoner by the *Philistines*, had his Eyes put out, and in Revenge pulled down an House upon himself and 3000 People of the *Philistines*. 1120.

He was a Man of wonderful Strength and Courage, and to his Immortal Honour, he imployed his uttermost Force to the Confusion of his Enemies. It is true, that it was his Hap to be inveigled by a Woman; and where is he that hath not been so, more or less, that carries Flesh and Blood, and Human Frailty about him? To say nothing of his other excellent Qualities, that deserve eternal Memory.

(1) Jos. 6. 17, 18. (2) 1 Sam. 15. 3. (3) Jud. 12. Jos. 1. 5. c. 9.
(4) Jud. 12. Jos. *ibid.* (5) Jud. 12. Jos. *ibid.* (6) Jud. 13. Jos. 1. 5.
c. 10. (7) Jud. 13, 14. Jos. 1. 5. c. 10.

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2810. XXI. *Eli* (1) governs the Jews the Space of 40 Years, who was so remiss in the Government of his loose and disorderly Sons, that he provoked God to Anger against him; and upon hearing the News of his Sons Deaths, and of the Taking of the Ark, he fell backwards from his Seat, and brake his Neck by the Fall. 1141.

2849. XXII. *Samuel* (2) succeeds *Eli*, and imployes himself in the Regulating whatsoever he found amiss in the Government. For which end, as soon as he had put the People in some sort of Order, and Re-instated them in the Possession of their Lands and Cities; he appointed publick Meetings at certain Times and Places, for the Hearing of Causes, and Administration of Common Justice: Taking a Progress Twice a Year into all those Towns of Appeal, and Law-Business, to see Right done himself; making it his Principal Care still, not to depart from the Laws of his Country. This was the Polity, and Method of his Management, for the space of One and Twenty Years; but at last, when Old Age, and Weaknesses that attend it, had put his Body out of Condition for the Personal Performance of these Publick Offices, he devolved the Authority and Care of the whole upon his Two Sons, *Joel* and *Abiah*; the Former the Elder, the Other the Younger: Directing them to make a Distribution of the People into Two Divisions, and the Two Brothers to go several Circuits; the One to have his Court of Judicature at *Bethel*; the Other at *Beer-sheba*. We may learn from hence, that Sons do not always take after their Fathers, either for Good, or for Evil: But many an Excellent Father has a wicked Wretch to his Son; and so on the Contrary, a Sober Conscientious Child, may be the Son of a Graceless Father. As these Young Men for Example, without any Regard to the Doctrine, and Practice of *Samuel*, steered a Course Directly Contrary to the Prudence and Equity of his Institutions and Measures. They prostituted the Sacred Name of Justice for Money, making Judgment to be mercenary; and in this State of Corruption, Controversies were decided by the value of the Bribe, not the Righteousness of the Cause. They were still Guzzling at their Collations, when they should have been upon the Bench, and so abandon'd to their Avarice and Pleasure, as if they had deliberately entered into an Equal Defiance of the Will and Commands of their God,

(1) Jud. 14. &c. 1 Sam. 4. Jos. 1. 5. c. 11, 12. (2) 1 Sam. 5. 6. 7. &c. Jos. 1. 5. c. 11, 12. 1. 6. c. 1. &c.

and

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and of their Father. For *Samuel* laid nothing more to Heart than the Care of keeping the People in the train of a Dutiful Obedience to their Superiors, and in the Knowledge and Observance of Common Justice one with another. The People were so outrageously Transported to see such Havock made of so Excellent a Frame of Government, both in Respect of Policy, and of Manners, that they went presently with open-mouth to *Samuel*, who was then at *Ramath*, with a Grievous Complaint against his Sons, for their Misgovernment in General, and the Particulars in Length of their Male-Administration; making it their Earnest Request to him, in Regard of his own Craziness of Body, and the Intolerable Extravagancy of his Sons, that he would set some King over them, under whose Conduct they might revenge themselves upon the *Philistines*, for the Injuries they had done them. After some Demurrs upon the Request, and Objections against it, proceeding from a certain fore-knowledg which *Samuel* had, that they would Repent thereof, at length he Nominates them a King, whose Name was *Saul*, who was about 40 Years Old when he Began to Reign.

1095.

The State of the People of God under the XXII Kings.

This State lasted 481 Years, from the Beginning of the Reign of Saul, the First King of the Jews, to the End of the Reign of Zedekiah their last King.

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2870. I. **S** *AUL* (1) is Anointed King by *Samuel*, but sparing *Agag* King of the *Amalekites*, (contrary to the exprefs Command of God) his Authority very much sinks, and *Samuel* is sent to acquaint him of the Displeasure of God, who makes amends for the Fault of *Saul*, by causing *Agag* to be put to Death. After which *Saul* being Defeated by the *Philistines*, his 3 Sons slain in

(1) 1 Sam. 10. 11. 16. 17. 18. 24. 26. 27. 28. 29. 31. 2 Sam. 1. Jos. Ant. l. VI. c. 5. usque ad finem libri.

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Battle, and himself very much Wounded, he laid Violent Hands upon himself, after he had Reigned in all about 40 Years.

2889. II. *David* (1) having consulted the Oracle of God, returned into *Judæa*, where the Tribe of *Judah* Anointed him for their King, being then about 30 Years Old. *Abner* (2) *Saul's* General, takes his Son *Ishboseth* to be King over the other Ten Tribes. But at last *Abner* (3) being killed by *Joab*; and *Ishboseth* (4), after he had Reigned Five Years, being Murdered by Two Barbarous Assassins, *Rechab* and *Baanah*, *David* (5) became King of all *Israel*.

2901. About this time it was that *David* (6) fetched the Ark Home; and *Uzzah*, who laid hold on the Ark to keep it from falling, was struck Dead. 1042.

2926. At this (7) time *David*, out of a Motive of Vain-Glory, caused *Joab* to Number the People; for which Offence, God sent the Plague among them, which in the space of Three Days Destroyed 70000 Men. 1017.

2929. *David* (8), at the Instance of *Bathsheba* and the Prophet *Nathan*, makes his Son *Solomon* King, the one being about Seventy, and the other about Eighteen Years Old. 1015.

2930. *David* (9) Dies, after he had Reigned above Forty Years, viz. Seven and an Half at *Hebron*, and Three and Thirty Years at *Jerusalem*. 1014.

He was a Man of wonderful Goodness, and endued with all the Royal Excellencies that might qualify a Prince for the Discharge of so great a Trust. No Man was more Valiant, and himself was Personally Present in the Head of all Dangers, for the Protection and Defence of his People. He did more with his Soldiers by his Example, than by any Imperiousness of Command. He was a Judicious Prince in the Choice of his Counsels; of a singular Presence of Mind, to make the Best of what he had before him; and of as sharp a Foresight for the Improving of all Advantages, and the Obviating of Difficulties to come. To all this, he was Temperate and Sober; Affable to All; Tender towards People in Distress; Righteous and Hu-

(1) 2 Sam. 2. 1 Chron. 12. Joseph. Ant. l. VIII. c. 1, 2. (2) 2 Sam. 2. (3) 2 Sam. 3. (4) 2 Sam. 4. (5) 1 Chron. 11. (6) 2 Sam. 6. 1 Chron. 16. 2 Chron. 1. Joseph. l. VII. c. 4. (7) 2 Sam. 21. 1 Chron. 21. Joseph. l. VII. c. 10. (8) 1 Kings 1. Joseph. Ant. l. VII. c. 11. (9) 1 Kings 2. Jos. l. VII. c. 12.

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man; which are all Princely Virtues. He was a Prince, in short, that never made an ill use of his Power, saving only in the Case of *Uriah*, with whose Wife he committed Adultery. He left a Treasure to his Successors, greater than ever any other Prince whatsoever left behind him: And he was Buried at *Jerusalem*, with a Solemnity of Royal Pomp and Magnificence, that was Glorious to the Highest Degree. And over and above the Splendor of the Ceremony, his Son *Solomon* deposited in his Monument an Inestimable Treasure, as may appear from what *Josephus* has Delivered concerning it (1).

2931. III. *Solomon* (2), at the beginning of his Reign Married the Daughter of *Pharaoh*, and prays God (3) to give him Wisdom.

1014.

2934. *Solomon* (4) Builds the Temple which *David* had Designed to do, but was prevented from it by reason of the Wars wherein he was Engaged. This Temple began to be Built the Fourth Year of his Reign, 480 Years after the coming out of *Egypt*, and it was Finished in the Beginning of the Year of the World 2940, just 1006 Years before the coming of *Christ*.

1012.

2969. *Solomon* dies (5) after he had reigned about Forty Years.

975.

He was the wisest and richest Prince that ever was heard of, and in all Respects the happiest, bating only the Sin of his ungovernable Passion for Women, and of those Dotages that he was led into, in his declining State, by their Arts.

IV. *Rehoboam* (6) succeeds his Father *Solomon*. But this young King following the Counsel of the young, and not that of the old Men, who advised him to use his People mildly and with Moderation in the Beginning of his Reign, returned Answer to the Deputies of his People, and by this imprudent Act lost the Kingdom of *Israel*. For all *Israel*, that is the Ten Tribes, revolted from *Rehoboam*, and took *Jeroboam* the Son of *Nabat* to make him their King. Here began that fatal Division between the Kings of *Judah* and *Israel*, which lasted for so many Years. I will at present continue the Succession of the Kings of *Judah*, without intermixing any thing of the Kings of *Israel*, that so I may avoid Confusion. But after I have done with the Account

(1) See *Jos. Ant. l. VII. c. ult.* (2) 1 Kings 2. 2 Chron. 8. *Jos. Ant. l. VIII. c. 1, 2.* (3) 1 Kings 3. (4) 1 Kings 6. 2 Chron. 3. &c. (5) 1 Kings 11. 2 Chron. 9. *Jos. l. 8. c. 3.* (6) 1 Kings 12. *Jos. Ant. l. 8. c. 2.*
of

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of their Succession, I think it proper to subjoin the Series of the Kings of *Israel*, adding what happened most remarkable in each of their Reigns.

2986. *Rehoboam* (1) dies after he had reigned 17 Years.

V. *Abijam* (2), a wicked King, succeeds his Father, and reigned three Years.

2989. VI. *Asa* (3), a good King, succeeds his Father, and reigns one and forty Years.

He was a Man so conscientiously strict, both in his Religion and Morals, that he led a Life, in Word, Thought, and Deed, in a most scrupulous Conformity to the Laws of God and Nature. He rectified all that he found amiss in his Government; and purg'd his Dominions from all extravagant Lusts, and forreign Abominations.

3030. VII. *Jehoshaphat* (4), a good King, succeeds his Father, and reigns 25 Years.

He never fail'd of God's Blessing and Protection in any of his Undertakings; for he was a just and pious Man, and not a Day pass'd over his Head without doing some good Thing or other that was acceptable to God. This Integrity of his Life and Manners gave him a very high Reputation among all the Neighbouring Kings, as appeared by the Frequency and Munificence of their Presents; which not a little contributed to the Advancing even of his Fortune, as well as of his Fame.

Elijah (5), the Man of God, in a Time of Dearth is fed by Two Ravens by the Brook *Cherith*.

In this King's Reign *Elijah* (6) was taken up into Heaven, and *Elishah* inherited a double Portion of the Spirit which rested on that Prophet; and the Children who mocked *Elijah* were torn in Pieces by two Bears.

3055. VIII. *Jehoram* (7), a wicked King, succeeded his Father, and reigned Eight Years.

The Madness and Folly of this King was so Abominable, that he forc'd the *Israelites* up to the Groves and High-Places upon the Mountains, and there to Worship False Gods. He went on for some time, in the Defiance and Contempt of Law and Religion, and all that could be Sacred either in Heaven or Earth, till in the End, there came a menacing Letter from the Prophet *Elijah* to him, to this Effect: That

(1) 2 Chron. 12. Jos. 1. 8. c. 4. (2) 2 Chron. 3. Jos. 1. 8. c. 5. (3) 1 Kings. 14, 15. Jos. 1. 8. c. 5, 6. (4) 1 Kings 17. 2 Chron. 20 Jos. 1. 8. c. 7, 9, 10. 1. 9. c. 1. (5) 1 Kings 17. (6) 2 Kings 2. (7) 2 Chron. 21. 2 Kings 8. Jos. 1. 9. c. 2.

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Since he had *Audaciously and Wilfully* set himself up against the Practice and Example of his Forefathers, and Espoused the Impious Superstition of the Israelites; and not resting there neither, had likewise Debauch'd the Tribe of Judah, and the Citizens of Jerusalem, from the Religion of their Country, into Paganish Superstitions of Idolatry, in making Gods of Images, after the Example of Ahab's Violence upon his People to Force them into these Abominations: After the doing of all this, and the Dipping his Hands in the Blood of his own Brothers, and other Good and Righteous Men; this Judgment was Denounced against him in the aforesaid Letter: That his Family and his People should fall into the Hands of a merciless Enemy, that should spare neither Women nor Children; that he himself should be Tormented with a lingering Pain in the Guts, till his Bowels, by little and little, should Rot and fall out. This was to be his Miserable Condition, that should bring him at last, though too late, to a Sense, and a Sight of his Wickedness. Some time after, an Army of Arabians from the Borders of *Æthiopia*, together with a Medly of other Barbarians, brake in upon the Kingdom of Jehoram; Ravaged the Country; Rifled the Palace; put the King's Wives to the Sword, and all his Children, One only excepted, who was his Successor, and hardly Escaped the Fury of the Enemy. The King, after this publick Calamity, fell into a Disease according to what the Prophet Foretold him; which was such a kind of Plague in the Guts, that all People looked upon it as a Just Judgment of God upon him in his Displeasure; his Bowels Dropping Daily out of his Belly before his own Eyes. The People insulted over the Carcass, and drew Inferences from the Exemplary Manner of his Punishment, to the Degree of his Wickedness, and that the Wrath of God was upon him. They would neither vouchsafe him a Royal Funeral, nor a Place in his Father's Monument.

3063. IX. *Abazias* (1), a wicked King, Succeeded his Father, and Reigned One Year. 885.

3064. X. *Athalia* (2) Usurped the Throne of Judah, which she held the space of Six Years. 884.

In her (3) time a Dead Man, who by chance was thrown into the Sepulchre of *Elisba*, was raised to Life again by touching the Prophet's Bones.

(1) 2 Kings 8. ~ 2 Chron. 22. Jos. Ant. l. 9. c. 3, 4, 5. (2) 2 Chron. 22. Jos. l. 9. c. 7. (3) 2 Kings 13.

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3070. X. *Jehoash* (1), at Seven Years Old, was shown to the High-Priest *Jehoiada*. He was Anointed King, and Reigned over *Judah* the space of 40 Years. During the Life-time of *Jehoiada*, *Jehoash* behaved himself Regularly, and Governed well; but after that Priest's Death, he soon Degenerated. 878.

Zacharias (2) the High-Priest was Stoned to Death, between the Temple and the Altar, by the express Order of King *Jehoash*, whom he had reprov'd for his Misdemeanours.

3110. XI. *Amaziah* (3), a good King at first, but afterwards an Idolater, Succeeded his Father, and Reigned 29 Years. 839.

3139. XII. *Uzziah* or *Azarias* (4), after his Father was killed, began to Reign, and his Reign lasted 52 Years. 810.

He was a Man Naturally of great Courtesy and Justice; Brave, Provident and Industrious. He made War upon the *Philistines*, and took *Gath* and *Jamnia* from them, by Assault; Demolishing their Walls. And he made another Expedition also against the *Arabians*, upon the Borders of *Egypt*, and Built a Town near the *Red-Sea*, which he committed to the Guard of a Strong Garrison. After this, he Subdued the *Ammonites*, and put them under Contribution; Reducing the whole Country, as far as the Frontiers of *Egypt*, under his Power; betaking himself in the End, to the Care of the City. Where the Walls were Ruinous, or Decay'd, whether by Age, or by the Neglect of Former Governors, he Rebuilt them a-new, and Repaired that Breach also, which the King of the *Israelites* had made, when *Amaziah* was his Prisoner; at his Triumphant Entrance into the City. He Erected also several Towers of One Hundred and Fifty Cubits in Height, and Built Castles and several strong Forts, for the Security of the open Country; besides a great many *Aqueducts*, Cisterns and Basins, for the Relief of his Herds and Cattle, whereof the Number was Incredible; the Country being Naturally Dispos'd for Pasture. He was himself also a great Lover of Tillage, Planting, Gardening, Nurseries, and all sorts of Husbandry. As to the Military Part he had an Army of 370000 Select Men, under the Command of 2000 Brave and Experienc'd Offi-

(1) 2 Kings 11, 12. 2 Chron. 23. Jos. 1. 9. c. 7, 8. (2) 2 Chron. 24. (3) 2 Kings 12. 34. 2 Chron. 25. Jos. 1. 9. c. 9, 10. (4) 2 Kings 15. 2 Chron. 26. Jos. 1. 9. c. 10, 11.

cers: All well Arm'd, with Swords, Bucklers, Brazen Corsets, Bows, Slings, and Train'd up to the Exercise of Arms, and the Drawing up of Armies, after the most Advantageous Way of Martial Discipline. He had several Machines and Engines also, for Battery, and Casting of Stones and Darts; besides Hooks and other Instruments for Attack. But his Head was so taken up with the Vanity of these Preparations and Designs, that the Arrogance of his Ambition for a Transitory and an Earthly Glory, took him quite off from the Thoughts of Blessings Everlasting, and from the Duties of Holiness and Religion, in the Worship and Service of the Almighty: Insomuch that he falter'd in his Integrity, after the Example of his Father, out of an Impotency of Mind, that was not able to bear-up against the Tide of a Constant Course of Prosperity and Success. Once upon a Solemn Festival-Day, he Dressed up himself in a *Sacerdotal Habit*, and went into the Holy Temple, to Offer up Incense to the Lord upon the Golden Altar; but *Azariah* the High-Priest, with a Train of Four-score Priests more along with him, rushed into the Temple to the King, Exclaiming against the Wickedness of that Usurpation, in breaking in upon an Office belonging peculiarly to the Priests of the Race of *Aaron*, exclusive of all others: So that *Azariah* bad him immediately be gone, and not provoke the Wrath of God any longer with those Indignities. The King in a Passion bad them be quiet without more a-do, upon the Peril of their Lives: which Menace was followed with a Terrible Earthquake, and the Roof of the Temple opening with the shock of it, there pass'd a Beam of the Sun through the Cleft, that struck directly upon the Face of this Sacrilegious Prince, who in that very Moment became a *Leper*. And this Prodigy was accompanied with Another. There was a Place at some small Distance Westward from the Town, that they call'd *Eroge*; where, by the same Earthquake, one half of a great Mountain was torn from the other; and after it had Rolled over and over, a matter of Four Furlongs, it stop'd in the Conclusion, upon the East-side of a Mountain over against it: having choak'd up the High-Way, and covered the King's Gardens all over with Rubbish. When the Priests found the King to be *Lep'rous*, and that the Lord had smitten him, they Admonish'd him to Depart the City, as an unclean Person, and not fit for Common Society. The Shame of lying under such a Calamity had, by this Time, so far brought down his Impious Pride and Stomack,

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that he Submitted and Obeyed; and after he had Lived for some time Privately without the City, at last he Died in this Miserable Condition.

In his Reign *Isaiah* (1) began to Prophecy, and prophesied for above the Space of 100 Years.

Hosea (2) Prophesied in the Time of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, during the Space of a whole Century.

Joel and *Amos* (3) Prophesied also about the same time.

3191. XIII. *Jotham* (4), a good King, Succeeded his Father *Uzziah*, and Reigned 16 Years. 758:

He was a Prince Famous and Celebrated for all Excellent Qualities and Virtues; a Man Exemplary for his Reverence to God, for his Justice to Men, and for the Care he took of the Common-Wealth; making it his Business to set, and to keep all things in Order, and to Rectify what he found Amiss. He repaired the Decays of the Porches, and Galleries in the Temple; made good the City-Walls, where they were falling to Ruine; Erected Large and Strong Towers: He brought the *Ammonites* under the Contribution of a Hundred Talents a Year; Thirty Thousand Measures of *Wheat*, and as many of *Barly*; Advancing the Kingdom also to such a State, that the People were both Happy at Home, and Formidable Abroad.

Micah (5) Prophesied for the Space of above Fifty Years.

Jonah seems to have been sent much about this time to *Nineveh*.

3207. XIV. *Ahaz* (6), a wicked King, Succeeded his Father *Jotham*, and Reigned 16 Years. 742.

He was the most impious Prince of all that ever sat upon the Throne, both for his Apostacy from the Laws of his Country, and for his Idolatry, in Imitation of the Kings of *Israel*. He built Altars in *Jerusalem*; sacrific'd to Idols upon them; and his own Son amongst the rest for a Burnt-Offering, after the manner of the *Canaanites*; besides a great many other things which he did, as bad as this, provoking the Lord to deliver him up into the Hands of his Enemies.

3223. XV. *Hezekiah* (7), a good King, succeeded his Father, and reigned 29 Years. 726.

(1) 2 Kings 15. (2) Hosea 1. (3) *Isaackson's Chron.* Amos 1. (4) 2 Kings 15. 2Chron. 26. Jos. 1. 9. c. 11. (5) Micah. 1. Jer. 18. (6) 2 Kings 16. 2Chron. 28. Jos. 1. 9. c. 12. (7) 2 Kings 18. 2Chron. 29. &c. Jos. 1. 9. c. 13.

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In his Reign *Sennacherib* (1) King of *Assyria* invaded *Judah*, and sent *Rabshakah* to *Jerusalem* to threaten *Hezekiah* and the *Jews*: But blaspheming the God of *Israel*, he sent a destroying Angel among the *Assyrian* Army, who cut off in one Night 185000 Men.

In his time likewise (2) the King of *Babylon* sent Ambassadors to *Hezekiah*, who out of Civility shew'd them the House of his precious Things and all his Treasury; which occasion'd *Isaiah* to prophesy of the future *Babylonish* Captivity.

He was a Person of an excellent Understanding, and naturally a Lover and Practicer of Piety and Justice; and as soon as ever it pleased God to set him upon the Throne he provided for the Comfort and Support of his People, by settling the Affairs of the true Religion, and expelling those gross Errors which had crept in.

Nabum prophesied, and comforted the ten captive Tribes.

The Angel (3) *Raphael* was sent by God to attend young *Tobias* in the Journey he was to take.

3252. XVI. *Manasses* (4) succeeded his Father *Hezekiah* at the Age of twelve Years, and reigned 55 Years. 698.

This King led a Life directly contrary to the Practices of his Predecessor. No Impiety escap'd him; but he made choice of all sorts of Abominations, that had brought so many heavy Judgments upon the *Israelites*, for his Imitation, and Example. He was so daring a Libertine, as to profane the holy Temple it self, and consequently the whole City, and every Corner of his Dominions with the Tincture of the same Iniquity and Pollution. He began his Reign with the Contempt of God, and so proceeded to a barbarous and bloody Persecution of holy and good Men, dipping his Hands in the Blood of the very Prophets themselves: Insomuch that hardly a Day pass'd without putting some or other of them to Death, so that the very Streets of *Jerusalem* ran Blood. The Cry of these impious inhumane Outrages call'd so loud to Heaven for Vengeance, that God was highly incens'd at this audacious Course of Wickedness; and sent Prophet after Prophet, both to the King, and to the People, with Cautions to them to repent in time, of their Neglect of God's Worship, and to re-

(1) 2 Kings 18. 19. Isa. 37. Jos. 1. 9. c. 14. l. 10. c. 1, &c. (2) Isa. 39. Jos. 1. 10. c. 1. (3) See Bucholcerus's *Chronologica Isagoge*. (4) 2 Kings 21. 3 Chron. 33. Jos. 1. 10. c. 4.

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turn to their Duty, upon the Peril of Suffering the same Calamities for the same Sins that their Brethren the *Israelites* had suffer'd before them: But these were Discourses that they gave no Credit to, till in the Conclusion they found the Menaces follow'd with Effects, when it was too late to struggle with those Miseries, which, by a seasonable Belief and Consideration, might have been easily prevented. But upon their persisting in this Train and Habit of Wickedness, in the two and twentieth Year of his Reign, God stirr'd up the King of *Babylon* to make War upon them; who sent an Army into *Judea* that over-ran and destroyed the whole Country, surpriz'd *Manasses*; and carried him away in the Quality of a Prisoner, every Hour at Mercy. So that this miserable Prince came now by dear Experience to be sensible of his Fault; and upon that Reflection, earnestly besought God, only so far to soften the Hearts of his Enemies, as might move them to treat him with some sort of Tenderness and Humanity. And God was not yet inexorable neither; but in Pity, gave Ear to his Supplication; and the King of *Babylon*, after some time, gave him his Liberty and restor'd him to his former Government. Upon his Arrival at *Jerusalem*, by the Leave and Clemency of the Conqueror, he did all the good that was possible, to atone for his former Miscarriages, even to the Burying of them in Oblivion, being now quite another Man in his Inclination and Manners, and wholly intent upon the Advancement of Religion, which gain'd him the due Esteem of all that had abhorred him before, and he reigned afterwards three and thirty Years more. 677.

At this time happened the History of *Judith* (1), who cut off the Head of *Holofernes*, and delivered the City of *Bethulia*.

3307. XVII. *Amon* (2) succeeded; but following the loose Example of his Father *Manasses's* Youth, and indulging himself in the same wicked Liberties, he was quickly call'd to an Account for his Miscarriages, by some of his familiar Friends and Domesticks; who cut him off in the second Year of his Reign. 643.

3309. XVIII. *Josias* (3) at the Age of 8 Years succeeded his Father *Amon*, and reigned one and thirty Years. 641.

In the 12th Year of his Reign, he gave an eminent Instance of an innate Piety and Justice, in the Reformation

(1) *Judith* 13. (2) 2 *Kings* 21. 2 *Chron.* 33. *Jos.* 1. 10. c. 4. (3) 2 *Kings* 22, 23. 2 *Chron.* 34.

of the People from their erroneous Perswasions concerning False Gods, and in the Gaining of them over to Reverence for the Religion of their Country. He repealed several of the Ordinances of his Forefathers; corrected whatever he found amiss; and applied, as proper Remedies where the Case required any such Expedient, as the most consummated Wisdom and Experience could have supplied. Where he found Matters well, he kept them so, and lived in a Conformity to what he approved: And all this he did, partly, out of an inbred Faculty of Choice and Judgment, and partly, upon the Admonition and Advice of his Council; for so long as he kept to the Line of the Law in the Government of the Common-wealth, and in the Matter of Divine Worship, he was sure to be right, having so many Examples before his Eyes among his Apostate Predecessors, that had been cut off and destroyed, only for breaking those Measures. Wherefore he caused all the Groves to be cut down that were dedicated to false Gods; their Altars to be demolished; and all the Donatives that had been consecrated by their Ancestors to the Honour of a false Worship, to be taken away, and treated with Contempt and Derision: And this to be done, both in the City and all over his Dominions; By which means the People were drawn from the Vanity of their Superstitions, to a Reverence for and Exercise of the true Religion; and to the Use and Custom of Burnt-Offerings, and other Sacrifices upon the Altar. In short he permitted no Hypocritical Dealings, but proceeded with all due Rigour against such as were any ways Enemies to the true Worship; and endeavoured that every one should act upon Principles of Conscience, not of Interest. And as he made this thorough Reformation in the Ecclesiastical, so did he also in that of the Civil State. Upon which Account he stands deservedly recorded in sacred History for one of the best of the Jewish Princes. But though he be commended for these Actions, yet he is blamed for his Rashness in waging War (1) with *Pharaoh Necho* King of *Egypt*, wherein he was killed; and all the Joy of *Judah* turned into Mourning. This happened about the Year of the World 3340, and 610 before the Birth of *Christ*.

Zephaniah, Baruch, Habakkuk, and some other Prophets, belong to this time.

XIX. *Jehoahaz* or *Shallum* (2) succeeded his Father, and

(1) 2 Kings 23. (2) 2 Kings 23. Jos. 1. 10. c. 6.

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reigned three Months, being a Person of an impious and an immoral Conversation.

Necho (1) King of *Egypt* returning from *Affyria*, deposed *Jehoahaz*, and made his Elder Brother *Eliakim* King in his stead; turning his Name into *Jehoiakim*, and carried *Jehoahaz* along with him Captive to *Egypt*, where he died.

3340. XX. *Jehoiakim* (2), a spiteful and ill-natur'd Man, succeeded his Brother, and reigned over *Judah* 11 Years. 610.

3344. This Year *Nebuchadnezzar* (3) King of *Babylon* took *Jehoiakim* Captive, with an Intention to carry him to *Babylon*; but afterwards releasing him upon very hard Terms, he left him at *Jerusalem*, where he remained as his Vassal. This *Nebuchadnezzar* carried away with him part of the Vessels of the Temple, with several Children of the Blood-Royal, and divers Persons of Quality, among whom was *Daniel* and his Companions. 'Tis here we must begin to reckon the seventy Years of Captivity. 606.

Daniel (4) begins to prophesy, being then very young.

3351. *Jehoiakim* (5) was killed by the *Babylonians*, and cast out to be devoured by the Fowls of the Air, and the Beasts of the Field. 599.

XXI. *Jechonias* or *Jehoiachin* (6), a just and easy Prince, succeeded his Brother *Jehoiakim*, and reigned in *Jerusalem* the Space of 3 Months. But *Nebuchadnezzar* (7) carried him away to *Babylon*, with his Mother and the principal Men of his Court, among whom were *Ezekiel* and *Mordecai*, the Uncle of *Esther*; with all the Treasures of *Judah*, and the Vessels of the Temple which remained. He made (8) his Uncle *Mattaniah* King, and changed his Name to *Zedekiah*.

3351. XXII. *Zedekiah* (9), the last King of *Jerusalem*, reigned the Space of 11 Years.

He had little or no Regard, either for Honour, or for Virtue; and his Companions were altogether as impious and extravagant as himself: Beside that this Loosness of Manners in his Days was become Popular; and the Corruption Epidemical: Infomuch that the Prophet *Jeremiah* was often at him with earnest Entreaties to change his

(1) 2 Chron. 36. (2) 2 Chron. 36. Jos. 1. 10. c. 6. (3) Jer. 25. 29. 2 Chron. 36. Dan. 1. Isa. 39. Jos. 1. 10. c. 7, 8. (4) Dan. 2. (5) 2 Kings 24. Jer. 22. 36. (6) 2 Kings 24. 2 Chron. 36. Jos. 1. 10. c. 8, 9, 10. (7) Isa. 39. Jer. 24. Ezek. 17. (8) 2 Kings 24. 2 Chron. 36. (9) 2 Kings. 24. 25. 2 Chron. 36. Jer. 1. 39. 52. Jos. 1. 10. c. 10, 11.

Course of Life, and to betake himself to the Love and Exercise of Piety and Justice; without laying so much stress upon what his Courtiers, or his False-Prophets told him; a lewd sort of People, that abus'd him in their Promises and Predictions, when they told him the *Babylonians* should never trouble *Jerusalem* again; and that whenever they encounter'd, the *Egyptians* should have the better of them: For this was all false he told them, as would appear by the Event. *Zedekiah* could not for the present but acknowledge this Discourse of the Prophet to be reasonable and true, and that it was for his Interest so to believe it; but when he came afterward to be managed by ill Company and Councils, that could wind and turn him as they pleased, all that the Prophet said before went for nothing. But at last he found the Truth of the Prediction. For in the 11th Year of his Reign, being the 3360th of the World, and the 590th before *Christ*, *Jerusalem* was besieged, taken, and plundered by the *Babylonians*. *Zedekiah* himself was taken in his Flight; his Children killed before his Face, his Eyes put out, himself bound with Fetters of Brass, and carried away to *Babylon*. His Palace was burnt, the Temple destroy'd, the Walls of *Jerusalem* thrown down, and all the People of *Judah* led Captive to *Babylon*, where they remained till the Year of the World 3419, before *Christ* 531.

Obadiah the Prophet denounceth God's Judgments against the *Edomites*, who now insult over the Calamity of the *Jews*. The same do *Jeremiah* and *Ezekiel*, and the Author of the LXXIX and CXXXVII *Psalms*, who wrote all about the same time.

Here follows the Succession of the Kings of Israel.

The State of the Ten Tribes under the Government of Nineteen Kings, from the Beginning of the Reign of Jeroboam, to the End of the Reign of Hosea, in whose time they were carried into Captivity by Salmaneser. This State lasted 258 Years.

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2969. I. **J**EROBOAM(1) the Son of *Nebat* was made King, and reigned over *Israel* two and twenty Years. To strengthen himself, and keep the People

(1) 1 Kings 12. 14. 2 Chron. 12. *Jos. Ant.* l. 8. c. 3, &c.

from

from revolting to *Rehoboam*, he set up two golden Calves, the one at *Dan*, and the other at *Bethel*, and by this means made *Israel* to sin; in which he encouraged them to the utmost of his Abilities. For he was so poysoned and corrupted with the Vanity and Mockery of these loose Insinuations, that from thence-forward he had no longer any Thought of God, or Goodness; but on the contrary, abandon'd himself wholly to the Love, Study and Practice of all manner of Wickedness: And to such a Degree too, that he did effectually bid Defiance to all that was Sacred, either in Heaven, or Earth; making it his Business to find out new Sins, and in the Event to out-do himself. 975.

In his Reign (1) a Man of God was sent out of *Judah*, who prophesied against the Altar at *Bethel*, foretold the Ruin of it by *Josiah*, restored *Jeroboam's* withered Hand, and was slain by a Lion for disobeying the Command of God in eating contrary to the Divine Prohibition, at the old Prophet's House.

2991. II. *Nadab* (2), a wicked King, succeeded his Father *Jeroboam*, and reigned two Years. He, and all *Jeroboam's* Family, were cut off by *Baasha*, according as *Ahijah* the *Shilonite* had foretold. 954.

2993. III. *Baasha* (3), a wicked King, succeeded *Nadab*, and reigned over *Israel* four and twenty Years. He was engaged in a War with *Asa* King of *Judah*, walked in the Sin of *Jeroboam*, and was threatened by *Jehu* the Prophet the Son of *Hanani*. 953.

3016. IV. *Elah* (4), a wicked King, succeeded his Father *Baasha*, and reigned over *Israel* two Years. He was killed by *Zimri*, as he was drinking himself drunk, in *Tirzah*. 930.

3018. V. *Zimri* (5) succeeded *Elah*, but was outed by *Omri* within seven Days. 930.

VI. *Omri* (6) succeeded *Zimri*, killed *Tibni* who opposed him, translated the Royal Palace from *Tirzah* to *Samaria*, and reigned over *Israel* twelve Years.

3029. VII. *Ahab* (7), a wicked and idolatrous King, succeeded his Father *Omri*, and reigned over *Israel* two and twenty Years. He married *Jezabel*, the Daughter of *Ethbaal* King of the *Zidonians*; was a Worshiper of *Baal*; killed the Prophets of the Lord; was besieged by *Benhadad* King of *Syria*, whom he overcame and sent away with

(1) 1 Kings 12. (2) 1 Kings 15. Jos. 1. 8. c. 5. (3) 1 Kings 15. Jos. 1. 8. c. 5, 6. (4) 1 Kings 16. Jos. 1. 8. c. 6. (5) 1 Kings 16. Jos. 1. 8. c. 7. (6) 1 Kings 16. Jos. *ibid.* (7) 1 Kings 16. Jos. 1. 8. c. 7, &c.

Honour ; Caused (1) *Naboth* the *Jezreelite* to be stoned to Death, and unlawfully seized on his Vineyard ; and at last was seduced (2) by false Prophets to go to *Ramoth Gilead* to Battle, where he was slain according to the Word of the Lord spoken by *Micaiah* the Prophet. 918.

In this King's Reign *Hiel* the *Bethelite* built *Jericho* : He laid the Foundations thereof in *Abiram* his First-born, and set up the Gates thereof in his Youngest Son *Segub* ; according to the Word of the Lord which he spake by *Joshua* the Son of *Nun* (3).

3050. VIII. *Ahaziah* (4), a wicked King, succeeded his Father *Ahab*, and reigned over *Israel* two Years. He was hurt by a fall, (5) sent Messengers to *Baalzebub* the God of *Ekron*, to enquire whether he should recover or no ; *Elijah* meets and stops the Messengers, denounces the Death of the King, and brings Fire from Heaven upon his Messengers. 896.

3051. IX. *Jehoram* (6) succeeded his Brother *Ahaziah*, and reigned over *Israel* twelve Years. He was a Man no way inferior to *Ahab* for a vicious, and an impious Course of Life : for he delivered himself up wholly to strange Gods, to the Scandal and the Dishonour of the Religion of his Forefathers, though otherwise a Man of Sense, and well enough qualified for Business. He overcame the *Moabites* by *Elisha*'s Miracle, was besieged by the *Syrians*, and afterwards slain by *Jehu*. 896.

In his time the *Shunamite*'s (7) Son was raised to Life by *Elisha* ; *Naaman* (8) was cleansed of his Leprosy ; the (9) Army of the *Syrians* was struck with Blindness ; a great (10) Famine happened in *Samaria* ; the *Syrians* (11) raised the Siege in haste, and left a great Plenty of Provisions behind them ; and the incredulous (12) Lord, who would not believe the Prophet *Elisha*, who foretold this Plenty, having the Charge of the Gate, was trodden to death by the Croud.

3063. X. *Jehu* (13) the Son of *Nimshi* was anointed King by a Prophet at *Ramoth Gilead* : killed *Jehoram* and his Mother *Jezabel*, and *Ahaziah* the King of *Judah*, and reigned over *Israel* eight and twenty Years. He killed all the Sons of *Ahab*, destroyed the Worshipers of *Baal*, but

(1) 1 Kings 21. (2) 1 Kings 22. 2 Chron. 18. (3) 1 Kings 16. 34.
 (4) 1 Kings 22. 2 Chron. 18. (5) 1 Kings I and XXII. (6) 2 Kings 3.
 2 Kings 9. Jos. 7. 9. c. 1. (7) 2 Kings 4. (8) 2 Kings 5. (9) 2 Kings 6.
 (10) Ibid. (11) 2 Kings 7. (12) Ibid. (13) 2 Kings 9, 10. Jos. 7. 9.
 c. 4, &c.

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Years of the World. follows the Sin of *Jeroboam*, and worshiped the Golden Calves. *Years before Christ.* 884.

3091. XI. *Jehoahaz* (1), a wicked King, succeeded his Father *Jehu*, and reigned over *Israel* seventeen Years. He was greatly oppressed by *Hazael* King of *Syria*, but was relieved by Prayer. 856.

3107 XII. *Jehoash* (2) or *Joash*, a wicked King, succeeded his Father *Jehoahaz*, and reigned over *Israel* sixteen Years. He obtained three Victories over *Benhadad* King of *Syria*, according to the Prophecy of *Elisha*, who died in his Reign. 839.

3123. XIII. *Jeroboam* II. (3) succeeded his Father *Joash*, and reigned over *Israel* one and forty Years. He recovered *Hamath* and *Damascus* from the *Syrians*, but he was a Prince impious to the highest Degree, wholly abandon'd to Idolatry; and so licentious, that he stuck at Nothing, though never so wicked, that he had a Mind to: and the Judgments that his profligate Course of Life brought upon the *Israelites* were almost innumerable. 825.

3164. Here happened an Interregnum, which lasted Twelve Years: after which, 784.

3175. XIV. *Zachariah*, (4) a wicked King, succeeded his Father *Jeroboam*, and reigned over *Israel* Six Months. He was the last of *Jehu's* Race, and killed by *Shallum*. 773.

3175. XV. *Shallum* (5) succeeds *Zachariah*, and reigns only One Month, and is killed by *Menahem*. 772.

3176. XVI. *Menahem* (6) succeeded *Shallum*, and reigned over *Israel* Ten Years. He was invaded by *Phul* King of *Assyria*, to whom he gave Money to settle him in the Kingdom. 772.

3187. XVII. *Pekaiab*, (7) a wicked King, succeeded his Father *Menahem*, and reigned over *Israel* Two Years. He was killed by *Pekab*. 761.

3189. XVIII. *Pekab*, (8) a wicked King, succeeded *Pekaiab*, and reigned over *Israel* Twenty Years; and was killed by *Hoshea*. 759.

In his time *Tiglath Pileser*, King of *Assyria*, carried the People of *Gilead* and *Galilee*, and the Land of *Naphtali*, into Captivity.

(1) 2 Kings 13. (2) 2 Kings 13. Jos. l. 9. c. 9. (3) 2 Kings 14. Jos. l. 9. c. 11. (4) 2 Kings 15. Jos. l. 9. c. 11. (5) 2 Kings 15. Jos. ibid. (6) 2 Kings 15. Jos. ibid. (7) 2 Kings 15. Jos. ibid. (8) 2 Kings 15. Jos. ibid.

Years of the World.

Years before Christ.

3210. XIX. *Hoshea* (1) the Son of *Elah*, a wicked King, succeeds *Pekah*, and reigned 17 Years. He became Tributary to *Shalmaneser*, but Rebelling against him, was carried away Captive, with all the Ten Tribes, in the year of the World 3227, before Christ 723. This *Shalmaneser* transplanted several strange People into the Country of *Israel*, who worshiped Idols, and afterwards being plagued, made a mixture of Religions, partly *Heathen*, and partly Jewish. 740.

The State of the People of God in the Time of the XXII Ancestors of Jesus Christ.

This State lasted 590 Years; that is, from the end of the Reign of Zedekiah, to the Birth of Jesus Christ, who is that Corner Stone which united the Two Covenants, or Testaments. This Genealogy is according to St. Luke's Account in the Third Chapter of his Gospel.

IT must here be observed, That though we are very well assured, that these Two and Twenty Ancestors of Jesus Christ did live between the End of the Reign of *Zedekiah*, and the Birth of the *Messiah*, that is, before the year of the World 3950; yet we are Ignorant how many Years each of them Lived, for History gives us no Light in the Case. Nay, 'tis very Probable that we should not have come to the knowledg of their Names, had not St. Luke recorded them for us, in the Third Chapter of his Gospel. *Potest fieri* (says St. Ambrose) *ut alii longævam transegerint vitam, alterius vero generationis viri immatura ætate decesserint. i. e.* 'Tis probable that some of them were long-liv'd, and others cut off, by an untimely Death, in the very flower of their Age. 'Tis upon this Account, that we range these Two and Twenty Ancestors within the compass of 590 Years, without assigning them an exact Place in Chronology, and herein we follow the rest of the Chronologers. However, we will connect the Succession of the Times together, by

(1) 2 Kings 15. Jos. 1. 9. 6. 13.

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Years of the World. *Years before Christ.*
 Some of the most considerable Events which happened in
 the Jewish History, of which we will exactly set down
 the Years.

3360. I. NERI. He was carried Captive to *Babylon* with
 the rest of the People of God. 590

3376. The Three Children are cast into the fiery Furnace
 in *Babylon*, and are Miraculously Delivered. 574.

3378. King *Nebuchadnezzar*, as a just Punishment of
 his Pride, was turned into a Beast; was driven out of his
 Palace, and after Seven Years is Restored. 572.

3386. II. SALATHIEL. He was among the Captiv'd
Jews at *Babylon*. 564.

About this time *Jeconiah* was Advanced by *Evilmerodach*.

3409. *Daniel* is cast into the *Lions Den*, from whence
 he was Miraculously Delivered by God. 541.

3419. III. ZOROBABEL, by the permission of *Cyrus*,
 who had conquered all the East, led the People back to
Judea, to rebuild the Temple. He was accompanied by
Josbua, or *Jesus*, the High-Priest; and the poorer sort a-
 mong the *Jews* were allowed some sort of Gratuity to un-
 dertake this Journey. The King of *Persia* was inclined to
 deal thus kindly by the *Jews*, because he was informed that
 it had been Foretold by the Prophets, that he should be the
 Man who should cause the Temple of *Jerusalem* to be Re-
 built. 531.

3431. *Haggai* and *Zachariah* stir up the People to Build
 the Temple, the finishing of which had been hindered by
 the Enemies of the *Jews*. 519.

3433. The Temple was Finished, and Dedicated in this
 Year, according to *Josephus*. 517.

IV. RHEZA.

V. JOANNA.

VI. JUDAH.

3492. *Ezra*, or *Esdras*, obtained Letters Patent from King
Artaxerxes in the Seventh Year of his Reign, for the carry-
 ing back a great many of the People into *Judea*: He return-
 ed to *Jerusalem*, saw and bewailed the Sins of the *Priests*,
Levites, and People, in marrying with the Idolatrous People
 of the Land; made a deep Confession of their Sins to God;
 and prevailed upon them to make a Covenant to put away
 their Strange Wives. 458.

VII. JOSEPH.

3505. *Nehemiah* obtained from the same *Artaxerxes*, in
 the Twentieth Year of his Reign, a Commission to Build
 the the

Years of the World. *Years before Christ.*
the Walls of *Jerusalem*: He came thither, repaired, and built them in Two and Fifty Days, though *Sanballat* and his Companions used their utmost Power to hinder him. He discharged the Poor *Jews* from their Debts; the Law was solemnly Read by *Ezrah*, and the Feast of *Tabernacles* kept. Also a solemn Fast was kept, and a Covenant made to put away the *Strange Wives*; to keep the Sabbath, and to pay their Tythes. This is the Year, wherein they begin to reckon the Seventy Weeks of *Daniel*. 445.

3518. *Nehemiah* returned to *Artaxerxes* according to his Promise. 432.

3526. He returns to *Jerusalem*, reforms Things that were amiss in his Absence, concerning Tythes, the Sabbath, and *Strange Wives*. 424.

VIII. *SEMEI*.

IX. *MATTATHIAS*.

X. *MATH*.

3588. *Malachi*, the last of the Prophets, lived about this time: He exhorted the People to Reform, and Turn to God. 'Tis probable that he was Contemporary with *Nehemiah*. 362.

3618. About this Time, *Alexander* the Great defeated *Darius* the last King of *Persia*, became Lord of all the East; and in Six Years time carried his Conquests so far, that *Daniel*, in his mysterious Visions, compares him to a *Leopard*, which had Wings. 332.

XI. *NAGGE*.

XII. *ELI*.

XIII. *NAHUM*.

XIV. *AMOS*.

XV. *MATTATHIAS*.

XVI. *JOSEPH*.

XVII. *JOANNA*.

3731. *Ptolemy Philopator* reigns Seventeen Years in *Egypt*. 'Twas he who tormented the *Jews* of *Alexandria* so Barbarously, to turn them from the Worship of the True God. Several of them at last yielded to him; others redeemed themselves from his Tyranny by Money; and those who stedfastly adhered to the Law of God, were treated with the utmost Severity, as may be seen, in the Third Book of *Maccabees*. 219.

3763. At this time *Heliodorus*, sent by *Seleucus Philopator* to spoil the Temple, was whipt by Angels; as appears 2 *Maccab. c. 3*. 187.

3782.

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3782. *Antiochus Epiphanes* prophanes the Temple; and here begins the Abomination of Desolation spoken of by *Daniel* the Prophet. 168.

3783. *Judas Maccabeus* routs *Apollonius*, *Seron*, *Gorgias*, and *Lysias*, the Captains of *Antiochus*. 167.

3785. He purged the Temple, after it had been polluted Three Years together. 165.

XVIII. MELCH I.

3797. *Jonathan* the High-Priest is greatly honoured by King *Alexander*, and destroys the Apostate Jews. 153.

3807. *Simon* made General and High-Priest, took *Gaza*, and the Tower upon Mount *Sion* in *Jerusalem*, which had been Built by *Antiochus Epiphanes* to command the Temple, and levelled that part of the Mount. 143.

3815. *Simon*, after he had Governed the People about Eight Years, was killed Treacherously by *Ptolemy* in a Feast. He sent some to surprize his Son *John*, Sirnamed *Hyrcaus*, but he Escaped, and was made High-Priest in the room of his Father. 135.

This was besieged in *Jerusalem* by *Antiochus Sidetes*, open'd *David's* Sepulchre, and found vast Treasures therein.

XIX. LEVI.

3845. *Aristobulus* succeeded *John Hyrcanus*, was the first who after the Captivity took upon him the Diadem and Character of King. He famished his Mother, imprisoned all his Brethren except *Antigonus*, whom he dearly Loved, yet killed him, being deceived by *Alexandra Salome* his Wife. He died of Grief; she released *Alexander* and Married him. 105.

3846. *Alexander Jamnaeus* succeeded *Aristobulus*, took *Ptolemais*, was Twice Routed by *Ptolemy Lathurus*, took *Gaza* and destroyed it. 104.

XX. MATTHAT.

3872. *Alexandra*, Widow to *Alexander*, joined with the *Pharisees*, as her Husband had advised her, because they were in great Esteem with the People: They ruled all under her, and by degrees cut off the Chief of the *Saducees* who had counselled *Alexander* against them. 78.

3882. *Aristobulus* headed the *Saducees*, routed the *Pharisees*, and was made King. 68.

3887. The Temple and City were taken by *Pompey*. And because *Aristobulus* had proved false to him, he sent him Prisoner to *Rome*, with *Alexander* and *Antigonus* his two Sons. 63.

XXI. HELL I.

3902.

Years of the World.

Years before Christ.

3902. The Civil Wars of Rome, between Pompey and Cæsar, inclined the latter to release *Aristobulus*, and to send him back to *Jerusalem*, that he might prevail upon the Jews to declare against Pompey. But he was Poysoned by some of Pompey's Party; and his Son *Alexander* was Beheaded at *Antioch*. His other Son *Antigonus* went to Rome, represented the Misfortune which happened to his Father, and his Brother; and complained very much of *Hircanus* and *Antipater*. However *Antipater* was so highly in Cæsar's Favour, that *Hircanus* was made High-Priest, and *Antipater* Governor of *Judea*. 48.

XXII. JOSEPH, the Husband of the Blessed Virgin Mary.

3913. Herod made King of *Judæa*, and reigned over it Thirty Eight Years. 37.

3948. This Year *Augustus* made a Decree, That all the Roman Empire should be Taxed: *Joseph* went with the Virgin *Mary* from *Galilee* to *Bethlehem*, where she brought forth our Blessed Saviour *Jesus Christ*.

However 'tis to be observed, That the History of the Jews does not end here. For there were High-Priests 'till the Year of *Christ* 72, or, according to the Vulgar Account, 67, at which Time *Vespasian* laid *Judæa* waste; but upon Intelligence of the Death of *Nero*, he left *Judæa* and went to Rome. Within a while after, he sent his Son *Titus*, who besieged and took *Jerusalem*, the particulars whereof I shall reserve to another * Volume, and should here put an end to my Account of the Jewish Affairs, only that I think it will not be improper to add something farther in Relation to their Ancient State.

Observations upon the Ancient State of the Jews.

AS there is hardly any Government, but has somewhat in it very peculiar, and worthy our Admiration; so none ought rather to take up our Thoughts, than that of the Jews, which had God for its Author and Support; especially if we do but observe, That every where in Scripture, the Destruction of *Jerusalem*, and the whole

* see Vol. II. p. 45.

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Jewish State, is Described, as if the whole Frame of this World were to be Dissolved, which alone is an evident Sign, that God had a singular Regard for this People, and that, as he had conferred the greatest Blessings upon them; so were they to undergo the greatest Afflictions, for not making a right Use of so peculiar a Favour.

Their Government (1) was either *Ecclesiastical* or *Civil*, and accordingly, the Observations I shall here make, shall relate to both. There is no Reason at all to Doubt, That when God had created Man in his own Image, he gave him Laws either by the Inspiration of his Spirit, or by Word, to the end the Relation betwixt his Creator and him might be Maintained, and Honestly Observed amongst Men, unless we will hold with Mr. *Hobbes* and his Followers; That at First there was nothing but War, and that indeed the Rational part of the Creation was in a worse State than That which was Created without Reason.

And though the Mind of *Adam* was wonderfully enlightened, and his Will was then subject to his Reason, yet it was necessary that in this State, God should make known to him his Duty. Upon which Account we find, That before he had Sinned, he prohibited him to eat of the Fruit of the Tree of Life. Some *Rabbins* have likewise asserted, That he commanded him to Worship no other God, and to Praise his Creator; That he forbid Homicide, all Shameful Indulgence of the Passions, Theft and Injustice: But not finding this in Scripture, 'tis not very much to be Credited.

'Twas necessary that after *Adam's* Transgression, when his Children and the greatest part of their Successors had given themselves up to the Bent of their Passions, God should give them Laws which they were not to Violate, and by that means free them from that wretched Condition into which they had plunged themselves. The most Ancient before the Flood, were those of Sacrifices, and the Distinction of Clean and Unclean Beasts, both which related to the outward part of Ecclesiastical Government. As *Adam* Sinned on the Day of his Creation, so 'tis very probable that he Sacrificed upon the same Day; and on the Day after meditated upon *Christ*, whereof his Sacrifice was a Type. There is no Question at all to be made, that these Laws were received from God, since he was pleased with the Sacrifice of *Abel*, and esteemed him Righteous,

(1) See *Chevreaus's History*, Vol. 1. c. 2.

because he had offered a Sacrifice by Faith, without which 'tis impossible to please God. As for the Distinction of Clean and Unclean Animals, they were instructed in this also by God himself, as is plain from these words: *Noah built an Altar to God, and took of every clean Beast, and of every clean Bird, and offer'd Sacrifices on the Altar, and this was pleasing to God.* The Chaldee Paraphrast saith, that he Sacrificed on the very same Altar, whereon Adam and Cain and Abel had Sacrificed so long before, which is nothing but a Fancy, and deserves only the Faith of a Jew. The Ecclesiastical Government of the First People related either to Persons, Places, Times, Things, or Customs that concern Persons or Things. As for Persons, namely the Body of the Church; 'tis certain that after Adam and Eve were reconciled to God, they were chosen by him to compose it; that One of them presided in it, and that the Other was to obey his Directions; that by putting his Wife in Mind of the Reproach, and the Promise that God had made immediately upon it, to them and to their Posterity, he Taught them in what manner they were obliged to serve him, wherein he exercised the Office of a Prophet and Priest.

That Order might be preserved, 'twas highly Necessary there should have been a Place for the Sacrifices; and the Sabbath must have been appointed for the Day of the Assemblies, since God had Blessed and Sanctified and had Rested on this Day from his Work in the Creation of the World. As for Things, Their Sacrifices were either Expiatory or Eucharistical, which consisted in First-Fruits, Tithes, Peace-Offerings and Vows.

The Customs which pertained to Persons were of Two Sorts, either such as concerned the Living, who were to be Pure and Unspotted in every Respect, or otherwise to be Excommunicated; or else such as concerned the Dead, who were to be Buried in a Decent Manner. By the Custom which related to Things, we are to understand nothing but the Distinction of clean and unclean Beasts for the Sacrifices: But whether their Purity or Impurity was grounded on Nature, and Reason, as being such as had coupled with Animals of another Kind; or upon the Will of God, the Reasons whereof 'tis impossible for us to Fathom, is very uncertain.

'Tis to be observed, that the Reason why Moses hath been so Nice in describing the Genealogy of Adam, by Seth and certain other select Persons that descended from him, is to Teach us with what Care God preserved the Government

of his Church. And because *Adam* in the latter part of his Life was not capable perhaps of Administring any longer, he therefore had for his Successors, *Seth, Enosh, Kenan, Mahalaleel, Jared, Enoch, Methusalem, Lamech* and *Noah*, who after he had Taught before the Flood with very little Success, for the space of 120 Years, upon the Drying up of the Waters, continued the Worship of God with his Children, who were not yet Dispersed into several Countries: After which 'tis highly probable that every One had the Right of the Sovereignty and Priesthood in his Family, and that it came by Succession to the First-Born.

The Civil Government was of Two Sorts, either that which preceded the time of *Nimrod*, or that which followed it. They who had the Administration of the Civil had also that of the Ecclesiastical Government. Because as every Head of a Family was a King in it, so he had also the Office of Priesthood. The Government which followed the Times of *Nimrod*, was *Private* or *Publick*. The Former belonged to the Fathers of Families and their Eldest Sons; wherein the Fathers had so absolute Power and Authority over their Children and Servants, that they could Punish them as they pleased, even to the depriving them of Life itself. The *Publick* was either *Royal* or *Democratick*, both of which had their *Ancients* or *Senators*, who in the Monarchical or Royal were styl'd the *King's Servants*; and this was common to both, that they took Cognizance of the Publick Affairs, of the Contracts that were made between different Families, and of the Faults and Crimes that were Committed out of the Family, yet so as that considerable Crimes, after they had been brought before the King and the Ancients, were reported to the People. Marriages and Burials, as relating to Religion, were Regulated by the *Publick*. Whether the same Form of Government was retain'd after *Jacob* and his Family went into *Egypt* as was followed in *Canaan*, is very uncertain; 'tis probable however that they kept there the Religion of their Ancestors; that they observed Circumcision; addressed their Prayers to God by the Counsel of *Jacob*, and of his Children; and that after their Death, they added to the small Remains of Divine Worship, that of the Gods of the *Egyptians*. As for the Civil Government in *Egypt*, 'tis plain that they had some; because when *Moses* was to go thither he received a Command from God to assemble the Elders: Amongst whom were the *Presidents* or *Rulers*, who had the greatest Experience and Knowledg in the Decision of Cases, and giving

giving of Judgments, and in Executing them according to the Established Forms. 'Tis also probable that these *Elders* or *Rulers* were 70 in Number, notwithstanding they were fewer under the Tyranny of the *Pharaohs*; and that after their coming out of *Egypt*, *Moses* being overburdened with the Multitude of Affairs, chose out of these the *Chiliarchs* who presided over a 1000 Families, and the *Centurions*, who had the Government of a Hundred, and others over 50, and others over 10, to take Cognizance of Things of the least Importance. When any considerable Causes arose they were brought before the 70, who judged of them Ordinarily in the Presence of *Moses*, who frequently Decided them himself.

God himself commanded him on Mount *Sinai* to institute the *Sanhedrin*, or the Assembly of these Elders, agreeable to this Passage in *Numbers* (1) : *And the Lord said unto Moses, gather unto me seventy Men of the People, and Officers of them, and bring them unto the Tabernacle of the Congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the Spirit which is upon thee, and will put it upon them.* He saith, the *Elders* whom thou knowest, which shows that the *Sanhedrin* had been established before; though there was this Difference between them, that the *Elders* of the first Establishment were not inspired with the Spirit of Prophecy; besides if we add *Moses* who presided over them, their Number will be 71.

Being thus established, it subsisted under the Judges, Kings, and High-Priests till the last Desolation of the Jews. It always assembled at *Jerusalem* in the Judgment-Hall, built with square polished Stones; and the Authority of these Elders was equal, except *Moses*, who was the *Naschi*, or chief of it, and his Deputy who was stiled *The Father of Judgment*, and sat on the Right-Hand of the *Naschi*, both of them being separated from the rest of the *Senators*, who form'd a Semicircle, so as the Chief and his Deputy could see them all: and on the Right and Left-Hand sat two Secretaries or Registers, who writ the Sentences of those who were acquitted or condemned. These *Senators* were elected out of the best Families, and sometimes Levites, Priests, and even the High-Priest himself (if he were an able Counsellor) were admitted into it. There was no Appeal from this *Sanhedrin*, which took Cognizance of all things that the other Magistrates of *Judæa* and *Jerusalem*

(1) Ch. II. v. 16

could not try; and their Members were received into it by Imposition of Hands, a Custom which afterwards ceased and was taken into the Christian Church. The necessary Qualifications for the Senators were those which the Divine Law requires of Men, Prudence, Wisdom, Justice, the Fear of God, Love of Truth, and Hatred of Covetousness. Besides which the Jews also required that they should have no Defect in their Bodies; That they should understand seventy Languages; That they should not be too great an Age; That they should not be Eunuchs; That they should have Children; and That they should be Skilled in Magick. They were likewise permitted to go into all Parts of *Judea*, to create new Magistrates in every City, to make new Laws there, provided they were not contrary to the Laws of God, and to appoint new Methods of Reading and Explaining the Law. If the Levites, Priests or Prophets were guilty of any Crime they were tryed before them, upon which Account our Saviour said (1), *It cannot be that a Prophet should perish out of Jerusalem, because the whole Body of the Sanhedrin was there.* Hence *Maimonides* (2), *A Tribe, nor false Prophet* (such an one they reckoned our B. Saviour) *nor an High-Priest, can be judged, but by the Bench of seventy one.* And *Rambam* upon the Place, as also the *Gemara*: *We know that a false Prophet must be judged by the Sanhedrin.* And as to the Judgment it self the same *Maimonides* writes (3): *They do not judge him to Death, in the Court of Judicature that is in his own City, nor in that that is at Gabneh, but they bring him to the great Consistory that is at Jerusalem, and reserve him to one of their Feasts, and at their Feast they execute him, as it is said: All Israel shall hear, and shall fear, and do so no more.* After the Death of the King, they chose another, consulted of Peace and War, of the yearly Payment of the Shekels; marked the new Moons, the Intercalation of Months, and Years; and tryed by the *Bitter-waters* (4) the Woman whose Husband was jealous of her, and accused her of Adultery.

Besides the Great *Sanhedrin* there were two lesser ones at *Jerusalem*, consisting of XXIII Judges, one at the Gate of the Court of the Women, and of the *Israelites*; and the other at the Inner Gate of the Mountain, on the East-side of the Court of the Women. This Judicature of 23 Men was established in every Town, where there were 120 Families and more; and in Places where there were not so

(1) Luk. 13. 33. (2) *Sanhedr. fol. 2. r.* (3) *Ibid. fol. 89. r.* (4) See Numb. 5th.

many Families there was another Court consisting of three, which took Cognizance of Matters of less Moment.

There were four sorts (1) of Capital Punishments among the Jews, viz. 1. *Reggimoth*, or Stoning to Death; 2. *Serephat*, or Burning; 3. *Hareg*, or Beheading; 4. *Chenek*, or Strangling.

The Persons to be stoned were eighteen (2): 1. He that lieth with his own Mother. 2. Or with his Father's Wife. 3. Or with his Daughter-in-Law. 4. Or with a betrothed Maid. 5. Or with the Male. 6. Or with the Beast. 7. The Woman that lieth down to a Beast. 8. The Blasphemer. 9. He that worshipeth an Idol. 10. He that offereth of his Seed to Moloch. 11. He that hath a familiar Spirit. 12. The Wisard. 13. The private Inticer to Idolatry. 14. The publick Withdrawer to Idolatry. 15. The Witch. 16. The Prophaner of the Sabbath. 17. He that curseth his Father or Mother. 18. The Rebellious Son. The Prophaning the Sabbath was reckoned one of the most heinous of these Crimes, there being no Feast among the Jews more solemn or sacred than this, having been so often mentioned in the Scripture, especially in the Decalogue. The several Works prohibited on this Day are reduced by the Rabbins (3) to thirty nine Heads, under which are comprehended all kinds of Work whatever. The General Heads are, To plough, to sow, to mow, to bind up in Sheaves, to thresh, to winnow, to try the Corn, to grind, to sift the Meal, to knead, to boile, to lop, or shread, to whiten any thing, to card, to spin, to wind in Scaines, to warp, to weave, to die, to tie, to untie, to sewe, to tear asunder, to build, to break down, to use a Hammer, to chase any Beast, to kill it, to flea it, to dress it, to pull the Hair off it's Skin, to cut it out into Joints, to write, to cancel, to rule Paper, or the like, to kindle a Fire, to quench it, and to carry any thing from a private Place to a publick. As for the particular Heads, I shall not insist upon them, only note that they are very accurately described by the Rabbins, and may easily be reduced to any of the forgoing Heads. Thus for Example, to use a File upon any thing, is comprehended under the Title of grinding Corn: because in both these Actions, one Body is reduced into many. So likewise to make any thing coagulate or curdle, is comprized under the Title of Building: because in both these one Body is made up of many; and so for the rest.

(1) *Paraphrast. Chald. Ruth. i. 17. Mikkotfi fol. 188. col. 3.* (2) *Moses Kotsensis fol. 188. col. 4.* (3) See *Leo de Modena's Treatise of the Rites, Customs, &c. of the Jews Part: 3. c. 1.*

Stoning was accounted the most grievous of these Punishments, and the manner of it was this. The Place of Stoning (1) was without the *Sanhedrin*, that they might not seem to kill the Person, and that by the Distance the Criminal might have some short Space of time before he came to the Place of Execution; which was allowed, because some one perhaps might offer some Testimony in his behalf. For which end there stood one at the Door of the *Sanhedrin* with an Handkerchief in his Hand, and an Horse. Now if any one had any thing to offer in behalf of the condemned Person, he waved the Handkerchief and the Horse-man rid and called the People back. Nay if the Person himself said, *I have something to offer in my own Defence*, they brought him back four or five times one after another, if it were any thing of Moment he had to say; though this was not observed in the Case of Stephen, the first Christian Martyr. If there were no Testimony for him, then they proceeded to stone him, the Crier proclaiming before him, *N. the Son of N. comes forth to be stoned for such a Crime: N. and N. are the Witnesses against him; if any one hath any thing to testify on his behalf, let him come forth and give his Evidence.* Being come within Ten Cubits of the Place where he ought to be stoned, 'twas usual to exhort him to confess; after which being within 4 Cubits, they pull'd off his Cloaths, and so ston'd him naked. The Place of Execution was twice a Man's Height, and first one (2) of the Witnesses threw or pushed him that he might dash his Loins against a Stone. If this killed him, there was nothing more to be done; if not, the other Witness took a great Stone and dasht it on his Breast as he lay on his Back. If that killed him, there was an end, if not, all the People flang Stones at him. By which we may understand what is meant by the Witnesses laying down their Garments at Saul's Feet, when St. Stephen was stoned (3), namely because they were to be employed first in stoning him, and they laid by their upper Garments that they might not trouble them. And this illustrates that Passage of our Saviour, which indeed alludes to this Manner of Stoning, *Whosoever shall fall upon this Stone shall be broken: but on whomsoever it shall fall, it will grind him to Powder* (4). For he that was stoned, was first flung upon a Stone, and then a Stone was dashed upon him; though I know Dr. Hammond and Others interpret it rather of the manner of

(1) Hieros. Sanhedr. fol. 22. 1. and Bab. Sanhed. fol. 42. 2. (2) Sanhedr. per. 6. (3) Acts 7. 58. (4) Mat. 21. 44.

Threshing among the *Jews*. Such as were stoned were also hanged; yet there is some Dispute among the *Talmudists* whether all were hanged that were stoned; however they conclude that Blasphemers and Idolaters were; which helps us likewise to understand the Usage shewed to *Stephen* whom they condemned and stoned for Blasphemy. He was first dashed upon a Stone by one of the Witnesses, and then a huge Stone was dashed upon him by the other; yet he died not by either, but recovered his Knees again, and died kneeling and praying, all the People flinging Stones at him; after which they hanged him upon a Gibbet, and the same night took him down and buried him: for 'twas against the Law that he should hang upon the Tree all Night.

Malefactors adjudged to Burning were Ten (1). 1. The Priests Daughter which committed Whoredom. 2. He which lieth with his own Daughter. 3. Or with his Daughter's Daughter. 4. Or with his Son's Daughter. 5. Or with his Wife's Daughter. 6. Or with her Son's Daughter. 7. Or with her Daughter's Daughter. 8. Or with his Mother-in-Law. 9. Or with the Mother of his Mother-in-Law. 10. Or with the Mother of his Father-in-Law. The Manner of Burning was Twofold. Some (2) they burnt with Wood and Faggots, which they termed *combustio corporis*, Burning of the Body: Others they (3) thrust into a Dunghil up to their Knees; after which Two Men standing on each side of them, drew a String which was about their Neck to make them open their Mouths, or else they opened them with Pincers, and then they powred in melted Lead which burnt their Bowels. This was most in use amongst them, and was termed *combustio animæ*, Burning of the Soul.

Malefactors condemned to Beheading were those (4) who relapsed to Idolatry, or Idolaters of Cities, or Murtherers who killed their Neighbour with a Stone or with a Weapon, who had thrown him into the Fire or into the Water, where he dyed. In this Case there were some Exceptions, as if they killed a Man, when they designed to kill a Beast; or killed an *Israelite*, when they intended to kill a stranger, &c. They were beheaded either with a Sword as in France, or more rarely with an Ax as in England: and this Practice continues amongst them to this Day.

Malefactors condemned to be Strangled were (5), 1. He

(1) Moses Kotsens. fol. 188. col. 4. (2) R. Levi Lev. 20. (3) Sanhedr. per. 7 in Gema. (4) Moses Kotsens. in Sanhedr. (5) Moses Kotsens. ibid.

that smiteth his Father or Mother. 2. He that stealeth a Soul of Israel. 3. An Elder who contradicteth the Consistory. 4. A false Prophet, and he that prophesieth in the Name of an Idol. 5. He that lieth with another Man's Wife. 6. He that abuseth the Body of the Priest's Daughter. The Manner of Strangling was this. The Malefactor was set in Dung up to the Loins, a Towel being cast about his Neck, which Two Executioners, one on each side, plucked to and fro 'till he was dead.

'Tis a Rule (1) observed amongst the Jews that when the Scripture saith of an Offender *He shall die the Death*, without any express mention of the kind of Punishment, 'tis always to be understood of Strangling. Thus for Instance, 'tis said in the Law of the Adulterer (2), *Morte plectitor, Let him be punished with Death*, which is to be interpreted of Strangling, because the kind of Death is not there specified. The Reason of the Rule is, because Strangling was accounted the most easy Punishment, and where the Law determineth not the Penalty, there the most favourable Construction is to be made.

The Punishments that were not Capital were chiefly Four, 1. Imprisonment. 2. Restitution. 3. Talio. 4. Scourging.

Under Imprisonment are comprehended the Prison, Stocks, Pillory, Chains, Fetters, and the like; which differing very little, or not at all, from the common use among us, 'tis needless to offer any thing towards their Explication.

If the Keepers of the Prison let any one escape who was committed to their Trust, they were subject to the same Punishment as the Person who escaped; as appears from 1 Kings XX. 39. *Keep this Man; if by any means he be missing, then shall thy Life be for his Life*. However this Difference was observed in their Punishment, that the Prisoner was tyed by his Right Arm, the Keeper by his Left; because the Right Arm is the stronger, and therefore remaineth free rather to the Keeper than the Prisoner.

Restitution was commanded when Goods were unjustly gotten, or wrongfully detained (3), and though it be Threefold (4), viz. *Secundum idem, Secundum æquale, & Secundum possibile*, yet the former was principally in use among the Jews. For which Reason, if the Thing stolen, whether Ox or Sheep, were found alive upon a Man, he restored

(1) R. Salom Exod. 21. 16. (2) Lev. 20. 10. (3) Exod. 22. (4) Thom. Aquin. *Secunda Secundæ*, Q. 62.

but double (1); but if they were killed or sold, then Five Oxen were restored for an Ox, and Four Sheep for a Sheep (2). And the Jews were so precise and strict in this, that if any House was built with a piece of Timber, which was stolen, 'twas pulled down, and the Timber restored to the right Owner (3).

Talio, was a Punishment in the same Kind, as an Eye for an Eye, a Tooth for a Tooth, an Hand for an Hand, and a Foot for a Foot. However this is chiefly to be understood of *Talio Similitudinis*, not *Talio Identitatis*. For 'twas not requisite that the Offender should be punished with the like Maim, but only that the Price of the Maim should be payed. In case therefore of bodily Maims, the Hebrew Doctors (4) tell us that the Party offending was bound to a Five-Fold Restitution, 1. For the Hurt in the Loss of the Member. 2. For the Damage in Loss of his Labour. 3. For his Pain or Grief arising from the Wound. 4. For the Charge in curing it. 5. For the Deformity thereby occasioned: Which Munster hath expressed thus, *Damnum, Sessio, Dolor, Medicina, Confusio*.

Scourging was either with Rods, or Scourges. Both were in use among the Romans, but the latter only (which were reckoned much worse than the other) among the Jews. The Number of Stripes was Limited by the Law (5) to Forty; but the Jews Expounded it only of 39. How (6) many Stripes do they beat (an Offender) with? With Forty lacking One; as it Written (7), by Number Forty, that is, the Number which is next to Forty. Which Interpretation was very Ancient, as appears from what St. Paul says of himself: Of the Jews Five Times received I Forty Stripes save One (8). But the Reason they give for it is not Valid: For say they, If it had been writen, FORTY IN NUMBER, I would say it were full Forty: but being Written, in Number Forty, it meaneth the Number which reckoneth Forty next after it, that is, Thirty Nine. Whereas the Custom of shortening the Number arose, without all Doubt, from the manner of Beating them, which was with a Scourge that had Three Cords, so that every Stroak was reckoned for Three Stripes; so that they could not then give even Forty, but either Thirty Nine, or Forty Two, which was above the Number set by God. Concerning which they give this Account: When they (9) judge (or condemn) a Sinner to so many Stripes

(1) Exod. 22. 4. (2) *ibid.* v. 1. (3) So David Kimchi. (4) Munster. Exod. 21. (5) Deut. 25. 2. (6) Talmud. Bab. in Maccoth. Ch. 3. (7) Deut. *ibid.* (8) 2 Cor. 11. 24. (9) Maimon. in Sanhedr. c. 71. Sect. 2.

as he can bear, they judge not by Strokes that are fit to be trebled, [that is, to give Three Stripes at one Stroke by Reason of the Three Cords.] If they judge that he can bear Twenty, they do not say that he shall be beaten with One and Twenty; to the end they may treble the Stripes, but they give him Eighteen.

Thus he that was able to bear 20 Stripes had but Eighteen, the Executioner smiting him but Six times; because if he had struck him again, the Number would have been 21, and so he would have Transgressed the Law; and so likewise he that was to receive 40 had but 39 for the same Reason.

The Ecclesiastical Punishments were of Three Sorts. The First was called *Niddui* (1), which was a Separation or Cutting off from the Assembly of the Church, i. e. when those who had the Government of it, saw a Person lead an ill Life, they Commanded him to separate himself from his Wife, his Children, and the rest of the *Israelites*. St. Paul had respect to this Kind of Excommunication in his Epistle to the *Thessalonians* (2): *We command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us.* In this Case the Jew was obliged to keep Four Cubits from another Jew. If he Repented the Excommunication lasted 30 Days; if not 60, and sometimes 90; during which time 'twas not permitted him to cut his Hair, wash himself, be present at a Feast or Entertainment where there were Three Men, to Pray where there were Ten met together for this Purpose, to have any One Buried that Died in his House, nor to have his Son Circumcised, if any were Born to him. If he died without any sign of Repentance, the Judges ordered a great Stone to be put upon his Grave, to intimate that he had deserved to be stoned to Death.

The Second Excommunication called *Cherem* was more severe than the Former; for he was separated from the Assembly of the *Israelites*, and rejected by the Synagogue or School. He who fell under this, could no longer teach others, nor be taught by them. He was no longer allowed to have any Society or Conversation with the Masters or Scholars. In the New Testament (3) 'tis called *Delivering to Satan*; which however a very learned Man (4) takes in another Sense, and will not allow it to belong to

(1) Buxtorf. *ex Rabbini's Epistol. Hebr.* pag. 55. (2) C. 3. v. 6. (3) 1 Cor. 5. 5. (4) Dr. Lightfoot, in the 2d Vol. of his Works, p. 750.

Excommunication, Interpreting it rather a Miraculous Action, Namely, of the real Delivery of the Person into the Hands and Power of *Satan*, to be Scourged by him, and Tormented with Diseases, Tortures, and Affrightments. At the Publishing thereof, Candles were lighted, and when the Curses were ended, they put them out, in token that the Excommunicated Person was deprived of the Light of Heaven.

The Third sort of Excommunication was called in the Syriac Language *Maranatha* (1), that is, *the Lord cometh*, For *Maran* signifieth *the Lord*, and *Atha*, *cometh*. This they tell us was Instituted by *Enoch* (2). The Jews called it *Scham-matha*, which has a double Signification. For either it denotes the same as *Maran-atha*, *the Lord cometh*, *Schem* signifying *the Lord*, and *Atha*, *cometh*; or else it denotes, *there is Death*, *Scham* signifying *there*, and *Mitha*, *Death*. So it may be properly rendered *an Excommunication to Death*. 'Twas accounted much more Terrible than the Two Former; for it left the Sinner to the Vengeance of God, without any Hopes of Pardon, as if all the dreadful Punishments of this World had not been able to Correct him. In *Stephanus Byzantinus* (3) there is a remarkable Passage, which I cannot pass by in this Place. 'Tis relating to the City of *Laodicea*. *Λαοδίκεια* (saith he) *πόλις τῆς Συρίας, ἢ περὶ τὸν Λαοὶ ἀκλὴ λεγομένη, καὶ περὶ τέτταρα ῥάμια. Κεραινωθεὶς γὰρ τις ποιμὴν ἔλεγε ῥάμιας, τὸ τ' ἐστὶν, ἀφ' οὗ ψαεὶς ὁ θεός. ῥάμαν γὰρ τὸ οὐρανόν. ἄδας δὲ ὁ θεός. ἔγω φίλων. i. e. Laodicea a City of Syria formerly called Leuce Aste, and before that Ramatha: For a certain Shepherd being thunder-struck said Ramanthas, that is, God from on High; for Ram signifies Height, and Anthas God. Thus (3) Philo. Dr. Hammond and Heinsius (4) think that for *ῥάμιας* is to be read *μαρὴν ἄδα*. And so some other Interpreters. But *Bochart's* Emendation is rather to be followed, who for *ῥάμια* reads *ῥάμαδα*, which signifies *high Places*, and so exactly agrees to *Laodicea*, which stands on a Promontory. For *ῥάμαν* he reads *ῥάμ*, and *ἄνδας*, for *ἄδας*, and thinks that *Stephanus* has misrepresented *Philo's* Sense. For he did not mean that God was called *ἄδας* or *ἄνδας*, but that the Shepherd being struck down with Thunder, called upon God in this man-*

(1) 1 Cor. 16. (2) Jud. 14. (3) Περὶ πόλ. voc. *Λαοδίκεια*. (4) He means Philo Bybllus. (5) In exercitat. in Nov. Test. (6) Gogr. Sacr. l. 2. c. 12. ner,

ner, *rham attha* or *ram ant*, i. e. *thou art high* O God.

R. Gersom (1) forbad the Breaking open of Letters upon the Penalty of all three sorts of Excommunication, which was termed *Excommunicatio in secreto nominis tetragrammati*, and the Form thereof, as it was applied (according to the Rabbins (2)) by Ezra and Nehemiah to the Samaritans was this: They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 Books of the Law, and as many Boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritans by all the sorts of Excommunication, in the Mysteries of the Name Jehovah, and in the Decalogue, and with the Curse of the Superior House of Judgment, and likewise with the Curse of the Inferior House of Judgment, that no Israelite should eat the Bread of a Samaritan, (whence they say, He which eateth a Samaritan's Bread, is as he who eateth Swine's Flesh, and Let no Samaritan be a Profelyte in Israel,) and that they should have no Part in the Resurrection of the Dead.

After the Judges, they had Kings, whose Government continued to the Babylonish Captivity. The three first Kings, Saul, David, and Solomon governed the XII Tribes, and the whole Posterity of Jacob; but after the Division of this Body into the Kingdom of Judah, which consisted of Two Tribes and that of Israel, which had Ten, these Two Kingdoms had different Kings, as is clear from the preceding History of them.

There was a very considerable Difference between the Judges and the Kings, and in this Verse of XVIIth Chap. of Deut. Thou shalt take for thy King him whom the Lord thy God shall chuse, *Aben-Ezra* saith that we must understand, him that shall be chosen by Urim, or by the Prophet. According to some Authors the Kings were ordinarily chosen by the *Sanedrin*, and extraordinarily by Urim and *Thummim*.

In Electing their Kings Three Things were chiefly regarded, the Sex, Country, and the Employment he had used. A Woman was never chosen; and as for *Athaliah* she was only an Usurper. A Stranger could not pretend to the Sovereignty, nor in the last place could Tradesmen be elected, because they are commonly of a Servile, mean Spirit, and the People cannot endure the Government of their Equals or Inferiors. The Examples of Saul and David are extraordinary Cases, and being elected by God himself, they were thereby enobled.

(1) Buxtorf. *Epist. Hebr.* p. 59. (2) *Dionysius de trib. sect.* lib. 3. c. 11. ex *Ilmedenu*.

There were likewise Ceremonies that related to the Kings, as *Anointing*. The Oyl appointed for this Use was of *Cassia*, *Myrrh*, *Calamus* and *Cinnamon*. They filled a Horn, or a Vessel of Silver made in fashion of an Horn, with this Perfume, and then poured some first upon their Heads; after which they put some in form of a Circle or Crown between the Eyebrows, and what remained in the Horn or Vessel they poured upon their Heads. The same Oyl also was for the High-Priests; though with this Difference, that they put the Oyl in the Figure of an O between the Eye-brows of the Kings, and in the Figure of a Greek \times , on the High-Priest; besides the High-Priests were generally anointed, but Kings seldom, unless when their succession might be contested.

What was common to the Kings and Judges is, that both were established by the Council, and consented to by the People. That they presided in the Assemblies and commanded absolutely in War. That there was no rebelling against them without incurring the Punishment of Death. But there was this Difference, that the Kings were not subject to the Civil Laws; that they could annul the Sentences of the Judges; and punish without scrupulously keeping to the Law. 'Twas also unlawful for any one to marry their Widow, to sit upon their Throne, to use their Scepter, or to ride on their Horse, either in Town or Country.

Besides the Punishments above mentioned ought to be reckoned that of those who had unchast Commerce with a Woman that was not a Jewess, with a Postitute, or any one who had her ordinary Maladies, &c. When any Person had debauched a Maid he repaired the Injury with Money, or else was compelled by the Elders to marry her, provided the Maid's Father and Mother gave consent, and it was unlawful for him ever to divorce her. That they might fulfil the Command given to the first Man, *Increase and Multiply*, they married their Children very young; the Son at Eighteen Years old, and the Daughter at Twelve and a Day, and 'twas lawful for them to marry the Daughter of their Brothers, and their Sisters, *i. e.* their Cousin-Germans; however a Nephew was forbid to marry his Aunt. When a married Woman perceived her ordinary Malady, she was obliged to give notice thereof to Her Husband, who for a time kept at a Distance from her. He could neither give her any thing, nor take any thing from her Hand; he might not sit near her, eat of the same Dish, nor drink
of

of the same Glass. When her Malady was over, she changed her Linnen, put clean Sheets on her Bed, pared and cleaned her Nails, washed her self, went into the Bath where she washed all Parts of her Body; and after she was brought to Bed, she was also separated from her Husband 'till she had Satisfied the Custom.

After the Marriage was finished, sometimes there was permitted a Bill of Divorce, which the Hebrews called *Sepher Kerithuth*, *A Bill of cutting off*, because the Woman is by this Means cut off from her Husband's Family. Ten (1) Things were thought requisite for Foundation of a Divorce. 1. That a Man put her not away, but of his own Accord. 2. That he put her away by no other Thing but by Writing. 3. That the Matter of the Writing be to divorce her, and put her away out of her Possession. 4. That the Matter of it be between him and her. 5. That it be written by her Name. 6. That there be no Action wanting after the Writing thereof except the Delivery of it to her. 7. That he give it to her. 8. That he give it her before Witnesses. 9. That he give it her by the Law of Divorces. 10. That it be her Husband, or his Deputy, that delivereth it to her. The Form of the Bill was this (2): On the Day of the Week N. of the Month N. of the Year of the World's Creation N. I N. the Son of N. and by what Name soever I am called, of the City N. with the greatest Consent of my Mind, and without any Compulsion urging me, have put away, dismissed and expelled thee, thee I say, N. the Daughter of N. by what Name soever thou art called, of the City N. who heretofore wert my Wife. But now I have dismissed thee, thee I say, N. the Daughter of N. by what Name soever thou art called of the City N. so that thou art free, and in thine own power, to marry whosoever shall please thee, and let no Man hinder thee, from this Day forward even for ever. Thou art free therefore for any Man, and let this be to thee a Bill of Rejection from me, Letters of Divorce, and a Schedule of Expulsion, according to the Law of Moses and Israel,

{ Reuben the Son of Jacob Witness.
{ Eliezer the Son of Gilead Witness.

This Bill was (3) written by a Scrivener or Publick Notarie. Besides this 'twas not lawful (4) for a Woman being divorced, or otherwise a Widow, to marry again 'till

(1) Maimon de Divort. c. 1. Sect. 1. (2) Vid. Mosem Kotsensem fol. 133. Mosem Ægyptium part. 2. fol. 59. Alphes. in Guttin-Maimonid. in Gerushin. (3) Salomon Jarchi Hof. c. 1. 10. (4) Maimon. de Divort. c. 11. Sect. 18.

Ninety Days were expired, besides the Day of her Divorce, or of her Husband's Death, and her last Espousals: to the end it might be known whether or no she were with Child, and that there might be Proof, whether it were the Seed of her first Husband, or of her second.

About the time of our Saviour's Birth, 'twas customary with the Romans, even for the Women to Divorce their Husbands, and to marry again as they pleased. Which caused the Authors of that time to write :

— *Sic fiunt octo mariti
Quinque per autumnos (1).*

And,
Et nubet decimo jam Thelesina viro (2).

And, *Non consulum sed maritorum numero annos suos computant (3)*, &c. The Bill tendered by the Woman was called (4) *ὑεῖσμα ἀπολείψεως*, *Letters of Forsaking*, not *Letters of Cutting off*, or *putting away*. The same Practice was in use also among the Jews. Which was the Reason of this Saying of our Saviour (5) : *If a Woman shall put away her Husband, and be married to another, &c.* Now though Human Laws at that time forbad not marrying with another after such *Divorce* or *Loosing*, yet God's Law condemned both such *Divorces*, and such *Marriages*, and before God Persons marrying after such *Divorcements* were accounted *Digamites*, that is, to have *two Husbands*, or *two Wives*. For which Reason, a Minister above others is commanded to be *μᾶς γυναικὸς ἀνὴρ*, *the Husband of one Wife* (6), and the Woman to be *ἐνδὲς ἀνδρὸς γυνή*, *the Wife of one Husband* (7). By which Phrases some understand that second Marriages (in Case of the Husband's or Wife's Death) are prohibited; which Explication however is condemned by the best Expositors.

There were other Ceremonies when a Brother married his Brother's Wife, which they called *Ibbum*, or when he refused to marry her, and left her to her Liberty to marry another. This Liberty they called *Caliza* or the *Pulling off the Shoe*, as we see in the XXVth of Deut. *If the Man like not to marry his Brother's Wife, then let his Brother's Wife go up to the Gate unto the Elders and loose his Shoe from off his Foot,*

(1) Juvenal. Satyr. 6. v. 230. (2) Martial. 1. 6. (3) Senec. de Benef. 16. (4) Plut. in Alcibiade. (5) Mark. 10. 12. (6) 1 Tim. 3. 2. (7) 1 Tim. v. 9.

and spit in his Face. The Proceeding was much after the following manner. The Widow call'd to this Separation five Witnesses without Passion or Interest, and assigned her Brother-in-Law a certain Day. She was ask'd by an Elder whether her Husband had been dead 3 Months? Whether her Brother-in-Law that was present, was Son of the same Father with the Deceased? Of what Age she was? Whether she was Fasting? Because to spit in her Brother's Face, the Spittle ought to be more offensive than it would if she had eaten. The Elder afterwards ask'd the Brother, whether he was resolved to marry her, or to be separated by the Shoe? When he refused to take her for his Wife, *They (1) brought him a Shoe of Leather, which had an Heel, &c. and he put it on his Right Foot, and tied the Latchet thereof upon his Foot, and he and she stood in the Synedrion or Court. And he sitting his Foot upon the Ground, she sat down, and stretching out her Hand in the Court, loosed the Latchet of his Shoe, and pulled the Shoe off his Foot, and cast it on the Ground. After this she stood up, and spit on the Ground before his Face, with Spittle that might be seen of the Judges; and it was necessary that the Judges should see the Spittle that came out of her Mouth. And afterwards she said, THUS SHALL IT BE DONE TO THE MAN WHO WILL NOT BUILD UP HIS BROTHER'S HOUSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOE PULLED OFF; all in the Holy Tongue. And all that sat there answered after her, HE THAT HATH HIS SHOE PULLED OFF, three times.*

As to that Question proposed in the *Talmud*, How the Widow may pull off the Shoe, if she wanted her right Hand? Some answer, that she might pull it off with her Teeth? However this be, not to build up his Brother's House, is not to increase him in Estate and Children. By the Shoe they signified the Slavery of the Canaanites who were to be destiny'd to this Employment, and when St. John saith of Christ (2), *There cometh one mightier than I after me, the Latchet of whose Shoes I am not Worthy to stoop down and unloose,* he intimates that he is not worthy to serve him in the meanest Employment. From the XXII. Chap. of St. Mat. where it is said that the Sadduces, who did not believe the Resurrection, asked of Jesus Christ, whose Wife of the Seven Brothers, who had successively married her, she should be

(1) Maimon. in *Ibbum*, chap. 4. sect. 6, 7, 8. (2) Mark 1. 7.

in the Resurrection? We may gather that at that time this Custom was continued, which was afterwards abolished by the *Rabbins*, who thought it indecent that a Brother should marry his Sister-in-Law.

And now after these Observations (besides a great many more that I might have insisted on if it had been requisite in this Place) concerning the Ancient State of the *Jews*, it will not be amiss to add one or two Remarks relating to their Decay.

And first it may be observed from God's Dealings with his own People, the *Jews*, how and after what Manner he generally deals with Publick Communities and Societies of Men. So long as the Kings and their Subjects were obedient to his Laws, and served him with an upright Heart; so long did he give them Peace and Prosperity at Home, and Success and Conquest Abroad: But when at any time they deviated from their Duty, and set up Idolatrous Worship instead of worshiping the only True God, then he gave them over to the Will of their Enemies, and made them who hated them to be Lords over them. This is apparent in the whole Series of the foregoing History, and what *Samuel* foretold and threatened upon the Establishment of their first King, was abundantly verified upon them at last, *viz.* *That if they did wickedly God would destroy both them and their King*: For when the Measure of their Iniquity was filled, and they had arrived to the highest Perfection of Impiety Human Nature was capable of; then were they carried into Captivity, their Temple and City defaced, and themselves made Slaves to the Heathens, whose Gods they had worshiped. I need not instance in any more Particulars, since all the World knows, and our own Nation has experienced, that Publick Communities, considered as such, receive according to their Deserts their Rewards and Punishments even in this World.

Secondly, From the Revolt of the Ten Tribes it may be observed how Dangerous and Prejudicial, and of what ill Consequence, *Faction* is in the State, as well as *Schism* in the Church. From *Jeroboam* down to *Hoshea*, we find not so much as one Good King who reigned in *Israel*. The First King established his Usurpation by wicked and unlawful Methods, and the next continued it by as bad or worse. They were all Idolaters, and corrupted the People so far, that at last they provoked God to throw them out of his Embraces, to permit them to be led away into Captivity by *Shalmanasar*, and to cut off the very Memory of them

them from the Face of the Earth ; And if God (as the Apostle (1) speaks upon the like Occasion) dealt thus with the natural Branches, his own peculiar People the *Jews* ; let not us then, who by Nature were Branches of the wild Olive-Tree, and were grafted contrary to Nature into the good Olive-Tree ; let not us, I say, be high-minded, but fear : For Faction in the State, as well as Schism in the Church, do in their own Nature tend to the Ruine and Destruction of Both.

An Account of the Assyrian Monarchy.

HAVING given you a short, but exact Account of the State and Condition of the People of God from the Creation down to our Saviour's time : I shall now proceed to *Prophane* History, where though we must not expect to meet with that Accuracy and Exactness of Chronology, which *Moses* and other of the Inspired Writers have observed in their Accounts ; yet I will endeavour to give as brief, but withall as full Account as I can of the Four Great Monarchies, viz. The *Assyrian*, *Persian*, *Græcian*, and *Roman*, as also of the *German* Empire that arose out of the latter, together with such other Monarchies and Republicks as were contemporary with them.

The Monarchy of the *Assyrians* is the first of the four ; but before I treat of it, I think it not amiss to give you a short Description of that Country.

Assyria, properly so called, was a Country of a large Extent, situated in *Asia Major* : Bounded on the North by *Armenia the Greater* ; on the East by *Media* ; on the South by *Susiana* and *Babylonia* ; and on the West by the River *Tigris*, which parts it from *Mesopotamia*, which at present is called *Diarbeck*. But the Empire of the *Assyrians*, or which is called *Assyria Major*, was of a greater Extent ; for it took in *Syria*, *Mesopotamia*, *Babylonia*, *Persia* ; in a word, all *Asia* except the *Indies*. This was the State of the *Assyrians* under *Semiramis*.

It has been observed, that nothing is more intricate and difficult than to trace the first Beginning of Monarchies, which are commonly dark and obscure, and full of Fables. This is apparently true with respect to that of the *Assyrian*,

(1) Rom. 11. 21.

the first Rise of which is very hard to find out. Authors are divided in their Opinions about it; and as they differ very much in the Account they give us of its first Founder, and of its Duration, so they dissent as much in the Number, and in the Names of the Kings, who reigned over it. Those who follow *Herodotus*, as *Usher*, &c. make *Ninus* to be the first Founder of it, affirming the *Chaldeans* and the *Arabs* to have reigned in *Assyria* before his time. They place the Beginning of this Monarchy about the Year of the World 2737. before *Christ* 1213. So that its Duration from that time, to *Belsazzar* the last of the *Assyrian* Monarchs, takes up 656 Years. Others who follow *Diodorus Siculus*, such as *Calvisius*, *Petavius*, *Helvicus*, &c. make *Nimrod* to be the first Founder of the *Assyrian* Monarchy, and place the Beginning thereof in the Year of the World 1788, before *Christ* 2162; so that the Duration of this Monarchy, according to those Authors, is about 1647 Years.

Now though the former Account seems most Authentick, and carries the greatest Face of Truth, yet I shall choose to follow the latter likewise in Compliance to the Generality of Historians: and herein having first laid down the Succession of the Kings from *Nimrod* to *Sardanapalus*, in whose time the Monarchy was divided into that of the *Medes* and *Babylonians*; I shall afterwards briefly relate the State and Condition of the Divided Monarchy under its separate Kings.

The State of the Assyrian Monarchy, from Nimrod its first Founder down to Sardanapalus, which lasted about 1360 Years.

*An. ante
Christum*

88. I. **N**IMROD (1) the Son of *Cush* built the Tower of *Babel*, laid the Foundation of the Monarchy, and reigned 56 Years. 2162.
44. II. *Belus*, reckoned by some the same with *Nimrod*, and called by others *Jupiter*, very much enlarged his Kingdom, and reigned 65 (2) Years. 2106.
09. III. *Ninus*, according to the common Account of History, united *Chaldea* and *Assyria* into one Empire, and chose *Ninive* for the City of his Residence. He had (3) a pro- 2041.

(1) The Word signifies Rebel, Apostate, &c. Some Authors tell us he was worshiped under the Name of *Sesormim*, or *Saturn*, whence perhaps the Word *Saturn*. (2) *Jullus Africanus* published by *Eusebius* and *Syncellus* makes him reign only 55 Tears. (3) *Diodor. Sic. l. 2. c. 1. & seq. Oros. l. 2. c. 30.*

A. M. digious Army, consisting of 1700000 Foot, and 200000 Horse, and 10600 Chariots, armed on both sides with sharp Iron Hooks to cut in pieces all that should oppose him. After he had led this Army as far as *Lybia*, and conquer'd all the Southern People, whom he designed to reduce under his Empire, he returned to make War on *Sabatius Sagar*, or on *Barsanes* his Son, and on *Zoroaster* King of the *Babylonians*; and was so successful, that in 17 Years time he made himself Master of *Asia*. He reigned 52 Years.

1961. IV. *Semiramis* Wife to *Ninus* nor thinking (1) it advise-19 able to deliver up the Empire to her Son *Ninyas*, who was but a Boy, nor yet openly to manage it in her own Name, since so many powerful Nations, of which it was composed, could scarce be brought to obey a Man, and much less could submit to be governed by a Woman, instead of *Ninus's* Wife pretends to be his Son, and a Boy instead of a Woman. What help'd to carry on the Deceit; her Stature, the Tone of her Voice, and the Features of her Face exactly resembled those of her Son. Then she covered her Arms and Legs with a long Vest, and her Head with a Turban; and lest any Mystery should be suspected to lurk under this new Dress, she commands all her Subjects to wear the same Habit, which Fashion continued afterwards amongst them. Thus in the Beginning of her Reign counterfeiting her Sex, she was by all believed to be a Boy. After this she performed many Noble Exploits, by the Greatness of which, thinking her self now to be above the Reach of Malice, she publickly own'd who she was, and whose Person she had represented. Neither did this Confession sully the Glory of her Government, but increased the Admiration of her, that a Woman should not only surpass those of her Sex, but even the Men in Heroick Actions. She enlarged *Babylon*, and encompassed that City with a Wall of Brick, Bitumen supplying the Room of Lime. Several other Noble Things were performed by this Queen; for not satisfied to maintain the Kingdom in the same Case in which her Husband left it, she added *Ethiopia* to her Empire. Besides this, she carried the War into *India*, which was then reckoned a very extraordinary Undertaking. At last having entertain'd a criminal Passion for her Son, she was killed by him, having reigned 42 Years.

(1) *JESU. EPI. I. I. C. 2.*

- M. 33. V. *Ninyas* or *Ninus* (1) succeeded his Mother and reigned 1947.
(2) 37 Years. Being (3) content with the Dominions acquired by his Parents, he abandon'd all Thoughts of War, and as if he had exchanged Sexes with his Mother, was seldom seen by the Men, and pass'd an inglorious Life in the Company of Women. So that *Phœnix Colephonius* (4) said of him, *δεῖστος ἐστίν κ' ἡ πένες, τὰ δὲ ἄλλα καὶ περὶ αὐτὸν ὥσδε.*
10. VI. *Arius* his Son reigned 50 Years. He reduced (5) the 1910.
Scythians to their Duty, and *Bunting* (6) tells us he is the same Person who in the 14th Chapter of *Genesis* is named *Antioch* King of *El-Effer*, i. e. *Arioch* of the *Divine Assyria*.
70. VII. *Aralius* reigned 40 Years. He (7) was a Prince of 1880.
good Parts, and much addicted to War; but his immoderate Love of Women proved his Ruine.
10. VIII. *Xerxes*, *Baleus* or *Balaneus*, reigned 30 Years. He 1840.
carried his Arms as far as *India*.
40. IX. *Arnamitres* reigned (8) 37 Years. A voluptuous 1810.
and slothful Prince.
77. X. *Belochus Priscus* reigned (9) 36 Years. He made 1773.
Astrology his whole Study, and was without doubt ill-
employed.
13. XI. *Baleus Junior* reigned 52 Years. He made the *Indians* 1737.
acknowledge him for their Sovereign.
61. XII. *Altadas* (10) reigned 32 Years. All which 1685.
time he spent (having no regard for Reputation) in Feasting and Pleasures with Women.
97. XIII. *Mamitus* reigned 30 Years. He loved to perfume 1653.
himself; but nevertheless led an Army against *Syria* and *Egypt*.
37. XIV. *Manchaleus* (11) reigned (12) 30 Years. 1623.
57. XV. *Sphærus* reigned (13) 20 Years. He is celebrated 1593.
for his Prudent Government.
77. XVI. *Mamylus* (14) reigned 30 Years. 1573.
07. XVII. *Spartus* (15) reigned (16) 40 Years. 1543.
47. XVIII. *Ascatades* (17) reigned (18) 40 Years. 1503.
87. XIX. *Amynteis* reigned 45 Years. 1453.

(1) *Zameis Euseb. Sames African.* (2) XXXVIII *Euseb. African.*
(3) *Justin. ibid.* (4) See a Fragment of his in *Athenæus's Deipnosophist.*
p. 530. (5) See *Diod. Sic.* (6) *Chron. sub an. 2039.* (7) *Guthberletti*
Chronolog. p. 71. (8) XXXVIII *Euseb. African.* (9) XXXV *Euseb. A-*
ffrican. (10) *Africanus* calls him *Seth* (11) *Africanus* calls him *Atchalius.*
(12) XXVIII *African.* (13) XXII *African.* (14) *Euseb. calls him Ma-*
mitus. (15) He is named *Sparetus* by *Euseb.* *Spartatus* by *Cassiodorus.*
(16) XLII *African.* (17) *Astacadis Euseb.* (18) XXXVIII *African.*

A. M.

2532.

XX. *Belochus Junior* reigned 25 Years. Some say (1) that he had a Daughter named *Semiramis* who was worshiped under the Figure of a *Pigeon*, though others believe that this was *Actosa*, who reigned 7 Years with her Father *Bellepares*, and was surnamed *Semiramis* for the great Actions she had performed.

2557.

XXI. *Bellepares* (2) reigned 30 Years.

2587.

XXII. *Lamprides* reigned 32 Years.

2619.

XXIII. *Sofares* reigned 20 Years.

2639.

XXIV. *Lampares* (3) reigned 30 Years.

2669.

XXV. *Panyas* reigned 45 Years.

2714.

XXVI. *Sofarmus* reigned (4) 19 Years.

2733.

XXVII. *Mitreus* reigned 27 Years.

2760.

XXVIII. *Tautanes* or *Teutamus* reigned 32 Years.

2792.

XXIX. *Teuteus* reigned (5) 40 Years.

2832.

XXX. *Thineus* reigned 30 Years.

2862.

XXXI. *Dercylus* reigned 40 Years.

2902.

XXXII. *Eupales* (6) reigned 38 Years.

2940.

XXXIII. *Laosthenes* reigned 45 Years.

2985.

XXXIV. *Pyriatides* (7) reigned 30 Years.

3015.

XXXV. *Ophrateus* reigned (8) 50 Years.

3035.

XXXVI. *Ophratenes* (9) reigned (10) 20 Years.

3085.

XXXVII. *Ocraxapes* (11) reigned 42 Years.

3127.

XXXVIII. *Sardanapalus* (12) reigned (13) 20 Years. He (14)

was a Man more effeminate than a Woman. *Arbaces* (whom *Justin* calls *Arbaëtus*) the Lieutenant of *Media* having procured with great Difficulty to be admitted to the Sight of him (a Favour never allowed to any before him) found him spinning of Purple among his Herd of Concubines, in the Habit of a Woman, but much surpassing those of that Sex in all the Arts of Softness and Delicacy, and distributing their several Tasks to the Young Women. This monstrous Sight stirred up his Indignation, that so many brave Men should be subject to a Woman, and that Soldiers that bore Arms should be commanded by a Spinster. So coming to his Companions he tells them what he had seen, protesting he would never be a Subject to a Prince that

(1) See *Chevreau's Hist.* Vol. 1. c. 3. (2) *Balletotes African.* (3) *Lamprides African.* (4) *XXII African.* (5) *XLIV African.* Between *Teuteus* and *Thineus* are reckoned four other Kings in *Africanus*, which are omitted by *Eusebius*, viz. *Arabelus*, who reigned 42 Years; *Chalaus*, who reigned 45 Years; *Anebus*, who reigned 38 Years; and *Babius*, who reigned 27 Years. (6) *Enpacmes African.* (7) *Africanus* calls him *Pertiades*. (8) *XXI African.* (9) *Africanus* calls him *Ephceres*. (10) *LII African.* (11) *Africanus* names him *Acraganes*. (12) He is called by *Eusebius* and *Africanus*, *Tonus Concolerus*. (13) *XV African.* (14) *Justin*. l. 1. c. 3.

chose rather to be a Woman than a Man. In short a Conspiracy was formed, and they resolved to take the Field against *Sardanapalus*. Upon which News this Prince, not like a Man that resolved to defend his Kingdom, but as Women use to act under the Apprehensions of Death, looked first about him where to hide himself. At last with a few undisciplin'd Troops he makes a Mien of Fighting, but being defeated retires to his Palace: and on a Pile of Wood prepared for that Purpose, threw both himself and his Wealth into the Flames; which was the only Action whereby he shew'd himself to be a Man. This happened in the Year of the World 3148, before Christ 802. Upon his Death, the Monarchy was divided.

Notwithstanding the Darkness and Obscurity of these Times, and the various Opinions of Authors about the first Founder, and about the Names and Number of the succeeding Kings of the *Assyrian* Monarchy; yet they afford us so much Light, as to give us Occasion to make these following Reflections.

R E M A R K I.

TH O' the Title of *Monarchy* belongs equally to all States that are under the Government of one single Prince, who is stiled the Monarch of that State so govern'd; yet in History it more peculiarly relates to the four great Monarchies of the World, who succeeded each other, and in their Turn conquered and gave Law to the other Petty Monarchies of the Earth.

R E M A R K II.

TH E first of these Monarchies was (according to the joint Testimony of all Writers) the *Assyrian*, which by Historians, both Sacred and Prophane, is promiscuously stiled, the *Babylonian*, the *Chaldean*, and the *Assyrian* Monarchy. It was called the *Babylonian* Monarchy, because of the Tower of *Babel*, which *Nimrod* the first Founder of this Monarchy built, and because a great many of its Monarchs held their Court at *Babylon*. It was stiled the *Chaldean* Monarchy, because *Babylon* was in *Chaldea*, and several of its Kings were *Chaldeans*. Lastly, it is called the *Assyrian* Monarchy, because *Ninus*, after he had built *Nineveh*, the Capital City of *Assyria*, translated the Seat of the Empire thither.

R E

REMARK III.

FROM the Beginning, Growth and Decay of the *Assyrian* Monarchy, and of the other three, we may once for all observe, that the Providence (1) of God, though unseen and unregarded, had the greatest Share in advancing them from so small a Beginning to so great a Grandeur, as to be at last the Terror and Scourge of the rest of the Inhabitants and Kingdoms of the Earth: That the Designs and the Glory of this Supreme Being were all along carried on and promoted by these Humane Instruments, even whilst they only thought of advancing their own private Interests, and of enlarging their own Territories: That when the Designs of this great King of Kings and Lord of Lords were once brought about, and his Glory sufficiently signified, then he discarded those Instruments, took the Empire away from them, and bestowed it on another People. This is so visible from the whole Series, even of Prophan History, that it needs no other Proof than the Considerate Perusal of what Historians have delivered to us about the various Changes and Revolutions that have happened in the several great Monarchies of the World: Those who were the Greatest, arrived by Degrees to their Height from very small Beginnings; and when they were there, there they stopp'd; some invisible Power giving a Check to their growing Greatness: Afterwards we find, that in the midst of all their Glory, they have either dwindled away as they rose, or else lost all they had been conquering for several Ages together, within the Compass of a few Years or Days. And does not all this sufficiently prove an overruling Providence, which takes care of all Human Affairs, and disposes of Kings and Kingdoms as he thinks fit?

Having made these short and (I hope) useful Reflections, I shall now proceed to give you an Account of the State of the *Assyrian* Monarchy, as it was divided into that of the *Medes* and *Babylonians*. *Sardanapalus* was conspired against by two of his Generals, *Arbaces* and *Belochus*; the former was made King of the *Medes*, the latter King of the *Babylonians*.

(1) I shall have Occasion to discourse more largely of this in my Account of the Decay of the *Roman* Monarchy.

The State of that Part of the Assyrian Monarchy which was under the Babylonians, from Belochus the first King, to the Death of Belshazzar the last King; which State lasted 271 Years.

- A. M. A. a. C.
 148. I. **P**Hul (1) Belochus, or Belechus, after Sardanapalus, 802.
 reigned 48 Years over the Assyrians. He vexed the Israelites, but however complied for Money to settle Menahem in the Kingdom.
 196. II. (2) Tiglath Pileser, or Teglath-Phul-Afar, reign'd 23 Years. 754.
 He wasted Galilee, took Syria, and treated Ahaz King of Judah (who had called him to his Assistance) very badly.
 219. III. (3) Salmanasar succeeded and reign'd 10 Years. In his 731.
 first War he made Hoshea King of Israel Tributary, and when Hoshea, that he might not pay the Tribute, had demanded Succors of So King of Egypt, Salmanasar caused Hoshea, the last King of Israel, to be imprisoned, took Samaria, and carried captive into Assyria 10 Tribes of the Israelites. He had a War with Eluleus King of Tyre, during which he conquered Phœnicia. It is also believed, that he conquered the Medes, and is the same Person, who (4) exercised such Cruelties in the Province of Beth-Arbel. But we must not pass by remarking that the Nabonassarean Era begins with his Reign; Nabonassar being the Name by which this King is called by Ptolemy and several other Authors, particularly by Syncellus (5).
 229. IV. (6) Sennacherib reign'd 7 Years. This was that King 721.
 of Assyria mentioned (7) in the Scriptures, who brought an Army into Judæa; besieged Jerusalem; had his Army destroyed by an Angel; retired in Confusion to Nineveh; and was killed by his two Sons, Adramelech and Sarraxer, who fled afterwards into Armenia.
 36. V. Assarhaddon (8) or Sarchedon succeeded his Father, 714.
 and reigned 10 Years. He sent Medes and Babylonians to re-people Samaria, maintained the War against Adramelech

(1) 1 Kings 15. 1 Chron. 5. (2) 2 Kings 15, 16. 2 Chron. 28.
 (3) 2 Kings 17. (4) Hosea 10, 14. (5) Chronographia, p. 208.
 Ναβονάσαρος (ὁ καὶ Σαλμανάσαρ ἐν τῇ γεωγραφικῇ λεξικῇ) ἦν καὶ.
 Some other Authors say he reigned 14 Years. See Sr. John Marsham's
 Chronicus Canon, Secul. 17. p. 479. (6) Some call him Jareb. See Helvicus.
 Others Sargon. So Isaiah, ch. 20. 1. See Perkins and Functius. There are
 some too who place him before Salmanasar. (7) 2 Kings 18. 13. Tobit 1. 8.
 (8) 2 Kings 19. 37. Ezr. 4. 2. Tobit. 1. 21.

A. M. and *Sharezer*, and was engaged in another War against *Merodach*, who had drawn together a numerous Army, hoping to make an Advantage of their Differences. But notwithstanding the utmost Efforts *Affarhaddon* could make, he was defeated by him; being the last of the Family of *Phul Belochus*. **A. a. C.**

3246. VI. *Merodach* (1) having conquered *Affarhaddon* reign'd (2) 40 Years, choosing *Babylon* for the Place of his Residence, either because he distrusted the *Assyrians*, or because he had an Affection for his own Country; so that his Successors doing the like, we hear no more in Scripture of the Kings of *Assyria*, but of the Kings of *Babylon*. 704.

3286. VII. *Ben-Merodach*, or the Son of *Merodach*, reigned 21 Years. He broke the League which his Father had made with the *Jews*, and caused *Manasses* to be put in Chains, who was afterwards restored. 664.

3307. VIII. *Nebuchadnezzar I.* reign'd 35 Years. In the 12th Year of his Reign he defeated *Arphaxad* King of the *Medes*, by some called *Dejoces*, who built the City of *Ecbatan*. The (3) next Year he sent General *Holofernes* into the Land of *Judea*, who laid Siege to *Bethulia*, and was beheaded by *Judith* in his Tent. 643.

3342. IX. *Nebuchadnezzar II.* stiled the Great, succeeded his Father. He besieged (4) and took *Jerusalem*, carried away *Zedekiah* and all his Nobles into Captivity; rifled the Temples of its Vessels, brought them to *Babylon*, and placed them in the Temple of his God *Bell*. He dreamed (5) a Dream of the Four Monarchies, which *Daniel* explained; erected (6) an Image in *Susa*; cast (7) the Three Children into the Burning Fiery Furnace; was (8) puffed up with Pride at the Greatness of his Conquests, and the Magnificence of his Buildings; was deprived of his Reason, and turned out to feed with Beasts; was restored after 7 Years; and died after he had reigned 43 (9) Years. 608.

3385. X. *Evilmerodach* (10) succeeded his Father *Nebuchadnezzar*, and reigned a little more than 2 (11) Years. He was an half-witted Prince. 565.

(1) In 2 Kings 20. 12. he is called *Berodach Baladan*. Ptolemy names him *Mardocempados* (2) *Megasthenes* says 52, *Josephus* 29. (3) *Judith* 13. (4) 2 Kings 25. 2 Chron. 16. *Joseph.* 1. 10. c. 7, &c. (5) *Dan.* 2. (6) *Dan.* 3. (7) *Ibid.* (8) *Dan.* 4. (9) *Metasthenes* says 45. taking in the 2 Years that he reigned with his Father. (10) 2 Kings 25. *Jerem.* the last. - *Megasthenes* and *Peter Comestor.* *Joseph.* *Antiq.* 1. 10. c. 12. & lib. 1. contra *Applon.* (11) *Sleidan* says 30. But falsely.

A. M.
3387.

XI. *Neriglooffor* (1) kill'd *Evilmerodach*, and reigned with his Son *Laborsoarchod* about 4 Years. The former was defeated by *Cyrus*, and killed in Battle; and the latter was slain for his Irregularities.

3391.

XII. *Belsazzar* (2) Son to *Evilmerodach*, and Grandson to *Nebuchadnezzar*, succeeded. In a Prophane Feast which he made, he saw a Hand writing upon the Wall, which *Daniel* explained; and according to his Prophecy, he was deposed and killed by his Soldiers, and *Cyaxares* and *Darius* the *Mede* seiz'd upon the Throne. Thus ended the *Assyrian Monarchy* which was translated to the *Persians*.

The State of that Part of the Assyrian Monarchy which was governed by the Medes, from Arbaces their first King, to Cyaxares or Darius, their last.

3148

I. **A**rbaces (3) having defeated *Sardanapalus*, and taken *Niniveh*, reigned over the *Medes* 28 Years. He divided *Niniveh* into Wards, and carried a great many Talents of Gold and Silver to *Ecbatan*.

3176.

II. *Sosarmus* (4) reigned 30 Years. 774.

3206.

III. *Medidus* reigned 40 Years. 744.

3246.

IV. *Cardiceas* (5) reigned 13 (6) Years. 704.

3259.

V. *Dejoces* (7), or *Arphaxad*, reigned (8) 53 Years. 691.

3312.

VI. *Phraortes* (9) succeeded his Father *Dejoces*, conquered the *Persians*, and reigned (10) 22 Years: 638.

3334.

VII. *Cyaxares* I. succeeded his Father, and was more warlike than his Predecessors, but was subdued by the *Scythians* who ruled 18 Years; yet afterwards they were made drunk by him, and were killed. He reigned (11) 40 Years. 616.

3374.

VIII. *Astyages* (12) succeeded his Father, and reigned (13) 35 Years. This King sent his Son *Cyaxares*, and his Grandson *Evil-Merodach*, who with a great Army of Horse and Foot made Incursions on the Frontiers of *Media*. The *Assyrians* were beaten, and forced to retire. 576.

(1) Some omit these two. See *Sleidan*. (2) *Dan. 5. Jos. loco citato*. (3) *Diod. Sic. l. 2. p. 81.* (4) *Diodor. loc. cit. & Africanus (vid. Syn-cellum p. 197.) place before him Mandaucæ, the Son of Arbaces, to whom they assign 50 Years.* (5) *Articas Diodor. African.* (6) *I. Diodor. XXX African.* (7) *Diodor. calls him Artynes, and between him & Articas places Arbianes, who reign'd 22 Tears, and Artæus, who reign'd 40 Tears,* (8) *So Herodot. l. 1. c. 101. Euseb. & African. say 54.* (9) *Diod. calls him Artibarnas. Africanus, Aphraartes.* (10) *XL Diod. XXIV. Euseb. LI African.* (11) *So Herodot. loc. citato. Euseb. & African. say 32. He is called by Diodor. Astibares.* (12) *See Herod. & Diodor. loc. cit. The latter call him by another Name Apandas.* (13) *African. says 38.*

IX. *Cyaxares* II. or *Darius* the *Mede*, succeeded his Father, and reigned 30 Years. This was (1) he who conquered *Belshazzar*, and began to lay the Foundation of the *Persian Empire*; being, during his Life, called the Empire of the *Medes* and *Persians*, but after his Death united by *Cyrus*. A. a 541.

Of the Persian Monarchy.

THE second of the four great Monarchies was the *Persian*, which lasted from *Cyrus* the first Monarch, to *Darius Codomannus* the last, 206 Years.

3419. I. *Cyrus* obtain'd the Kingdom of *Persia* by the Death of his Father *Cambyfes*, and the Kingdom of the *Medes* by the Death of his Uncle *Cyaxares*; and by this means founded the *Persian Monarchy*. 531.

In the Beginning of his Reign, after he had taken (2) *Babylon*, he freed (3) the *Jews* from their Captivity, gave them leave to build their Temple and City, and conduced very liberally towards the finishing thereof.

Having subdued (4) *Asia*, and obliged the East to submit to his Power, he made War upon the *Scythians*. *Tomyris* was their Queen at that Juncture, who not like the rest of her Sex affrighted at the Invasion of the Enemy, though she could hinder them from passing the River *Araxes*, yet she permitted them to pass it, imagining that she shou'd fight them with more Advantage within her own Dominions, and make a Retreat so much the more difficult to them by having the River on their Backs. Thus *Cyrus* passed it with his Army, and having march'd a little into the Country, pitch'd his Tents and encamped. The next Day, as if he had abandon'd his Camp out of Fear, he left Plenty of Wine and other Provisions behind him; which News coming to the Queen she dispatch'd her Son with a third Part of her Troop to pursue him. The young Prince, who was wholly unacquainted with Military Stratagems, when he came to *Cyrus's* Camp, as if he had been sent to a Feast and not to a Battle, suffers his *Barbarians*, who were Strangers to that sort of Liquor, to load themselves with Wine, so that the *Scythians* were overcome by Drunkenness,

(1) Dan. 5, &c. (2) Xenophon. *Anab. Cyri.* l. 7. (3) 2 Chron. 36. 22, 23. Ezr. 1. 1, 2, ... 7. V. 13, 14. & VI. 2, ... 5. (4) Justin. l. 1. c. 8. Orof. l. 2. c. 7. Frontinus *Stratagem.* l. 1. c. 5. Herodot. l. 1.

before they were defeated by the Enemy ; for when *Cyrus* understood this, he marched his Army back again in the Night, attacks the *Scythians* in this Disorder; and puts them all to the Sword together with the Queen's Son. *Tomyris*, after the Loss of so great an Army, and what more nearly concern'd her, of her onely Son, did not betake her self to Tears, the usual Refuge of Women, upon such Occasions, but meditated a Revenge : and soon after with the same Stratagem, and the same Success, circumvents the Enemy, who were now grown secure with their late Victory : For retreating with her Army, as if she were afraid to venture the Decision of a Battle by reason of the late Overthrow, she drew *Cyrus* unawares into a Defile, where placing an Ambuscade in the Mountains, she killed two hundred Thousand *Persians* and their King upon the Spot. This Victory was so much the more remarkable, because there was not left so much as one Man alive to carry the News home. *Tomyris* commanded *Cyrus's* Head to be cut off, and thrown into a Vessel fill'd with Human Blood, reproaching his Cruelty in these Terms, *Satisfy thy self with Blood, which thou always thirstedst after, yet couldst never satisfy thy Appetite.* Thus fell this Great Prince in the 70th Year of his Age ; though *Xenophon* makes him to have died in his Bed, and *Diodorus* says (1) that Queen *Tomyris* hanged him. But *Ctesias* (2) is different from all others, telling us that *Cyrus* being engaged in a War against *Amoreus*, King of the *Derbices*, a People of *Margiana*, fell from his Horse in the Fight ; that an *Indian* pierced his Thigh with a Javelin, and that he died 3 Days after the Wound.

He was of a large Stature, a beautiful Mien, had an Eagle's Nose, a lively Wit, and a great Soul ; and Nature seem'd to have form'd him for Empire. If we examine his Inclinations we shall find he deserved all his good Fortune ; and if she had done more for him, she would have only paid his Debts. He looked on his Subjects as his Children, and he was styl'd their *Father*. He had a great Honour and Esteem for Men of Worth and Learning, and vouchsafed to patronize them. Pleasure, which hath been the Ruine of most Princes, had no Impression on him ; it being usual with him to say, *That Chastity was the first and the greatest Ornament of Women.* He was Modest, Grateful, Just, Civil, Sober, Valiant, Generous, and Magnificent ; and he that desires to behold a beautiful Portraiture, need only

(1) L. 2. (2) See Photius's *Bibliothec.* p. 110. Ed. 1611.

A. M. read what *Xenophon* hath left concerning him. However *A. a.* after all, it must be acknowledged that he is deservedly censured by the *Divine Plato* for committing the Education of his Children to Eunuchs and Women; which is a certain way to ruine the most hopeful Prince in the World.

3421. II. *Cambyfes* (1) succeeded his Father *Cyrus*, and reigned 529. over *Persia* 7 Years and 7 Months. He was a cruel King, killed his own Brother (2) *Smerdis*, crucified *Polycrates*, and killed himself at last by his own Sword.

3429. *Oropastes* (3) the Magician usurps the Throne under the 521. false Name of *Smerdis*; but within a few Months after was killed by seven great Lords, who conspired against him. Their Names we learn from *Herodotus* to be *Otanes*, *Hydarnes*, *Megabyzus*, *Gobryas*, *Aspathines*, *Intaphernes*, and *Darius*.

3430. III. *Darius* I. surnamed *Hystaspes*, one of the seven Lords 520. who had killed *Oropastes*, is acknowledged King by all the rest, which he (4) brought about by this Stratagem. These Lords could not very well agree among themselves, what Form of Government they had best have. *Otanes* was for a *Democracy*. *Megabyzus* maintained, that an *Oligarchical* Government would be most advantageous: But *Darius* preferred a *Monarchical* State before either of the former, and his Opinion met with the greatest Applause. The Question then rose, who should be their King, since the Heirs-Male of *Cyrus* were extinct. At last they agreed unanimously, That the next Morning by Sun-rising they should all mount on Horseback, and the Man whose Horse neigh'd first should be King. *Oebar*, *Darius's* Groom, had the Art of making a Horse neigh when he pleased; which Skill he then made use of in Favour of his Master: So that no sooner was *Darius* mounted, but his Horse neigh'd, the other Lords alighted, did Obeisance to him, and owned him for their King. He reigned 36 Years.

In the Beginning of his Reign he married (5) *Atossa* the Daughter of *Cyrus*, Widow of *Cambyfes*, and of a certain Grandee to whom she had been afterwards married. This he did out of Policy to support himself in the Throne, thereby insinuating, that the Kingdom was not translated to a Stranger, but to one of *Cyrus's* Family.

(1) *Justin*. l. 1. c. 9. *Herod*. l. 3. *Amnian*. *Marcell*. l. 23. *Val. Max*. l. 9. c. 2. & l. 3. c. 85. *Ctesias* l. 12. *apud Phot.* ccd. 72. (2) *Justin* calls him *Mergis*. (3) *Vide in locis citatis*. (4) *Justin*. l. 1. c. 10. *Herodot*. l. 3. a cap. 80. ad 88. (5) *Herodot*. l. 3. c. 88. & l. 7. c. 2.

Within a while after, *Darius* (1) being returned from Hunting, sprained his Foot as he alighted off his Horse. There were a great many *Egyptian* Physicians then at Court, who used their utmost Skill to ease the King; but all to no purpose, for he neither slept, nor was his Pain abated for 7 Days together. At last *Democedes*, a *Greek* Physician, was called for, who managing the Distemper according to the *Grecian* Method, gave the Prince something to make him sleep, and healed him in a few Days, for which the Physician had great Offers and Presents made him, and ever after was very familiar with the King, who commanded the *Egyptian* Physicians to be all hanged, but they were pardoned by the Request of *Democedes*.

The same *Democedes* (2) was likewise Fortunate in curing the Queen *Atossa* of an Ulcer in her Breast. Among other Favours which that Princess urg'd him to demand of her, he intreated her to inspire the King with a Resolution of conquering *Greece*. He had his Desire granted, for *Darius* ordered fifteen of his chief Nobles to attend *Democedes*, that they might take a View of the Cities of *Greece*, which he intended to conquer. Accordingly they departed from *Susa*, the Capital City of *Susiana* in the Kingdom of *Persia*, and passing through *Phœnicia* to *Sidon*, they furnished themselves with Provisions, and embarked for *Greece*. They took a View of the Sea-Ports, drew Charts of the Coasts, omitted nothing that might be of Use to their Design, went as far as *Italy*, and visited *Tarentum*. At last *Democedes* being arriv'd at the Place he desir'd, very cunningly gave his magnificent Attendants the slip, who in the whole Expedition followed his Orders; and by this means got to *Crœtona*, where his House was, leaving the others to get home as well as they could. Other Authors tell us, that it was (3) *Hippias* who instigated *Darius* against the *Greeks*. But whether one or either of them occasion'd it, 'tis certain that he sent a great Army against *Greece*, which was defeated by *Miltiades* at the Battle of *Marathon*, (4) where 110000 *Persians* were cut off. *Darius* (5) likewise engaged in a War against the *Scythians*, but was routed by them. But he subdued the Rebelling *Babylonians* by the barbarous Policy of *Zopyrus*, who was a great Favourite of *Darius*;

(1) Herod. l. 3. c. 129, &c. (2) Ibid. a cap. 123. ad 138. Vide item Athenæi Dipnosophist. l. 12. & Ellani Var. Hist. l. 8. c. 17. (3) See Justin. l. 2. c. 9. (4) See Herodot. l. 6. Justin. l. 2. c. 9. Plutarch saith the Battle of *Marathon* was described by almost 300 Historians. (5) Justin. l. 1. c. 10. l. 2. c. 5.

A. M. and to serve his Master, was content to cut off his own *A. a C.* Nose and Lips, and so mangled fled to *Babylon*, pretending his cruel Master had thus Rewarded all his Services; which gaining him Credit with the *Babylonians*, he found an Opportunity of betraying them and their City to *Darius*.

3465. *IV.* *Xerxes I.* succeeded his Father *Darius*, and reigned 485. 21 Years. Upon his first Accession to the Throne, he was stirred (1) up by *Mardonius* to engage in a War against *Greece*. The (2) Preparations for this War took up 10 Years time; after which, he led so vast an Army against the *Grecians*, that all *Greece* could scarce contain them. He attack'd it both by Sea and Land. His Land-Forces, according to *Herodotus*, were above Two millions three hundred thousand Men; and his Naval Strength, as *Cornelius Nepos* informs us, consisted of a Fleet of Twelve hundred Long-Ships, and Two thousand Ships of Burden. All or most of this great Army was lost in this Expedition. The first Defeat *Xerxes* met with was at *Thermopylae*, where *Leonidas* and Three hundred *Spartans* killed Twenty thousand *Persians*. After this he was routed at Sea near *Salamis* by *Themistocles*, and forced to make his Escape in a Fisher-boat. *Mardonius* his General burnt *Athens*, and was shortly after routed and killed at *Platea* by *Pausanias*. The same Day Forty thousand *Persians* were killed at *Mycale* in *Asia* by *Leotychidas*, and *Xerxes* himself at last, was killed in his Bed by *Artabanus*, Captain of his Guards. *Josephus* (3) makes him to be the same with *Ahasuerus*, who married *Esther* the Jew; but others pretend *Artaxerxes* was the Man (4).

3486. *V.* *Artaxerxes I.* succeeded his Father *Xerxes*, and reigned 464. 40 Years. He was (5) famous for the Sweetness of his Temper, and for the Greatness of his Courage. He was surnamed *Longomanus*, because his Right-Hand was longer than the other. He killed his Brother *Darius*, supposing him, by the false Accusation of *Artabanus*, to have killed *Xerxes*; and that Captain attempting to kill *Artaxerxes*, was killed by him.

3525. *VI.* *Xerxes II.* succeeded (6) his Father *Artaxerxes*, and 425. reigned only two Months: For being made drunk at a

(1) *Herodot.* l. 7. c. 5, 6. (2) *Herod.* l. 7. *Diod. Sic.* l. 2. *Ælian.* *Var. Hist.* l. 3. *Plut.* *Corn. Nepos in Them.* *Val. Max.* l. 3. *Ctesias apud Phot.* *Plin.* 33. *Isocrat.* in *Panath.* *Justin.* l. 2. c. 10. says the Preparations were made in 5 Years time. (3) See *Ant.* l. 11. c. 5. This Opinion of *Josephus* is confuted by *Vossius* in his *Vth Exercit.* upon *Daniel*. (4) See *Sr. Walter Rawleigh's History of the World.* (5) *Herod.* l. 7. *Thucyd.* *Diodor.* l. 11. *Plut.* in *Themistocle.* *Cornel. Nep.* *Cicero in Bruto & Lælio.* *Val. Max.* l. 5. c. 3. & l. 8. c. 18. (6) *Diod. Sic.* *Ctesias.*

l. M. Feast, his Brother *Sogdianus* killed him as he slept in his Palace. A. a. C.

VII. *Sogdianus* (1) succeeded, and reigned only 7 Months. He was deserted by his Friends, deceived by Oaths and Promises, came to *Darius Nothus*, and was killed by him.

29. VIII. *Oshus* (2), or *Darius Nothus*, succeeded *Sogdianus*, and reigned 20 Years. *Julian* the Emperor in an Epistle 424. (3) to *Amerius* observes that he so passionately loved one of his Wives or Mistresses, who was a most accomplish'd Beauty, that Reason was not able to give him any Consolation upon her Death. *Democritus* employed his Philosophy in vain upon him. And to cure him of his Grief, he promised him at last to bring this beautiful Creature to Life again, if he would only produce him the Names of three Persons, who all their Life time lived free from Grief; telling the Emperor that if he could do this, the Names being written upon her Tomb she would immediately rise again. *Darius* believed him; but having searched for some time, and being not able to name so much as one Man, who had never any Occasion of Sorrow; *Democritus* said to him, smiling after his usual Manner, *Are you not ashamed to weep as if Fortune had made you her only Mark to shoot at? And when you are not able to name a Man, who hath not had some cross Accident in his Life, do you expect to meet with that which is not found in Nature.*

After he had establish'd his House in Peace, he (4) lost *Egypt* by a Revolt; but he reduced the *Medes* and *Persians* (who refused to acknowledge him for their King) to Obedience, and made a League (5) with the *Lacedemonians*, by the Mediation of *Tissaphernes*, who was at that time Governor of *Lydia*; by Virtue whereof he assisted them against the *Athenians*; and by the means of his Allies, he recovered the Possession of those Cities which his Predecessors had conquered in *Asia*.

45. IX. *Artaxerxes* (6) II. Surnamed *Mnemon*, succeeded his 405. Father *Darius*, and reigned 43 Years. *Cyrus* Governor of *Lydia* rebell'd against his Brother *Artaxerxes*, and being aided by the *Spartans* and other *Greeks*, offered him Battle at *Cunaxa*, where he was defeated and killed. After the

(1) *Ctesias*. Concerning the kind of Death he suffer'd see *Usher's Annals*, An. M. 3480. (2) *Diod. Sic.* l. 12. *Thucyd.* l. 8. So also *Eusebius*, *Bede* and *Scalliger*. *Philostatus* says he reign'd 60, others 8 Years. (3) *Ep.* 37. p. 412. Ed. *Spanhem.* (4) See *Euseb. in Chron.* (5) *Thucyd.* l. 8. (6) *Xenophon*, l. 1. *Avab.* *Diod.* l. 14. *Plut. in Artaxerxe.* Oros. l. 2. c. 18.

A. M. Fight was over, the King ordered the Body of *Cyrus* to be looked out; and caused his Head and his Right-Hand, with which he had been wounded in the Engagement, to be cut off. *A. n. C.*

This *Artaxerxes*, in Imitation of *Cambyfes*, caused such Judges as received Bribes to be flea'd alive; and cover'd the Tribunals, where they sate, with their Skins, that so the Judges might have constantly in view the Punishment prepared for all such Delinquents. He had a Son named *Arjames* by one of his Concubines; but *Ochus*, his lawful Heir, perceiving him to be very much in Favour with the King killed him; and soon after the King himself died with Grief at the Loss of that Darling.

3588. X. *Ochus* (1), who took upon him the Name of *Artaxerxes III.* succeeded his Father, and reigned 23 Years. He being assisted by *Mentor* the *Rhodian*, subdued and wasted *Egypt*, rifled the Temples, and carried away from them all the Books of Learning and History, which *Bagoas* afterwards redeemed at a great Price. *Artaxerxes* derided the *Egyptian* Gods, and, to revenge an Affront, caused an Ox (under which Figure their chief God *Apis* was worshiped) to be sacrificed to an Ass. This King aided the *Perinthians* against *Philip* King of *Macedon*, and at last falling sick was poysoned by *Bagoas*, who being an *Egyptian*, could not forgive the Affront put upon his adored *Apis*. This *Bagoas* bore a great Sway both in the Army and in the State, and was the Person that placed *Arses*, the youngest Son of *Artaxerxes*, upon the Throne, putting all the rest to Death.
3611. XI. *Arses* succeeded (2), and reigned 2 Years and a few Months. But *Bagoas* understanding that this King intended to punish him for the Crimes he had committed, prevented his Design, by poysoning him in the third Year of his Reign.
3641. XII. *Darius Codomannus* (3), the Son of *Arjamas*, was set up by *Bagoas*, whom he poysoned upon Suspicion that he designed to serve him as he had done his Predecessors. He reign'd about 6 Years.
3616. This was the *Darius* whom *Alexander* gave Battle to, and defeated at the *Granicus*, a River of *Phrygia*. In this Engagement *Alexander* was in great Danger of his Life, his Helmet being cleft asunder by the Stroke of a Scymeter;

(1) *Plut. in Catone Maj. Xenophon. Oeconom. lib. 3. α'ναβδ.* (2) *Ibid.*
 (3) *Arrian. l. 3. Pausan. in Exoticis. Justin. l. 11. Oros. l. 3. Diod. l. 17. Curtius l. 5. Strab. l. 16.*

A. M. but *Clytus* came in to his Defence, and cut off the Hands of him who was going to repeat the Blow. A. a. C.

The next Year *Darius* offered Battle to *Alexander* near *Iffus*, a City of *Cilicia*, seated upon the *Mediterranean*; wherein he was defeated, lost 50000 Men, with his Baggage, his Mother *Sisigambis*, his Wife *Statira*, his two Daughters, and his Son *Ochus*, who was not then above 6 Years old. Two Years after this, *Alexander* gave Battle to *Darius* near *Arbela*, a City of *Assyria*, wherein 90000 *Persians* were cut off, and *Darius* put to flight. This was the last stroke *Darius* gave for the Maintenance of the *Persian* Monarchy. He afterwards threw himself into the Hands of *Bessus* Governor of *Bactria*, who traiterously imprison'd and murder'd him; by which the *Persian* Monarchy terminated, and that Empire became subject to *Alexander*, who erected the Third or *Grecian* Monarchy, whereof I am next to Treat.

Of the Grecian Monarchy.

BEFORE we shew you this mighty Monarch in his Grandeur, it may not be amiss to speak a little of the Birth, Character and Actions of *Alexander* before his *Persian* Expedition, together with his surprizing Progress in the Conquest of the Eastern World.

'Twas in the Year of the World 3595, before Christ 355, that *Alexander* (1), the Son of *Philip* King of *Macedon*, was born at *Pella*, a City of *Macedon*. His Mother *Olympias*, while she was with Child of him, dream'd, That her Bowels were extended over all *Asia*; which was verified in the Conquests made by the Son she at that time bore in her Womb. He was born with all the Endowments of an Heroick Spirit, had a great and aspiring Soul, a Temper full of Fire, a lively Genius, and, though impatient of Restraint, was mild enough to be prevailed upon by reasonable Advice, till in the latter End of his Reign, when the *Persian* Luxury had debauched him. To these natural Qua-

(1) Concerning *Alexander the Great* and his Atchievements at large See *Plutarch in his Life*, *Diod. Sic. l. 16.* *Q. Curtius*, *Arrian*, *Justin*, *Joannes Monachus*, *Galterus in his Alexandreis*, and his *Life* by an Anonymous Author in Greek in MS. the Beginning whereof is published by *Gronovius in his Edition of Steph. Byzan.* and whereof there is an Epitome in Latin in the Publick Library in Oxon.

ifications, his Father (a wise and courageous Prince) added an Education that finished this excellent Piece; for in his tender Years he was committed to the Care and Tuition of *Aristotle*, that great Philosopher; by whose Wisdom this Noble Prince was so far improved, that *An Philippo Patri, aut Aristoteli Magistro plus debuit Alexander*, is become a common Subject of Declamation in the Schools.

When he was but a Youth, visiting his Father's Stables, he saw the Horse *Bucephalus*, whom, when by reason of his Fierceness none of the Grooms durst venture to ride, he undertook to tame, and leaping upon his Back, rode him round the Ring; his Father surprized, and delighted with the Courage of his Son, ran to him, and with Kisses and Embraces bad him seek some larger Territories, for *Macedon* was too straight to contain so great a Soul. At the Age of 18 Years he shewed a wonderful Courage in the Battle of *Cheronefus* against the *Athenians*, wherein (some say) he saved his Father's Life, and gained the whole Honour of that Expedition.

His Father *Philip*, after he had gained many signal Victories in *Greece*, was preparing for an Expedition into *Persia*; but was hindred in it by Death, being killed by *Pausanias* at the Wedding of his Daughter *Cleopatra* about the Year 3615, and was succeeded by his Son *Alexander*, who was at that time about 20 Years of Age.

Alexander, to follow his Father's Example, went to *Peloponnesus*, and caused all the Confederated Cities of *Greece* to meet at *Corinth*, where by Consent of all, except the *Lacedemonians*, he was chosen Generalissimo of the Army raised against the *Persians*.

Soon after this, viz. in the Spring of the Year 3617, he marched through *Thrace*, and made Incursions into the Country of the *Triballians* and *Illyrians*. He had a bloody Engagement upon the Banks of the *Danube*, and therein defeated *Sirmus*, the King of the *Triballians*. Upon Occasion of this Battle, a Report ran that *Alexander* was beaten, which *Demosthenes* (corrupted with *Persian* Gold) so inculcated at *Athens*, that the People believed it, and Revolted: But *Alexander* soon convinced them of their Mistake, for having finished his Work by the Reduction of those *Barbarians*, he returned to *Greece*; and the *Athenians* were wise enough to beg his Pardon, and obtained it; but the *Thebans* despising his Threats, were besieged, their City taken and ras'd to the Ground, except the House of *Pindar*, which *Alexander* caused to be saved, and gave it to the Posterity of that excellent Poet, And

And now having satisfied his Honour and Revenge, *Alexander* again bethinks himself of his *Persian Expedition*, and passing into *Peloponnus*, he was again declared Commander of the Forces raised for that Service: 'Twas in this Journey that he gave a Visit to *Diogenes* the Cynick at *Corinth*; and soon after the return from it, that in a Dream he saw the High-Priest of *Jerusalem*, who exhorted him forthwith to go to the Conquest of the *Persians*, wherein he assured him of Success.

And now all things being prepared, *Alexander* gave away the Government of his Dominions to his Friends, distributing to some Villages, to others Boroughs, and to others Sea-Ports and Territories, and reserving little or nothing, *Perdiccas* asked him, *What he kept for himself?* To which he answered, *Hope*.

And now leaving *Antipater* chief Administrator, he set forward for *Asia*, having 60 Long-Ships to transport his Army, which consisted of 40000 Men, whereof *Parmenio* was made Commander of the greatest part.

When he came into *Asia* he visited the Tomb of *Achilles*, from whom on the Mother's side he was descended. He said, *Achilles* was doubly happy, in having such a Friend as *Patroclus* during his Life, and such a Panegyrist as *Homer* after his Death. After this he passed the *Grynicus*, a River in *Phrygia*, where he met with *Darius* at the Head of 100000 Foot, and 20000 Horse, drawn up in a Line of Battle. The two Armies joined, and a very sharp (1) Engagement happened between them. The *Persians* lost 20000 Foot, and 2000 Horse, and about as many more were taken Prisoners. *Darius* and his Army, which appeared so formidable were put to Flight; and *Alexander* gain'd the Victory with the Loss of only 100 Men.

By this means an Avenue was opened into *Asia*, and *Alexander* marched to *Sardis*, the Capital City of *Lydia*, which the Governor surrender'd to him with all the Treasures that were therein. From thence he marched to *Ephesus*, where he put an End to the Oligarchical Government of that Place, and established Democracy in its stead. After this he took *Miletum* by Storm, which was a very strong Town, and famous for the Colonies it sent out to the Neighbouring Islands. But *Halicarnassus*, which stood out against him to the last Extremity, was by his Orders

(1) *Sr. Walter Rawleigh is of another Opinion. See Hist. of the World, l. 4. c. 2. sect. 3. pag. 172.*

A. M. demolished. In a Word, within the Compass of a Year *A. A.* he became Master of all *Phrygia, Lydia, Pamphylia, Pisidia, Paphlagonia, and Cappadocia.*

3617. This Year *Alexander* signaliz'd himself by a second Victory 333 over *Darius* in the Battle of *Iffus*, in which Engagement he received a Wound in his Thigh, that hinder'd him from meeting with *Darius*, whom he intended to have killed with his own Hand. The *Persians*, according to *Justin's* Account; were 400000 Foot; and 100000 Horse: But *Quintus Curtius* does not reckon above half so many. In this Battle the *Persians* lost 100000 Foot, but others say only 50000. Let the Loss be more or less, *Darius* was put to Flight, and that he might not be discovered, threw away his Imperial Mantle. That which went deepest to the Heart of this unfortunate Prince was, that his Mother *Sisigambis*, his Wife *Statira*, his two Daughters, and his Son not above 6 Years old, were taken by the Conqueror. But *Alexander* used them always like Queens, paid them great Respect, and for their Comfort assured them, that *Darius*, whom they supposed to be dead, was still alive.

Immediately upon this Victory *Alexander* sent *Parmenio* to make sure of *Damascus*, the Capital City of *Syria*, where *Darius* left incredible Riches, and all the great Women and Princesses of *Persia*. The Governor without any Ceremony betrayed the City to him, but *Alexander* was so just as to punish the Traytor, and sent his Head to *Darius* as a Present. There were 7000 Horse-Loads of Treasure in the Plate, which amounted to the Value of above Ten Millions Sterling.

He marched into *Syria*, where he deprived of their Estates all those who made any Opposition against him. *Biblus* in *Phœnicia*, and *Sidon*, were some time before they would surrender to him; but were at length reduced, and the Kingdom of *Sidon* bestowed by *Hephestion*, *Alexander's* Favourite, on *Abdolominus* a Gardener, who lived in the Suburbs of that City. He subdued all *Syria* and *Phœnicia*, except *Tyre*, which held out 7 Months, but at last was taken, and 2000 of its Inhabitants hanged on the Sea-Coast. He took *Gaza*, and made all its Inhabitants Slaves, not excepting the Women and Children. At the Siege of the City he was wounded on the Shoulder with an Arrow, and his Leg bruis'd by the Fall of a Stone. He went up to *Jerusalem* with a Design to besiege it, but the High-Priest *Jaddus* meeting him in his Sacerdotal Ornaments, prevented his Intention; for *Alexander* was so struck at the

A. M. the Sight of him, that he alighted off his Horse, and did him A. a. C. Obeisance, crying out, *That God appeared to him in the same Shape, and commanded him to go and conquer Asia.* This High-Priest read to him the Chapter in *Daniel*, wherein it is foretold, That a Greek should conquer the *Persians*: Which he was very well pleased at, and sacrificed in the Temple, offered great Oblations, and gave the Jews full Toleration to live according to their Laws and Religion.

The next Year *Alexander* marched with his Army into *Egypt*, where *Pelusium* surrender'd to him. From thence he went to *Memphis*, where he found 800 Talents, and several precious Stones belonging to the Crown. From thence he marched along the *Nile* to the very utmost Parts of *Egypt*, went into the Province of *Cyrene*, and visited the Temple of *Jupiter Ammon*, where the Oracle declared him to be the Son of *Jupiter*; which was what *Alexander's* Ambition aimed at. And this Extravagance sufficiently shews how far the Excess of Prosperity transports Men.

After this he went in search of *Darius*, who on his part rallied his Forces, raised more, and omitted nothing that might put him in a Posture for another Engagement. As *Alexander* made his Approaches, so *Darius* ordered his Army to march from *Babylon* to *Nineveh*, the River *Tigris* on the Right-Hand, and *Euphrates* on the Left.

3619. *Alexander* intercepted Letters from *Darius*, wherein he 331. solicited the Greeks to Assassinate their King; which made him, (when *Darius* overcome by the Civility and Gentleness which *Alexander* shewed to his Captives, the Queens of *Persia*, sent fresh Ambassadors to mediate a Peace, offering to give him part of his Dominions, and his Daughter in Marriage,) return for Answer, That as for what he offered him, they were already his by Conquest; and that he did not think it safe to make a Peace with that Man, who every Day sought an Opportunity of Assassinating him.

Upon this, each Army prepared for the Engagement, which happened at *Gangamela*, that lies on the River *Bumela*: But forasmuch as *Gangamela* is only a small Village, Historians call it the Battle of *Arbela*, which was a considerable City, and pretty near the Place of the Engagement. There was a dreadful Slaughter made of the *Persians*, and though *Darius* behaved himself very gallantly in this Fight, yet he was forced to fly. *Alexander*, according to *Quintus Curtius*, lost no more than 300 Men; but of the *Persians*, according to the most modest Account, there were 90000 killed upon the spot, and a greater Number taken

A. M. ken Prisoners. *Darius* fled to *Arbela*, and was pursued by *A. a.* *Alexander*; but he got thence before his Arrival. *Alexander* found wherewith to satisfy himself for his Journey thither. For *Darius* had left behind him the most precious Jewels of the Crown, to the Value of about 600000 Pounds.

This Battle putting an End to the Monarchy of the Persians, the Grecian Monarchy begins here, which lasted only during Alexander's Reign 6 Years and some Months. It was afterwards divided into four Kingdoms, and lasted in that State till Julius Cæsar was made Perpetual Dictator, 280 Years more.

3619. *A* *Alexander* proclaimed King of *Asia*, offered great and 331. costly Sacrifices to his Gods; and distributed his Treasures, his Cities, and his Provinces, among his Friends. The Air growing infectious by the great Number of the Slain, obliged him to break up from *Arbela*. He marched to *Babylon*, the Governor whereof opened the Gates to him; and this great Conqueror made a Publick Entrance into that City, where they extolled his Valour, and praised his Fortune.

Calisthenes the Philosopher, who attended *Alexander* in this Expedition, found in *Babylon* Astronomical Observations for 1903 Years past, which he sent into *Greece* to *Aristotle*. By which it is proved, that the *Chaldeans* began their Observations in Astronomy since the Year of the World 1716.

When *Alexander* perceived his Army to grow insensibly Effeminate by the Luxuries they met with in *Babylon*, he ordered them to decamp, and marched to *Susa*, where he was received with loud Acclamations of Joy, the twentieth Day after he had left *Babylon*. In *Susa* he found several Dromedaries, twelve Elephants, and Money to the Value of about Seven millions Five hundred thousand Pounds, with a great many Pieces of Purple.

3620. *Alexander* engaged in several Battles, which he won, and 330. had by that means a way open to *Persepolis*, where was the most magnificent and beautiful Palace of all the East: This Place he took, and by the Instigation of *Thais* a Courtesan, burnt it when he was drunk. He found therein 120 Talents, and so vast a Treasure, as loaded 20000 Mules, and 5000 Horses.

After

After this he marched in pursuit of *Darius*, who was retreated to *Ecbatan* in *Media*, where he had raised more Forces for another Battle. But *Bessus*, who commanded the greatest part of these Forces, assassinated him, and afterwards fled away. *Darius* being stabb'd, was thrown into a Cart, which a *Macedonian* happened to meet with. The dying King prayed to help him to a little Water, drank of it, and immediately expired. *Alexander* hearing of it ran thither, found *Darius* dead, wept over his Body, bewailed his Misfortunes, covered him with his Mantle, ordered him to be embalmed, and sent him to *Sisygambis*, to bury him in the Sepulcher of his Ancestors. Then he distributed among his Soldiers the one half of the Booty which he took in the last Expedition, which amounted to Three millions eight hundred and fifty thousand Pounds.

Alexander made Incursions into the Country of the *Parthians*, stayed some time at *Hecatompolis*, and at last arrived upon the Frontiers of *Hircania*. He conquered where e're he came by his Valour, storming those Towns he could not win by Treaty.

After this he entred into *Zadracarta*, the chief City of *Hircania*, where he stayed 15 Days. *Nabarzanes*, who had a Hand in the Murder of *Darius*, came thither to wait upon *Alexander*, and brought him Presents to gain his Favour, which was granted him. It was at this Place, where *Thalestris* or *Minothea* the Queen of the *Amazons*, whose Country, according to *Q. Curtius*, was situated between the River *Phasis* and the Mountain *Caucasus*, came to visit him upon a Business no way redounding to the Honour of that Princess. But some pretend, that this whole Matter of Fact, as related by *Curtius*, is false. 'Tis said that *Onesicritus* reading the Fourth Book of his History, wherein he treats of the Adventure of this Queen to *Lyfimachus*, who had constantly attended *Alexander* in all his Expeditions; this *Lyfimachus* being then King said to him smiling, *And where was I then?*

'Tis certain, that about this time *Alexander* abandon'd himself to Luxury, Pleasures, Debaucheries, and other Effeminacies of the *Persians*. He put *Philotes* and his Father *Parmenio* to Death, upon Suspicion of being guilty of High-Treason. His good old Soldiers, the *Macedonians*, being jealous that their old Greek Customs would be abolished, found great Fault at his Proceedings, and took the Liberty to Censure him, for causing himself to be called the Son of *Jupiter*. To divert which, he drew them out to

A. M. to another Battle, and ordered them to march against *Satibar-zenes*, Governor of the *Arians*, who had revolted. *A. n. l.*

3621. This Year *Alexander* marched into the Country of the *Arismaspians*, a People of *Arachosia*, whom he subdued as well as the Inhabitants of *Parapamisfa*. He passed the Mountain of *Caucasus* in 17 Days, became Master of *Bactriana*, of which he made *Artabazus* Governor. Afterwards with a Flying Army he entred *Sogdiana*, which is part of *Tartary*. But Water being scarce in that Place, himself and Army had like to have perished for Thirst. 329.

About this time they brought *Bessus*, the Murderer of *Darius*, to *Alexander*, who stripp'd him naked, loaded him with very heavy Chains, caused his Ears and Nose to be cut off, and referred him to the farther Vengeance of *Oxiatres* Brother of *Darius*, whom *Alexander* affectionately loved. By him he was crucified, and then quartered alive in the same Place where he had killed the King his Master.

3622. *Alexander* marched against the King of the *Scythians*, who lived on the other side the River *Tanais*. He engaged the Army of that *Barbarian*, defeated and put it to Flight. From thence he went to *Marakand*, and reduced all the Rebels who had taken up Arms against him in *Sogdiana*; whither the King of the *Scythians* sent Ambassadors to him. Here it was that *Alexander* in his Drink killed his dear Friend *Clitus*, the Occasion of which was this: *Alexander* gave a Treat to all his Chief Commanders, and in the midst of his Cups began to extoll his own Actions, and to depretiate those of his Father *Philip*. The young Generals were very well pleas'd to hear such fine Things; but the old Commanders, who had served under King *Philip*, were offended at the Discourse. Among the latter was this *Clitus*, who being a frank and sincere Man, could not flatter the King in his Vanity, but check'd him for his Ambition and Ingratitude. Which provoked the King so far, that he rose from his Seat, and would have stabb'd him with his Lance in the very Room, if he had not been hindered from it by several who stood by. But *Alexander* still intent upon Revenge, followed *Clitus*, and stabb'd him with a Spear, that he took from one of the Centries who was then sleeping. The next Day, when the Fumes of Wine were evaporated, and the King saw *Clitus* weltring in his Gore, his Grief was so great, that he had killed himself, if he had not been prevented by those who attended him. He kept his Chamber, fasted and mourned for 4 Days together, but at last was reconciled to himself through the Im-

A. M. Importunity of some of his old Courtiers, who brought a great many fine Arguments to perswade him, that he killed *Clitus* justly. A. a. C.

3623. *Alexander* continued enlarging his Conquests, ravaged 327. and raised Contributions from all the Provinces round about. *Oxiatres Cohortanus*, Governor of a small Territory, invited him to a splendid Treat, to which *Alexander* made several of his Friends go, and invited them to marry the fairest Daughters of these *Barbarians*, himself leading an Example in marrying *Roxana* the Daughter of *Oxiatres*, an extraordinary Beauty. And now he resolved on attempting the Conquest of *India*, and issued forth such Orders as he thought necessary for so great a Design.

About this time it was that the King gave Ear to his Flatterers, and would be adored as a God. *Calisthenes* the Philosopher, the Kinsman and Disciple of *Aristotle*, took the Freedom to blame him for it, but was afterwards cast into Prison, where he died in Torments. He was accused under a Pretence of being an Associate in the Conspiracy against the King's Life, for which *Hermolaus* had been put to death before.

Alexander leaving *Bactriana*, marched into *India*, intending to push on his Conquests to the Eastern Sea, that so his Empire might have no other Bounds than what the World had. He besieged and took *Nisa*, situated at the Foot of the Mountain *Meros*, which was consecrated to *Bacchus*, where the petty Kings of *India* waited upon him, and did him Homage. He receiv'd them honourably, and made use of them as Guides to direct him in those unknown Countries. He marched to *Mazaga*, the chief Town of the *Affaceni*, which Queen *Cleophis* held out against him with 30000 Men. There he received a Wound by the shot of an Arrow, and the Extremity of his Pain made him cry out, *They call me the Son of Jupiter, but at last I find my self to be no more than a Man.* He took this great City, and *Cleophis*, with a great Train of Ladies, waiting upon the Conqueror to implore his Clemency, was re-established in her Estates. After this he stormed several Cities, passed the River *Indus*, and very civilly received a Neighbouring King named *Omphis*, who came to surrender both himself and his Army to his Service. *Abisarius*, a Potent Prince, whose Territories lay on the other side *Hydaspes*, sent his Ambassadors to assure him, That he was ready to put himself and Kingdom under his Protection.

In

A. M. In the midst of these Successes, *Alexander* sent to King *Porus*, willing him, in way of Acknowledgment, to bring him Contribution-money, and to meet him upon the Frontiers of his Dominions; to which *Porus* very haughtily replied, That he would give him the Meeting at the Head of his Army. But he was convinced of his Error, for his Army was defeated, and himself taken Prisoner. *Alexander* being affected at the Misfortune of this King, and admiring his Courage, restored his Kingdom to him, and made him one of his Friends. This Defeat of *Porus* opened the way for the Conqueror to proceed further into *India*, several of whose Provinces he subdued.

3624. This Year *Alexander* took the City of *Oxydraca* by Storm, 326. where he himself was the first who entred. He was dangerously wounded by the shot of an Arrow, which pierced his Armour, and went into his Body. He made War with other People, and subdued the *Musicani*, who inhabit the more Southerly Parts of the River *Indus*. He caused their King to be hanged, because he had falsified his Word. From thence he passed into *Pathalia*, where the King of that Country waited upon him, and offered him all his Kingdom.

3625. This Year having conquered all he could by Land, he 325. lunched out into the Ocean, to see if there were any more Provinces left for him to conquer. He returned back by the way he came; embarked upon *Euphrates* and *Tigris*, with a Design to go into the *Persian* Sea in search of the Heads of that River, hoping he might discover them, as he did those of the River *Indus*. At *Susa* he married *Statira*, the eldest Daughter of *Darius*, and bestowed the youngest on his Friend *Hephestion*.

3626. Some time after he left *Susa*, and went to *Ecbatan*, where 324. he spent whole Days and Nights in Riot and Excess. His Friend *Hephestion* died there of a Debauch in Drinking. *Alexander* caused the Physician, who had tended on his Favourite in his Sickness, to be hang'd. To divert the Grief he conceived at the Death of his dear *Hephestion*, he carried on the War against the *Cossians*; He subdued them in the space of 40 Days, though they fled under the Cover of Mountains, and were never conquered by the Kings of *Persia*. Afterwards he made his Army pass the *Tigris*, and marched towards *Babylon*. The *Chaldean* Astrologers met him, and advised him not to go thither, for it would be fatal to him; but slighting their Advice, he went thither, and was received with great Shouts and Acclamations of Joy. He

A. M. He built in *Babylon* a Dock capable of containing 1000 Sail A. A. C. of Ships, and embarking on the River *Euphrates*, he visited *Arabia*. It was then that he laughed at the *Chaldeans*, saying, He entred *Babylon*, and went out of it again without any harm done him. Thus in the height of his Confidence he failed about the Lakes of *Arabia*.

3627. And upon his return to *Babylon*, gave himself wholly to his Pleasures, and especially to immoderate Drinking. The 323. Journal of his Life represents him in his last Days, as a Man drenched in Drunkenness, and who did nothing but Eat, Drink, and Sleep: *Potavit, perpotavit, crapulam edormiit; solito more crapulam decoxit.* One Day as he was offering Sacrifices to the Gods for the Victories he had gained, he feasted himself and his Friends, drank very hard, and carried on the Debauch till late at Night. When the King returned from this Feast, a Physician of *Thessalia* invited him and his Company to come and drink at his House: The King accepted the Offer, and carried twenty of his Friends along with him. There was in the Company one *Proteas* a *Macedonian*, who was a great Drinker; the King and this Man challenged each other to drink, and at last the fatal Bowl came into his Hands, which he drank off, and with it his Death. Some say, there was Poyson in the Bowl; others, that it was his immoderate and excessive Drinking, which was the Cause of that violent Fever which immediately seized him, and within a few Days hastened his End. He died in the flower of his Age, being but 33 Years old, and was equally lamented both by *Greeks* and *Persians*. *Sisygambis*, who survived all the Misfortunes of her own Family, yet broke her Heart at the News of his Death.

And thus have I given you a summary Account of the Birth, Education, Rise, Growth, Height and Fall of this once Great Man. I have briefly described what he did before, and what he did after he became the *Universal Monarch* of *Asia*, and (as he thought) of the whole World. Considering the Extent and Largeness of his Conquests, and the short space of Time he took up in effecting them, we may see with what Reason the Prophet *Daniel* compared him to a *Flying Leopard*. You see that within the Compass of a very few Years, he added to his Petty Kingdom of *Macedon*, *Thrace*, *Greece*, *Egypt*, part of *Arabia*, and of *Africa*, *Syria*, *Pamphylia*, the two *Phrygia's*, *Caria*, *Lydia*, *Paphlagonia*, *Assyria*, *Susiana*, *Drangiana*, *Arachosia*, *Gedrosia*, *Aria*, *Bactriana*, *Sogdiana*, *Parthia*, *Hircania*, *Armenia*, *Persia*,
Ba-

Babylonia, Mesopotamia, and India. But at last in the midst of all his Glory, in the very Center of his Conquests, he was cut off by an untimely Death; and though he boasted himself to be descended of the Gods, and was adored by his Flatterers as One; yet he found his Mistake, perceived he was but a Mortal Man, and that he must die like the rest of the Petty Princes whom he had conquered.

By him fell the *Grecian Monarchy* too, after it had lasted about 6 Years and 10 Months. For after his Death, his Conquests were cantoned among his Captains, each seizing on what Share thereof he could. At first, 'tis said, the Provinces were divided among Thirty of them: But at last they were reduced to four Principalities, under four Princes. *Ptolemy* had *Egypt* for his Share: *Seleucus* reigned at *Babylon*, and in *Syria*; *Cassander* became Master of *Greece* and *Macedonia*: And *Antigonus* had *Asia Minor* for his Part. The Reign and Successors of *Ptolemy* King of *Egypt*, and the Reign and Successors of *Cassander* King of *Macedonia*, I shall not treat of here, since they belong more properly to another Place, where in two distinct Paragraphs I shall be more particular in speaking to them. Here therefore I shall only give you an Account of the Successors of *Alexander* the Great, who reigned in *Syria*, and in *Asia Minor*.

The Kingdom of the Syrians.

This Kingdom began under Seleucus Nicanor, in the Year of the World 3633, before Christ 315, and lasted about 253 Years, to the Year of the World 3886, at which time it was made a Roman Province by Pompey.

BEfore I give an Account of its King, it may be proper to give you a short Description of the Country. *Syria* was formerly a large Country in *Asia*, including *Assyria*, *Mesopotamia*, *Babylonia*, *Phœnicia*, and *Palestina*; and it has oft been taken for the same with *Assyria*. Some extended its Bounds as far as the *Euxine Sea*, and hence we read of several *Syria's* in Holy Writ.

But if we cut off *Assyria*, *Mesopotamia* and *Babylonia* from it, then *Syria* is bounded on the North by the Mountain of

A. M. of *Amanus*, which parts it from *Armenia*: On the East by *A. a. C.* *Mesopotamia*, from which 'tis parted by the River *Euphrates*: On the South by *Arabia Petraea*: And on the West by part of *Egypt*, the *Phœnician Sea*, *Cilicia*, and a small part of the Mountain *Amanus*. It is at present called *Souria* or *Soristen*, is one of the finest Champain Countries in the World, and abounds with pleasant Pastures. *Damascus* was the Capital City of *Syria*, which became a great Kingdom, when the Empire of *Alexander the Great* was (after his Death) divided among his Generals.

3633. I. *Seleucus Nicanor* (1) was the first King of the *Syrians*: 317. He was at first made General of the Cavalry; afterwards became Master of *Babylonia*, and *Antigonus* Master of *Susiana*.

This *Seleucus* being assisted by *Ptolemy the Son of Lagus*, by *Cassander* and *Lyfimachus*, defeated *Antigonus*, who was the first King of *Asia* after the Death of *Alexander*. He conquered *India*, put *Demetrius Poliorcetes* to death in a Prison, and killed *Lyfimachus* in an Engagement. *Justin* (2) tells us, that the *Seleucides* were all born with the Print of an Anchor on their Thigh. And Historians say, that never any Father loved his Children so passionately as this *Seleucus*; for the Proof of which, they relate this notable Instance (3). "His Son *Antiochus* fell sick of a violent Passion for his Mother-in-Law *Stratonice*: *Erasistratus* his Physician perceiving it, went and told *Seleucus*, that his Son's Distemper was Incurable. How so, said the King? Because (reply'd the Physician) he is in love with my Wife. Ah! said *Seleucus* to him, I know you are more my Friend than to let my Son die, and to hinder him from marrying your Wife. Pray Sir, replied *Erasistratus*, were it your Case, would you let him have yours? Ay, Ay, said the King, and all my Dominions to boot, if his Life could not be saved without it. Upon this the Physician unravelled the whole Mystery to him, and told him in plain terms, that *Stratonice* was the Person whom he so passionately lov'd. *Seleucus* was as good as his Word, and called the People together, and made a very pathetical Speech to them, that they might not be surprized at such an unusual kind of Marriage. For though he had already a Son by his dear *Stratonice*,

(1) See the Succession of these Kings in *Appian. de Syriacis*, Also *Jos. Ant. l. 12. c. 3, &c.* (2) *L. 15. c. 4.* (3) *Appian. ibid. Val. Max. lib. 5. c. 7. Plut. in Demetrio. Lucian. in Dea Syr. Galenus nei deyniothar. Julianus in Misopogone.*

A. M. " yet he made no Scruple to marry her to *Antiochus* his A. a. C
 " eldest Son, and not a Man opposed it.

Though this Complaisance was very irregular, yet none can deny but *Seleucus* was a very great Prince. He was killed by *Ptolemy*, after he had reigned about 35 Years.

3668. II. *Antiochus Soter* succeeded his Father, and reigned 281;
 about 12 Years.

3680. III. *Antiochus Theos*, the Son of *Antiochus Soter* and *Stratonice*, reigned about 24 Years. His Surname of *Theos* was given him by the *Milesians*, because he had freed them from the Tyranny of *Timarchus*. He was poysoned by *Laodicea* one of his Wives, whom he had put away, and afterwards recalled to Court.

IV. *Antiochus* being dead, his Son (1) *Seleucus Callinicus* succeeded him in his Throne, and at the Instigation of his Mother *Laodice*, who chiefly ought to have dissuaded him from it, began his Reign with Parricide, and killed his Step-Mother *Berenice*, Daughter to *Ptolemy* King of *Egypt*, together with his little Brother begotten on her. This execrable Piece of Cruelty, not only made him infamous to all the World, but involved him in a War with *Ptolemy*. As for *Berenice*, when she heard that some Emissaries from the King were sent to dispatch her, she shut herself up with her Son in the City of *Daphne*, where she was soon besieged. This News was no sooner spread over *Asia*, but most of the Cities remembring in what Grandeur her Father and Ancestors had lived, and touched with Commiseration for her Misfortunes, hasten'd to her Relief. Her Brother *Ptolemy* also, startled at the great Danger his Sister was in, left his Kingdom, and marched his Forces with all Speed to succour her. But before the Arrival of these Troops, *Berenice*, whom *Seleucus* could not take by downright Force, was treacherously circumvented, and as cruelly put to death. This Barbarous Action was condemned by all Mankind: for which Reason the Revolted Cities, which had already equipped a formidable Fleet, excited both by their Apprehensions of *Seleucus's* Cruelty, and by their Desires to revenge the Death of an unfortunate Queen, for whose Defence they had made all these Preparations, immediately surrender'd themselves to *Ptolemy*, who had infallibly made himself Master of all *Seleucus's* Dominions, had not some Domestick Dissensions obliged him to go back to *Egypt*. So universal an Hatred had this unnatural Murder

(1) *Justin. l. 27. c. 1.*

drawn upon *Seleucus*, and so much Favour had the Death of a Sister, who was barbarously assassinated, procured for *Ptolemy*.

After the Departure of *Ptolemy*, *Seleucus* set out a powerful Fleet to reduce those Cities that had withdrawn themselves from his Obedience; but as if the gods had decreed to punish his Parricide in the most emphatical Manner, he lost all his Ships in a terrible Tempest, and had nothing left him of such vast Preparations, but himself naked, and a few Companions of his Shipwreck, whom Fortune had preserved alive. This was a dismal Accident; but such a one as *Seleucus* ought to have prayed for, cou'd he have foreseen the Event: for all those Cities which, out of an Aversion to him, had revolted to *Ptolemy*, thinking now that Heaven had sufficiently punished their Prince for his Crimes, no sooner heard the New of this calamitous Disaster, but they changed their Hatred all on a sudden into Pity, and returned to their former Allegiance. Thus rejoicing at his Misfortunes, and enriched even by his Losses, he thought himself now in a Condition to make War upon *Ptolemy*; and having prepared a great Fleet for this end, the Cities of *Magnesia* and *Smyrna* entred into a solemn League and Covenant to stand by him with their Lives and Fortunes, which is now extant in a Marble Stone, preserved amongst the Incomparable Rarities of this kind in the Theatre-Yard at Oxon, and was printed in Greek and Latin first by Mr. Selden and afterwards by Dr. Prideaux, with most learned Notes. 'Twould be too tedious for an Epitome to translate it, and therefore I shall take no farther Notice of it, only of the Oath the *Magnesiens* took; namely that they swore by the Earth, Sun, Mars, Martial Diana, the Mother of Sipylus, Apollo in Pandi, and all the other Gods and Goddesses, and by the Fortune of King *Seleucus*, that they would stand firmly and faithfully to the Agreement they had made with the *Smyrniæans*, and observe Society and Benevolence with King *Seleucus*, &c. which was also taken by the *Smyrniæans*. If they did not perform the Contents of the Oath, they wished Destruction both to themselves and their Posterity. And truly the Oaths of the Ancients were generally filled with most dreadful Imprecations, and they shew'd they did these most solemn Acts with Abundance of Sincerity, and not with that Indifference some of latter Times have observed in them. Infomuch that *Pettius Valens*, an old Greek Astrologer, in the 4th Book of his *Anthologia*, not yet published, and whereof there seems to be but

one Copy now extant in the World, which Mr. Selden procured out of the Library of *John Dee*, the celebrated Mathematician, and is now repositied amongst his other Books in the *Bodleian Library*, (having been transcribed at the Charge of *Christopher Longolius* from another very ancient Copy now lost;) I say this Author conjures his Brother and others who were to be initiated in the Astrological Art not to discover any of his Secrets and Mysteries to ignorant raw Persons, whereof we have two Forms printed by Mr. Selden, one in his Notes upon this Agreement between the *Smyrnaens* and *Magnesiens*, and another in his most excellent Treatise *De Diis Syris* (1). But notwithstanding these great Preparations of *Seleucus*, and the good Inclination of the Rebels to him, as if he had been only to make Sport for Fortune, and had recovered his Kingdoms only to lose them again, he was vanquished a second time, and with not many more Attendants in his Train, than he had after his late Shipwreck, he fled in great Precipitation to *Antioch*. From this place he sent Letters to his Brother *Antiochus*, wherein he desired Assistance of him, offering him by way of Recompence that part of *Asia* which is bounded by the Mountain *Taurus*. *Antiochus*, whose insatiable Ambition much surpassed his Age, (for he was but 14 Years old) laid hold of this Occasion, not with that Honesty of Intention with which his Brother made the aforesaid Offer to him, but like a perfidious Robber designing to strip him of all, armed himself, as much a Boy as he was, with all the Boldness of a Man : For this Reason he was surnamed *Hierax*, or *Eagle*, because that, after the manner of that Bird of Prey, he lived by Rapine and Violence. In the mean time *Ptolemy*, being informed that *Antiochus* was advancing to the Relief of *Seleucus*, concluded a Truce for ten Years with him, lest he should be obliged to fight two at once; but soon after *Seleucus* saw this Peace dashed in Pieces by his Brother, which had been granted him by his Enemy. For *Antiochus*, whose Aid he had implored, raised a mercenary Army of *Gauls*, and far from assisting him like a Brother, made War against him like an Enemy. In this Dispute he got the Victory by his *Gaulish* Troops, who, imagining that *Seleucus* had lost his Life in the Battle, turned their Arms against *Antiochus* himself, in Hopes that they should ravage *Asia* at Pleasure, when they had extinguish'd the Race of all its Princes.

(1) See Pag. 35. of the Edition at Lyden 1629. 8°. which is the best.

A. M. *Antiochus* having Notice of their perfidious Designs, was *A. a. C.* glad to redeem himself with a good Sum of Money, as if he had fallen into the Hands of Robbers, and to enter into Alliance with those very Troops that were in his Pay; after which he suffered a great many Misfortunes, and *Seleucus* himself too lost his Life by a Fall from his Horse. 227.

3723. V. *Seleucus Seraunus* succeeded his Father, and reigned 3 Years. He was poysoned in *Phrygia* by his Lieutenant-Generals, as he was marching to make War against *Attalus*. 224.

3726. VI. *Antiochus the Great* succeeded his Brother *Seleucus*, being sent for from *Babylon* by the Army, which was then encamped in *Syria*, that so he might take Possession of the Kingdom. He reigned about 36 Years. He was engaged in a War against several Nations. First, he waged War against *Ptolemy Philopator* King of *Egypt*, was beat by him, and sued for a Peace, which *Ptolemy* very generously granted him. Afterwards he carried on a War against the *Romans*, by whom he was always worsted, so that at last he was obliged to sue for a Peace. This King likewise routed *Molon*, received *Hannibal*, invaded *Greece*, and was defeated by *Glabrio*. At last having his Treasures drained by these unsuccessful Wars, to fill them up again he resolved upon rifling the Temple of *Jupiter* in *Elimais*; but he was killed in the Attempt by the People of the Place. Before his Death he nominated his Son *Seleucus Philopator* for his Successor.

3763. VII. *Seleucus Philopator* succeeded his Father, and reigned 187. about 12 Years. He did little, because the ill Successes of his Father against the *Romans* had exhausted his Kingdom. This is that *Seleucus* mentioned in the Second Book of *Maccabees*, where 'tis said of him, that because of the Respect which he bore to the High-Priest *Onias*, he supplied the Temple with its necessary Sacrifices every Year. However *Daniel* stiles him, *Vilissimus & indignus Decore Regio*, i. e. *The basest and the worst of Men not worthy of the Royal Diadem*.

About the End of his Reign he was prevailed upon to send *Heliodorus* to rifle the Treasures belonging to the Temple of *Jerusalem*; and it may be very well affirmed, that his Weakness was the Cause of those Troubles and Seditions, which afterwards happened both in Church and State. He was at last killed by *Heliodorus*.

3775. VIII. *Antiochus Epiphanes*, (1) or the *Illustrious*, who had 175:

(1) Besides *Applan* and *Josephus*, see the History of the *Maccabees* amongst the *Apocryphal Books* at the End of the *Old Test*.

been carried to Rome as an Hostage after the Defeat of his Father *Antiochus* the Great, made his Escape thence at the End of three Years, and *Demetrius* the Son of *Seleucus* was sent thither in his stead. As soon as *Antiochus* was returned into Syria, *Heliodorus*, who would fain have been King, killed *Seleucus*. But *Eumenes* and *Attalus* outed *Heliodorus*, and left *Antiochus* the *Illustrious* in quiet Possession of the Kingdom, who reigned over it about 12 Years. He took away the High-Priesthood from *Onias*, who was a Man of extraordinary Piety and Virtue, and bestowed it on *Jason* his impious Brother; and the next Year he took it again from *Jason*, and bestowed it on his Brother *Menelaus*, who gave more Money than the former for it. Two Years after this a Rumour being spread, that *Antiochus* died in his Expedition against Egypt, *Jason* raised great Disturbances in *Jerusalem*; which caused *Antiochus*, after he had defeated the *Egyptians*, to return and lay Siege to *Jerusalem*, whereof he made himself Master without any sort of Difficulty; for the Gates were set open to him by the Treachery of a Party he had made in the Town, where he exercised great Cruelty, and put a great many People to the Sword, without Distinction of Friend or Foe; pillag'd the City, and carry'd the Treasure away to *Antioch*. In the Licence of this Outrage, they did not spare so much as those that quietly open'd the Gates to them, only for the greater Liberty of Breaking in upon the Riches of the Temple; where the Spoil was so considerable, that the very Value, they thought, might, in some Degree, atone for the Treachery. The Temple, in short, was wholly stript and rifled; all the Holy Vessels, and Utensils, taken away; the Golden Candlestick, the Golden Altar, and the *Table of Shew-Bread*, as they call'd it, amongst the rest. The Curtains, and the Embroidery of Silk and Fine Linnen; nay, the very Hiding-Places, where they conceal'd an immense Mass of Treasure, were all laid open and expos'd; and not so much as any Reliques left of this Prodigious Wealth. And further, to consummate the Misery of these poor People, their daily Sacrifices were forbidden; the City levell'd with the Ground; the Inhabitants partly kill'd, partly carry'd away Captives; together with their Wives and Children, to the Number of Ten Thousand; their Walls demolish'd; their stately Edifices consum'd by Fire: They erected a Tower in the City that overlook'd, and commanded the Temple itself; and when they had supply'd and fortify'd the Place, a great Garrison of *Macedonians* put into it, but not without

out a Mixture of Execrable and Apostate *Jews*, that were as malicious as the very worst of their Enemies. They raised an Altar in the Temple, and sacrificed Hogs upon it, in a most spiteful Contradiction to the Laws and Constitutions of the *Jews*. They put all People to Extremities that would not renounce the true God, and worship their Idols : And so in all other Cities and Towns, they built Temples and Altars, for the daily Sacrifice of Swine's Flesh. They made it grievously Penal for any of their *Jews* to circumcise their Children, keeping their Officers and Informers still at hand, either to prosecute them upon the Violation of their Edicts, or to extort from them by Terror, or Force, an Obedience : And so it was in fine, that the greater part of the *Jews*, either of their own Accord, or for the Fear of Punishment, comply'd with the King's Orders ; though there were others again so brave and generous, as to stand firm against all Tryals of Torment, and Death it self, rather than depart from the Religion and Laws of their Country. Among whom *Eleazar*, a Principal Man of the City, of the Priest's Family, a Lawyer by Profession, far advanced in Years, known and well esteemed by many that retained to *Antiochus* by reason of his Age and Character, being brought before him, *Antiochus*, as soon as he beheld him, spake to him, in the following Manner. " Before I proceed to use any Severity, let me advise thee, Reverend Old Man, to save thy own Life by submitting to eat of Swine's Flesh ; for I pay great Respect to thy Age and Gray-Hairs, and am surprized, that the Experience of so many Years should not have made thee wiser, than still to persevere in the *Jewish* Superstition. It seems to me a most unreasonable Thing for Men to abridge themselves of any innocent Pleasures, and great Injustice to themselves and Ingratitude to Nature, to refuse any of those Enjoyments which her Bounty hath provided for us. Why shouldst thou then express such Abhorrence of that most delicious of all Meats, which she seems, in the Flesh of Swine, to have designed as our best Entertainment, and a singular Favour ? This may in others seem somewhat more excusable, but in You, who are a Person of better Judgment, it would be a most unaccountable Folly, to be prejudiced by a false and empty Notion of Religion, and for an idle Fancy to condemn my Authority, and draw a needless Punishment upon your own Head ; Wilt not thou then suffer thy Eyes to be opened, and be awakened out of this Dream of thy peculiar Per-

Y 4

swasion,

' swasion, and set thy self free from the Bondage of so mo-
 ' rose and singular a Notion? Will this Friendly Epostu-
 ' lation prevail for no Deference to be paid my Kindness;
 ' and the Compassion I have for thy Age, move thee to no
 ' Compassion upon thy self? Methinks it should; for
 ' though what I have said does not convincethee of the Va-
 ' nity of thy Opinion in this Point, yet you must needs
 ' allow, that if there be a Power above, which does, as
 ' you suppose, require the Observance of this Religion,
 ' that Power hath so much Goodness, as to pardon the
 ' Transgression of his Laws, when this is not the Offender's
 ' own Act and Choice, but the Effect of Force and pure
 ' Constraint.

Eleazar having heard these Words, begged of the King
 Liberty to speak for himself. Which being granted, he
 did, in the Presence of all the Assembly, deliver himself to
 this Effect. ' Be pleased to understand, Royal Sir, That
 ' we, who are fully convinced, that it is our Duty, in all
 ' things, to behave our selves according to the Law given
 ' us by God, are perfectly perswaded, that no Necessity can
 ' more oblige us, no Force be stronger upon us, than that
 ' by which we stand bound to obey his Law; and for this
 ' Reason we think our Acting contrary to it, cannot be
 ' dispensed with on any Terms whatsoever. Nay though
 ' our Law were not, as you are pleased to suggest, really
 ' Divine; yet, Sir, I must crave leave to say, that so long
 ' as we continue to believe it Divine, that very Perswasion
 ' ought to be an effectual Restraint upon us, from violating,
 ' or thinking meanly of any Religious Ordinances esta-
 ' blished by it. Do not therefore imagine, Sir, if we should
 ' submit to defile ourselves by unclean Meats, that this
 ' would be reckoned a small and pardonable Fault. For
 ' the Presumption of the Offender is the same; and the
 ' Authority of the Law equally insulted, be the Instance
 ' in which Man transgresses greater or less. The Fact it
 ' self makes no Difference in Point of Guilt. Next you
 ' were pleased, Sir, to speak contemptuously of our Re-
 ' ligion, as an Institution unbecoming Men of Reason,
 ' and Philosophy. But I must be bold to say, it is the best
 ' and most consummate Philosophy; for it teaches us Tem-
 ' perance, the Conquest of our Passions and Desires, and
 ' sets us above all our Pleasures. It trains us up in the Ex-
 ' ercise of Fortitude, and commands us to undergo all
 ' manner of Pain willingly and chearfully: It teaches us
 ' the most exact Justice, and orders us to confine our
 Wor-

Worship and absolute Reverence, to the one true God, where alone they are of Right due. Upon this Account we dare not eat things prohibited and unclean : For we are fully perswaded, that God who created our Nature had due Regard to it ; that the very Institution of this Law was so far from a Hardship as in it self to be an Act of Goodness and Mercy ; and that the Things forbidden are hurtful to our Souls, whereas those allowed for Food are useful and convenient for us. It is therefore the very Extremity of Tyranny, to force us, not only to sin against our Law, but to eat that which is therefore not allowed us, because of a Quality not fit to be eaten. But this, Sir, is a sort of Triumph which I shall never give you over me. Nor must I falsify the Solemn Oaths and Holy Engagements, whereby our Ancestors have bound themselves and their Posterity to the faithful Observance of this Law ; not though you should command my Eyes to be bored out, and my Bowels to be burnt. No, Sir, old Age hath not so impaired my Mind, or enfeebled my Body, but that when Religion and Duty call me to it, my Reason can yet approve it self youthful and vigorous. If this Reply provoke you, prepare your Instruments of Torture and heat your Furnace hotter still, all That shall not move me to spare my old Age, so as for the saving my Person, to violate the Law of my Country and my God. No, Holy Law to which I ow my Instruction, I will never desert so excellent a Master ; No, Thou dearest of all Virtues, Temperance, by which we preserve our native Sovereignty over our Appetites, I will never abjure Thee ; No, Thou best of all Philosophy, I will never disgrace Thee ; No, Holy Order of Priesthood, and Study of the Law, I will neither forego, nor be a Blemish to You. My Ancestors shall find me come to them pure and constant, a Soul as free from such a Stain, as undaunted under all manner of Torments even unto Death.

When he had made this Noble Reply to the Tyrant's treacherous Exhortations, the Soldiers that stood by handled him very roughly, and dragged him in Rage to the Place of Execution. There first of all they stript off his Cloaths, then having pinioned him, they laid him on either side with Whips, till they had perfectly flayed him ; An Officer on either side crying at every Stroke, *Obey the King's Commandment.* But the brave *Eleazar* was no more moved by their Scourgings, than if all he endured had been but a Dream, The good old Man stood with his Eyes lift up to Heaven,

ven, his Flesh torn off from his Sides, to the very Bone, the Blood streaming down from his Body to the Ground ; till at last being no longer able to bear up against such Wounds and Pains, and Loss of Blood, he fell down upon the Pavement : But this was an Infirmary confined to his Body ; for still his Mind was as erect, as far from being bent as ever : Hereupon one of the merciless Soldiers stamped upon his Belly, and spurned his Sides and Stomach, to raise him up again. Still he sustained their barbarous Insolence, despised the Force they would have put upon him, and bore his Pains with so much Magnanimity, that even he, who lay under the Torment, vanquished the Hard-hearted Wretches that inflicted it, and moved their Admiration by so resolute and noble a Soul, in a Body so aged and infirm.

Some of these therefore, partly in mere Pity to his Years, and partly upon the Account of former Acquaintance with him, though they were Servants to the King, drew near and said, ' Why dost thou for no manner of Reason ' expose thy self to all these Sufferings ? Permit us, *Eleazar*, ' to set before thee some lawful and clean Meats, and do ' thou make as though thou didst eat Swine's Flesh according to the King's Command, so shalt thou save thy Life, ' and yet commit no Wickedness. But *Eleazar* answered, ' Far be it from us, who are Children of *Abraham*, to be ' guilty of such Cowardice and wicked Subtilty, by so ' much as seeming to do an Act that doth not become us. ' How absurd would it be for me, who have led a Life of ' Sincerity and Truth hitherto, and preserved my Reputation free from Blemish, by a strict Observation of the ' Law, to change my Course in extreme old Age, and set ' an ill Example to others ; to purchase a little Remainder ' of Life at the Expence of foul Dissimulation, and live ' that little while a Scorn and Laughing-Stock to all the ' World, for my Fear and base Compliance ? When they perceived him thus resolute and inflexible, and that their Pity could have no manner of Influence upon him, they changed their Disposition, and brought him to the Fire. There they applied new Instruments of Torture, threw him upon the Fewel, and as he burnt, poured scalding and stinking Liquors up his Nostrils. He in the mean while burnt to the very Bone, and ready to expire, lifted up his Eyes to Heaven, and said, ' Thou seest, my God, the Miseries I endure, and that I choose to dye by Fire, and Torment, for the sake of thy Law, when it was in my Power to

‘ to preserve my Life by transgressing it ; Be thou therefore Gracious, O Lord, to thy own People, and let the Vengeance executed on me, suffice for what they have deserved, make thou my Blood a Purification for them, and accept my Life instead of their Lives. And with these Words the Holy Man gave up the Ghost.

This is a signal Instance of the Prevalency of Reason above the Passions, and that God always takes care to support Persons of good Principles and a virtuous Life under the greatest Torments and Afflictions. Even Youth itself sometimes hath baffled and confounded the most prevalent Motives to Vice ; and the most winning Arguments have not been able to allure it, to do any thing contrary to the Dictates of Conscience. This appears evident from another Example of the inhumane Tyranny of this Prince. For after he had made this Experiment to his Loss, and found himself and all his barbarous Stratagems outdone by one Poor old Man ; enraged at the Defeat, he gave Orders to bring some others of the *Hebrew* Captives before him ; Promising to release them immediately upon Condition they consented to eat of unclean Meats, but in Case of Refusal, threatening them with greater Cruelties, than any he had yet inflicted.

In Pursuance of which Order, there were brought before him seven Brethren with their ancient Mother. The Men were beautiful and well-fashioned, so charming in their Persons and Behaviour, that the Tyrant, fierce as he was, could not forbid himself being taken with them. And therefore, after viewing them with a sensible Delight, he smil’d upon them, and, commanding that they should draw near to his Throne, he accosted them as follows.

‘ Young Men, I own myself to be an Admirer of your Beauty, and have upon that Account kind Intentions towards you : Nor can I but pay a more than ordinary Respect to your Family, which hath the unusual Blessing of so many such Brothers as you. To advise therefore, that you would not be guilty of the same mad and most absurd Zeal, with that poor old Bigot, whom you saw perish in the midst of Agonies and Tortures, is a Kindness far below what I design for you. No, I invite you to comply with me, with an Assurance of my particular Friendship. For I have it in my Power to oblige and advance them that obey me, in as eminent a manner, as I have (you see) to punish those that stand it out against my Commands. Take my Word then, you shall not fail
of

' of Preferments, but have Places of Honour and Profit,
 ' and great Trust in my Affairs, provided you will re-
 ' nounce your Country's Customs, and be content to live
 ' after the *Greek* Manner, laying aside the foolish Distinction
 ' of Meats, and indulging those Appetites freely, in which
 ' Youth, never fond of Restraint, must needs find a Delight
 ' now deny'd you by the Tyranny of your own Super-
 ' stition. Consider too, that if such advantageous Offers
 ' be rejected, you must expect that your Obstinacy will be
 ' the more provoking, and I shall be obliged to make every
 ' one of you Examples, by a Death as full of Pain and
 ' Horror, as the Anger of an incensed King can inflict.
 ' Be perswaded to pity your own selves, when I, a Stranger,
 ' and an Enemy, have set you an Example of Pity. Throw
 ' not lavishly away so much Youth and Beauty, which I
 ' am loath should perish; but perish it must, unless you
 ' will save it, and for that there is but one way. There-
 ' fore consider well; methinks you should consider, and
 ' not resolve too rashly, when I assure you, that in case
 ' of Disobedience, you have nothing to expect but Racks,
 ' and Death.

Having thus spoken, he called for the Instruments of
 Torture; that by producing these he might work more
 strongly upon their Fear, than Words and Menaces, he
 thought, would be able to do. When the Soldiers had set
 before them Wheels, Pullies, Screws, Racks, Winches,
 Wedges, Iron Gantlets, Boots, Caldrons, Frying-Pans, Bel-
 lows, combustible Matter, and other such like Engines of
 Horror and Execution; The Tyrant, taking the Advan-
 tage of the Impression he supposed these Spectacles would
 make, applied himself to them once more to this Effect:
 ' Young Men, be wise in time, and dread the Weight of
 ' an angry King's Hand; Your Compliance is no longer
 ' now a wilful Offence, and you need not doubt, but the
 ' Justice of that Being you worship, will consider the Hard-
 ' ship of your Case, and allow for the Constraint you lie
 ' under. But neither could his treacherous Allurements
 flatter them; nor the Sight of these dismal Instruments of
 Vengeance affright them out of their Duty. They were
 so far from yielding through Fear, that their Resolution
 grew stronger, and by the Power of Reason they tri-
 umph'd over his Barbarity; For what can we suppose
 would have been the Measures taken upon this Occasion,
 had there been but any one Person timorous, or inordi-
 nately fond of Life in that Number? Would not such a
 one

one presently have addressed himself to the rest in a Reply like this? What stupid and fool-hardy Wretches are we, thus to continue deaf to the Invitations and kind Advice of a King, who calls us to Gain and Promotion upon our Obedience? Why should we support our selves with vain Imaginations, and persist in a fatal Obstinacy, which can get us nothing but Death? Shall we be so insensible as to have no Regard to these dreadful Engines of Cruelty? None to the Menaces of an unrelenting Tyrant, brutish enough to put in Execution all that he hath threatned? Shall we not rather abandon this empty Point of Honour, and that false Pride of Constancy that is certain to prove our Destruction? Sure it can be no Crime to have some Respect to our Youth, which may still see many happy Years; some Pity to our poor aged Mother, whose gray Hairs must be brought down with unspeakable Sorrow to the Grave, to see so many Sons cut off at once, and her self made childless in an Instant by our Disobedience! What the King says is very Rational, that God is too Just and Good not to make Allowance for the hard Circumstances we lie under; Why should we then throw our selves out of Life, at a time when we are best fitted to taste the Sweets of Living? Why hurry ourselves headlong out of a World where every thing conspires to delight and entertain us most agreeably? Let us not strive any longer with our Fate; nor buy Applause so dear as at the Expence of Racks and Death. The Law it self is not so severe as to condemn for involuntary Offences; and the more just our Fears are, the less there is of Will in the Compliance. What Pretence can we have then for this Restifness? Or why should we be so fond of a mistaken Courage, which is indeed no better than Despair and Obstinacy, when nothing but Death is before us. if we stand out; and Life and Security, Plenty and Pleasure are as surely ours, if we submit.

But these brave Youths, though then in Sight of Death, and Tortures worse than Death, let no such Words fall, had no such dishonourable Thoughts; the Reason is, because they had attained to a Mastery over their Passions, and were above Terrour and Pain. So far above them, that as soon as the Tyrant had admonished them (as you have heard) to eat of his forbidden Meats, they all with one Voice, as if all had been animated with one and the same generous Soul, made him the following Reply.

‘ To

' To what purpose, O King, is this Delay ? If with De-
 ' sign to know our final Resolution ; be assured we are
 ' ready to encounter Death in its most frightful Shape,
 ' rather than transgress the Laws of our Forefathers. For be-
 ' sides the Reverence due to the Examples of our Ancestors
 ' upon other Accounts, This is what our Obedience to the
 ' Law, and the Precepts of *Moses* require from us. Do not
 ' then attempt any more to persuade us to Apostacy ; do
 ' not put on a counterfeit Pity for them who know you
 ' hate them ; even Death it self is more supportable, than
 ' such an insulking, dissembling Compassion, as would save
 ' our Lives with the Loss of our Innocence. Thou thinkest
 ' to terrify us by Threatnings of Death and Torture, not-
 ' withstanding the same Experiment made upon the old
 ' Man, hath so lately taught thee, how ineffectual all such
 ' Methods are upon the Servants of the true God ; and if
 ' the old Men of our Nation endure so courageously such
 ' exquisite Pains for their Religion ; is it reasonable to sup-
 ' pose, that the young ones will suffer the Reproach of
 ' coming behind them in Constancy and Patience ? As we
 ' have been educated under his Instructions, so we shall
 ' conquer after his Example. Try us therefore, see if it
 ' be in thy Power to destroy our Souls, when we suffer in
 ' the Cause of God and Religion. No Sir ; this is impossible,
 ' your Cruelty cannot hurt us ; for all the Effect our Pains
 ' can have will be to secure us the glorious Rewards due
 ' to unshaken Patience and injured Virtue. But upon
 ' you the Consequence will be very different and dreadful ;
 ' for by the Murder of so many innocent Men, you arm
 ' the Divine Vengeance against your self, and for the tem-
 ' poral which you inflict, will become obnoxious to ever-
 ' lasting Torments.

This Answer so enraged the Tyrant, that he resolved to
 proceed against them ; not only as disobedient, but un-
 thankful Men : And therefore gave the Word, that the
 Executioners should bring the Eldest to the Torture ;
 which they immediately did, binding his Hands, stripping
 off his Cloaths, and fastening his Arms in a Posture for re-
 ceiving the Scourge. But finding that they wearied them-
 selves in vain, and that all their Stripes were to no manner
 of purpose ; they clapp'd him upon the Wheel. The
 noble Youth being extended here with his Bones broken,
 and every Limb of his Body out of joint, reproach'd his
 Tormentor thus, ' O Monster of Wickedness, Enemy of
 ' God and Justice, and abandon'd to Cruelty and Rage, thou
 dost

‘dost not treat me thus inhumanely for Murder or Villany,
‘for any Breach of Divine or Humane Laws, but purely
‘for my Zeal to God, and his holy Ordinances; the Sol-
diers hereupon exhorted him to consent, and eat of the
King’s Méat, that he might deliver himself from any far-
ther Sufferings. But he returned; ‘No; you mistake in
‘supposing your Wheel to have gotten the better of me;
‘no, with the cruelest Instruments of Barbarity you can-
‘not strangle my Mind, nor dislocate my Reason; Cut
‘this Body piece-meal, burn my Flesh in the Fire, and
‘stretch my yielding Limbs till they crack and fly asunder;
‘the exquisite Malice of your Tortures shall convince you,
‘by this Tryal made upon my Person, that it is the pecu-
‘liar Glory of the *Hebrew* Nation, to be invincibly firm in
‘their Suffering for Virtue and a good Conscience. Then
they put Fire under him; and drawing the Pullies
streighter, turned his Body, thus miserably extended, to
the Flames. Infomuch that all the Wheel was besmeared
with Blood, the Coals underneath were put out by his
Bowels dripping into them, and all the Spokes and Pins of
the Engine were covered with clotted Blood, and Pieces
of Flesh torn off from the Body, till nothing was left of
Humane Form, but a Skeleton of broken Bones.

Still this brave Youth and true Son of Faithful *Abraham*,
was never heard to utter one Complaint or Groan; but
sustained the Rack with such Magnanimity, as if the Fire
had only served to refine him into a Creature Immortal and
Impassible. At last he cried out, ‘Be sure, my Brethren,
‘that you follow this Pattern, do not desert me in this
‘noble Conflict, nor disclaim that Relation of generous
‘Constancy, by which we are allied in Soul more nearly
‘than in Blood. When you engage in Defence of Re-
‘ligion, it is a holy and a glorious Warfare; and never doubt,
‘but that the tender Providence of that Father above,
‘just and gracious, whom we worship, will not only re-
‘ward us, but be propitious to our whole Nation, and
‘certainly humble this haughty, bloody Tyrant, with
‘Punishments as uncommon and amazing as his own Pride
‘and Cruelty. And thus the holy Youth ended his pain-
ful Life.

While the Spectators stood astonish’d at his undaunted
Courage, the Guards advanced with the second Brother,
whom they bound fast to the Pully, and drew on the iron
Gantlets with sharp Nails: Then, enquiring whether he
would accept the Conditions of Escape before they began
the.

the Torture ; and finding by his Answer that he was in the same noble Resolution with his Brother, the furious wild Beasts fix'd their iron Gantlets into his Neck, and drew off all the Flesh from his Muscles, quite up to the Chin, and flay'd off all the Hair and Skin of his Beard, Face and Head. But he bearing this terrible Pain with great Temper, said, ' How welcome is Death in any Shape, when a Man suffers for Truth and Religion ? Art not thou sensible, thou brutish Tyrant, that thou art now thy own Tormentor more than mine ? The Indignation thou conceivest for having thy wicked Designs defeated, and all thy Barbarity vanquish'd by my Constancy in a good Cause, frets and gnaws thy Soul more than all these Pains do me : For the Pleasures of Virtue, and the Comforts of a clear Conscience soften my Sufferings and support my Spirits. But thou art rack'd indeed, with all the cutting Apprehensions of a guilty Mind. What I now say thy own Breast tells thee, that so wicked a Wretch cannot possibly escape the Vengeance of a just and angry God.

After this Man had undergone a Death so much to his Honour, the Third was brought, and prest hard with Arguments and Entreaties from several Hands, that he would eat and live. To which he answered with great Vehemence, ' You seem not to know how nearly I am related to those that have died here before me : Alas ! the same Father and Mother brought us into the World, and the same Masters form'd our Minds, and we always acted upon the same Principles ; and shall I then in this last Scene of Life renounce the Honour of that strict Alliance, to them, whom I have never yet given Occasion to be ashamed of calling me Brother ? This Answer, deliver'd with such an Air of Resolution and Firmness, enraged the Executioners ; who, to express their Malice and Resentments, presently clapp'd his Hands and Feet into the Screws, and with a violent Wrench put out all the Joints of his Fingers and his Toes at once. This done, they still continued to draw the Engine yet higher, till they had twisted his Arms and Shoulder-Bones out of their Sockets ; and finding him survive all these Distortions, drag'd off his Skin at the Ends of his Fingers, and flay'd him from the very Crown of the Head. When he was at the Point of Death, he cry'd, ' O thou most wicked and inhumane of all Tyrants, we suffer thus for the Religion and Law of a God who is able to reward us ; but thou shalt suffer Pains much more insupportable, much more

more inexpressible, for thy Impiety and barbarous Cruelty.

After this Person had endured as became a Brother of that renowned Family, the Fourth was haled to Execution; but perswaded first, *That he would bethink himself, and be wiser than those that had gone before him.* His Answer was, 'You cannot heat your Fires so much hotter for me, as to make me a Coward after so noble Patterns of Martyrdom already before my Eyes; nor will I stain the Honour of my Blood. Try me, thou Tyrant, and let all thy Tortures prove, whether I be not a Branch of the same Stock, and animated with the very same Soul, with those whose Blood thy impious Hands have spilt, and torn them Limb from Limb, but all in vain, with all the Horreur and Pain, that Malice and Devilish Rage could contrive. At which the savage and most profligate *Antiochus* being very much incens'd, immediately commanded that his Tongue should be cut out. Whereupon he proceeded, 'Ah, how impertinent a Cruelty is this! 'Tis to great purpose that you take away the Organ of Speech, from one who trusts in God that seeth the Heart, and hears the inward Motions of them, that are silent. Here, it is ready for your Instruments; loose to your Hand; but know, when you have cut it out, you cannot do the same Execution upon my Reason, nor make my Mind dumb. O that I could be so happy to lose my Life by Inches, and glorify God with every Member and Joint of my Body, by having them maim'd, and lopp'd off one by one for his Cause and Glory. But as for thee, Guilt and Vengeance will quickly overtake thee, who cuttest out those inoffensive Tongues, that are imploy'd in making Melody, and singing Praises to the God who form'd their Speech.

No sooner had this Brother, exhausted with Pain, and miserably mangled, finished his Course, but the Fifth sprung forward of his own accord, crying out, 'To shew thee, Tyrant, what Impressions these Tortures make upon me, see here I come, not content to wait thy tedious Orders, offering my self to the Tryal, and desirous to lose no time in so noble an Exercise of Virtue. The sooner thou dispatchest me, the sooner shall my Bliss, and thy Iniquities be full; and I shall help to make thee ripe for Vengeance, by adding one more to the Number of them whose innocent Blood thou hast shed. Tell me, thou Devourer of Mankind, and Enemy of all Goodness, what could provoke, what possess thee, to destroy us after

' this merciless, insulting Manner ? Is it become a Capital
 ' Crime for Men to devote themselves to the Service of the
 ' great Creator of the World, and make a Conscience of
 ' governing their Actions, by an excellent Law of his pre-
 ' scribing ? No sure, this Conduct ought not to expose Men
 ' to Tortures, but entitle them to Rewards and Honours.
 While these Words were yet in his Mouth, the Soldiers
 drag'd him down, and bound him to the Pullies ; to
 which, when they had screw'd in his Knees, they clapt
 on Iron Footlocks, and drawing the Screws, dislocated
 his Loins, so that he lapp'd round the Wheel like a Snake ;
 and being disjointed all over, had his Bones broken in an
 Instant. Thus being almost strangled, and in unspeakable
 Anguish, by the Stoppage of his Breath, and Bodily Pain,
 he said, ' Full sore against thy Will thou conferrest on us
 ' Favours, which were never intended ; For the more ex-
 ' quisite our Torments are, the nobler Proof thou giv'st
 ' us for exercising invincible Patience, and continuing
 ' steadfast in our Religion.

When he was dead, the Sixth Youth was presently
 brought forward ; and, being ask'd by the Tyrant, *Whether*
he would accept Deliverance ? he reply'd, ' Though I come
 ' behind them that suffer'd before me in Years, yet is my
 ' Soul of equal Maturity with theirs. For in regard our
 ' Descent and Education was the same, 'tis fit, that since
 ' the Cause we are called to assert is the same, our Death
 ' should likewise be the same. If then thou art disposed to
 ' put me upon the same Tryals, know, that I will take care
 ' to die innocent, and keep the Support of a good Con-
 ' science under my Torture. Hereupon they fastened him
 to the Wheel, and, after having broken and distorted all
 his Bones, put Fire under him ; and then the Soldiers heat
 Spits and Spears red hot, and thrust them into his Back
 and Sides, 'till his very Bowels and Intrails were burnt
 up. While he cry'd out, ' O Glorious Conflict, in which
 ' so many Brethren have engaged for their Religion, and
 ' all come off with Conquest. For a Mind rightly in-
 ' form'd in the Truth, and arm'd with steady Principles of
 ' Virtue, must ever be impregnable. I will bear my Bre-
 ' thren Company in so noble a Death. and add to the Num-
 ' ber of the Plagues due to thee, O wicked Inventor of
 ' Artful Cruelty, and implacable Foe of all that adhere to
 ' the true Religion. Six of us now have baffled thy Ma-
 ' lice and Rage ; for I must needs account thee baffled.
 ' when so much hath been done without any Success, to
 ' force

‘force us to forgo our Duty and comply with thy wicked
‘Proposals. Thy Fires methinks are cold; thy Racks easy;
‘and thy Guards are now no longer Tormentors and Execu-
‘tioners, but Defenders and Promoters of our Law and
‘its Honour; since they assist us in giving Testimony to
‘it, and contribute to the Triumphs of the Religion they
‘are not able to suppress.

When this Man had made so blessed an End, being dis-
patch’d at last, by casting him into a Cauldron of boyling
Liquor, the *Seventh* and *Youngest* appear’d; whom, when
the Tyrant saw fetter’d and pinion’d, though so implacably
outrageous against the rest of his Brethren, his Heart began
a little to relent. Calling him up there c c near to the
Tribunal where he sat, he began to try him by soft Words,
and fair Means. ‘You see (*said he*) Young Man, the
‘miserable End, which the rest of your Family have, by
‘their own obstinate Folly, brought themselves to: For all
‘these Tortures and tragical Spectacles of Death, are in-
‘deed the Consequences of their own Wilfullness and
‘Disobedience; and the same will be thy Fate in a very
‘few Minutes, if their Examples have not made thee wiser.
‘But I hope better things, and for an Encouragement of
‘thy better Behaviour, do make thee here a generous
‘Offer of my Love and particular Friendship, and promise
‘to promote thee in my Kingdom to Places of very great
‘Eminence and Profit. Not content with these Perswasions
to the Son, he address’d himself to the Mother also, with
a seeming Compassion for her Loss, and entreating her to
prevail upon her Child, in Pity to her at least, to spare this
small Remnant of the Family, and not to give her the
Affliction of having all her Off-spring so sadly torn away
at once. But he, receiving from his Mother in the
Hebrew Language the Advice I shall mention by and by,
cry’d out all on the sudden, ‘Well then, unbind me, let
‘me have Liberty to apply to the King, and his Friends that
‘attend about the Throne. The Company was overjoy’d at
‘his Proposal, and immediately let him loose; which
he taking the Advantage of, ran hastily to the side of the
Cauldrons and Frying-Pans, and said; ‘Thou most un-
‘godly Tyrant, and unparallel’d Monster of Baseness and
‘Villany; thou hast receiv’d from the Hand of God a
‘Kingdom, and so many Blessings of this World; and yet,
‘without the least Degree of Shame or Remorse, murderest
‘the Servants and Friends of him who thus advanc’d thee.
‘Is this the Requital thou makest to a bountiful God, to

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‘Rack

Rack and Torture those that worship him; and for no other Reason, but because they worship him as he himself hath directed? Be well assured, this shall not be forgotten; but Justice will pursue and find thee out; and in the mean while lays up in store for thee Torments and Fires, not like thine here, that quickly consume the Body, and the more fierce they are the sooner they end our Pain; but those shall be a Treasure of Fire inexhaustible, of Pains which whole Ages will not end, but fresh and fiercer continually, till time shall be no more. Art thou a Man, thou Wretch, more savage than the wildest of Brutes! and hast thou no Regard, no manner of Relenting for these most exquisite, and studied Pains, of them, who have the same Nature, the same tender Sufferings with thy self? Is it possible a Creature of like Matter and Form should take Delight in Mangling, Burning, Flaying, Scourging, Killing, his Fellow-Creatures? Yet such, it seems, art thou, unlike indeed to us in Disposition, and as unlike in thy Fate and Portion. For we who dye to feast thy Malice, have done our Duty, and shall find Favour and Happiness with God; but thou, whose Cruelty hath put these stout Champions of the Truth upon vindicating it with so much causeless Pain, so undeserv'd a Death, shalt houl for ever in Despair, and when, too late, curse and be plagu'd with the bitter Reproaches of this guilty Day's Transactions. So dreadful, so infamous is thy Case; so blessed, so glorious my martyr'd Brethren; whose Honours and Rewards, think not, that either Flattery or Fear shall exclude me from; for know, I aspire to an Equality with the best of them, and think it long and lost time, till we meet again in the same Sufferings here, and the same Bliss above. With that he cast himself into the Pans, and expir'd in the hottest of the Fire.

Nothing now can be more plain and evident than that Reason, guided by Religion, is far above Sense, and that one who is led by it, will baffle and confound all the most prevalent Arguments drawn from the Passions. In this Case Afflictions and Torments are very pleasant, as being certain Indications of eternal Bliss and Happiness, and attended with the greatest Comforts to the Conscience; whereas the best Enjoyments, this World affords, are but as so many Snares to involve us in eternal Ruine and Misery; and consequently that Person, who has so much Command over himself as not to be inveigled by them, must be acknowledged to be in the most happy Circum-
stan-

stances. This made these admirable young Men endure the most exquisite Pains and Tortures, and cast off that Brotherly Love and Affection which is usually seen on such Occasions. They had no regard to the momentary Pleasures of this Life; but unanimously resolved to undergo the most acute Pains, that so they might be the better prepar'd for the Fruition of Heaven, where is nothing but everlasting Joy and Felicity; which must needs be a sufficient Motive courageously to suffer the most terrifying Torments of Flesh and Blood.

But though the preceding Instances be of force enough to prove the Sovereignty of Reason over the Passions, yet I shall farther confirm it by a most astonishing Example of a Woman: one exercised by Sufferings more sharp, more complicated, than any of those hitherto mentioned. For who can conceive the Extremity, the Variety of that pious Mother's Pains, who her self was tortured and put to death in every one of her Seven Sons? Do but reflect how the Bowels and natural Affection of Parents do terminate and draw them as it were to their Children as to the proper Center of all their Care and Concern. This is what we observe even in Brute Beasts, which seldom or never fail to express a Tenderness to their Young, equal to that among Men. But why do I speak of Beasts, when all Nature is full of it, and even the ignobler Species of Creatures want not a visible and strange Kindness for their own Breed? For even the Bees themselves, when intent upon the Business of waxing, guard and defend their Hives, and, as oft as the Drones invade them, know how to make their Stings do the Office of Swords and other military Weapons, in Revenge of the Wrong done by those that would attack their little Ones.

But so true a Daughter of *Abraham* was the Mother of these gallant Youths, that even Compassion for her own Children could not break in upon her Duty. Such was her noble Zeal, that when two things were offered to her Choice, Religion, and the present Safety and great Preferment of seven Sons, she wisely gave the Preference to Religion, took God's Word before the King's, and chose to have them live for ever with him in Heaven, rather than enjoy a short Prosperity with *Antiochus* upon Earth. What Words shall I find to describe those tender Passions of Parents, that strange Union between them and their Children in Nature, which, after a wonderful manner, draws upon their Off-spring the same Lines and Features of Body,

and impresses the same Disposition of Soul? How shall I tell the Concern they feel for these Images and Parts of themselves, when in any manner of Distress? How, especially, that of Mothers, whose weaker Minds and natural Excess of Fondness render them still more sensibly touch'd with whatever affects their Children, than Fathers are wont or expected to be? And even this Mother was not less, nay, she was much more under the Influence of this Affection than common Mothers: Seven painful Births had made as many Additions to this Love, and every time her Travail was repeated it was a fresh Exercise of it, a fresh and stronger Endearment to all she had endured the same Pangs for.

But notwithstanding all this, the Fear and Love of God overlookt the present Ease and Advantage of her Children. And never did she love them so tenderly, so deservedly, as when their steady Virtue, and constancy in the Truth, charmed her Affections, and endeared them to her: For they were just and wise, temperate and magnanimous, affectionate to each other; and dutiful to their Mother to that Degree, that they even died in the Cause of their Law, in Obedience to her. For she was so far from allowing any one of these manifold Engagements to betray her into an undue Tenderness, or suffering any of the yet more manifold Tortures, inflicted upon her Children, to shake her Reason; that, Mother though she was, she earnestly exhorted each of her Children singly, and all of them together, not to decline any Sufferings or Death for the sake of Religion.

O Nature, Common Mother of us all; O Parents Love unaccountably engaging our Souls; O anxious Care of tender Infants! O Sympathy of Mothers irresistible! See here a Prodigy, seven Children, one by one, rack'd, burnt, fry'd, a Mother standing by and looking on, and yet, so firm her Piety, not changed by the killing Spectacle; She saw the Flesh of her own Sons boiling in the Fire; the Joints of their Hands and Feet torn off, and still trembling and panting on the Ground, when rent from the Body; the Skins of their Heads and Faces drawn off like Vizards, and cast down at her Feet; all this the wondrous Woman saw unmoved. O Mother, now in Agonies and racking Pains for thy Children, compared with which thy Bearing Throws were easy! O Woman, who of all thy Sex seemest alone to have brought forth consummate Virtue: Thy first born when expiring did not shake thee; nor thy second Son

Son, when casting upon thee a piteous languishing Look, nor thy Third, when groaning out his Soul; nor the Eyes that started out of their Heads with Extremity of Pain and Setting in Death; Thou didst not let one Tear fall when one Hand was cut off after another, one Head flay'd after another, one Corpse fell upon another, and Heaps of thy own Flesh lay before thee. The Songs of *Sirens*, and the dying Notes of *Swans* make not so melodious Musick, as did in thy Ears the last Accents of thy own Offspring, calling to thee in the midst of their unconceivable Torments, and dying Agonies. For when warm Debates arose in thy Soul, and Nature and Affection pleaded strongly, and the Pains and unparallel'd Sufferings of thy Children added Weight to their Arguments; yet still thou turnedst the deaf Ear; and when thou wert urged most vehemently to give Sentence for thy Children's Life, wouldst not accept a short Deliverance with Guilt, but gavest them up to Death in prospect of a more lasting Bliss. Then didst thou approve thy self a true Daughter of *Abraham*, an Heiress of all his Faith and Fortitude. O Mother of a Family, zealous for the Law, Bulwark of true Religion, and laden with the Conquests won by thy own Bowels! O Woman of Generosity and Patience more manly than the stoutest of Men! Glory of thy own Sex, and Exceller of ours! For, as the Ark of *Noah*, which then contained all the surviving World, rode triumphant upon the Waters of the General Flood; so thou, whose Breast included all true Piety, wert tost upon the Waves of all manner of contending Passions, and beaten upon with the boisterous Winds of Torments that blew hard from every Quarter, and yet didst bravely weather out the Storm, supported by thy Zeal for God and Religion.

Hence 'tis plain that 'twas Reason and Religion which quenched all the Rage and Fury of those Passions which needs must act very violently in this Woman. For is it not rational to suppose, that had she had the least Allay of Pusillanimity in her Temper, all the Mother would have burst out in Lamentations and doleful Complaints, like these? 'O most unfortunate Creature, and exposed to an 'unparallel'd Variety of Miseries, who was lately happy in 'seven Sons, but am now no longer a Mother! O my seven 'unprofitable Travails, O the lost Cares of Nursing, which 'have nourished Children only for Racks, and Fires, and 'Deaths unexampled! In vain, my Dears, have I been in 'Pangs for you, in vain endured the many anxious Days

and restless Nights, the Cost and Labour of a painful Education. O those beloved Children, whose Faces I shall never see more, nor rejoyce in their Marriage and Posterity! Nor have the so much valued Blessing of being esteemed happy in my Descendants of the second and third Generation. And yet I once was happy, happy above my Neighbours, both in the Number and the Goodliness of the Branches that sprang from this fruitful Vine; but now a wretched solitary Widow, destitute of so much as one out of so many Sons, to comfort and assist me while living, or to bury me when dead,

But the Piety of this excellent Mother disdained such effeminate Complaints, and was so far from desiring any of her Children to live, that it would have been Matter of Grief to her, had they not died as they did. Her Mind, firm and impenetrable as a Rock, considered that it was to bring forth over again a numerous Off-spring, by a new and better Birth, to a Life of Immortality. And therefore she her self besought them to fulfill her Joy, and encouraged them in Dying for the Cause of Religion. O noble Matron, who listest thy self in the Service of the same Cause, and didst assist in engaging the Tyrant, and approve thy self mighty in Deeds and in Words! For when thou wert apprehended with thy Sons, and an Eye-witness of the Tortures and dolorous Death of the good *Eleazar*, then didst thou in the *Hebrew* Tongue excite the Courage of thy Sons, by saying, 'See here, my Children, what a glorious Conflict is this! And if you also be called to the like, consider what a Testimony, what an Honour it will be to our Nation, but especially consider the Law of your Fathers you are to suffer for, and before behave your selves in this Encounter valiantly and chearfully. What a Reproach ought you to think it upon the Vigour of your Age, if an old Man, weakened and spent by Years and Infirmities already, did yet endure such Variety, such Extremity of Tortures for his Duty, and those, who have all the Fire of Youth to excite and support their Zeal, should shrink back at, or sink under the same Tryals! Consider, my dearer Parts of my self, what Life is, and whence you had it, God gave it you at first, the Goodness of his Providence hath continued it to you ever since. It is therefore his due, and what you ought to pay, when he calls for it again. Can you decline any sort of Pain for him, in Obedience to whom our Father *Abraham* made no Delay to sacrifice his Son, the promised

Fa-

‘ Father of our Nation ? Nor did that Son tremble or once
‘ give back, when he saw a Father’s Hand armed with the
‘ Weapon of Death, and lifted up to give the fatal Stroke.
‘ Was not the innocent and pious *Daniel*, by his own Con-
‘ sent, cast as a Prey to hungry Lions ; and the three Child-
‘ ren into a fiery Furnace ? These all endured manfully
‘ for the sake of God , and you, who are Partakers of the
‘ same Faith, ought not to shrink if you are made Partakers
‘ of the same Sufferings. For indeed it is most absurd for
‘ them, who have a Sense of Religion, to betray a cowardly
‘ Degeneracy of Mind in any Difficulties that it shall en-
‘ gage them in. Thus did the Mother of seven Children
hearten every one of the Number, and represent to them,
the Reasonableness, the Necessity of Dying, rather than
basely yield to violate any one Command of their God, espe-
cially when assuredly perswaded, that they, who die for
him, continue still to live with *Abraham*, *Isaac*, and *Jacob*,
and all the Godly Patriarchs in Mansions of immortal Fe-
licity.

Some of the Soldiers too reported, That, when she was
about to be seized, in order to Execution, she prevented
all Attempts upon her Person, and without Force cast her
self into the Fire. O Glorious Mother, thus defeating the
Tyrant’s Rage and Violence, disappointing all his wicked
Contrivances, and exerting a most vigorous and noble
Faith, firm as a strong built House, erected upon her seven
Pillars, and Proof against all Shocks that laboured to over-
turn it ! Take Comfort, holy Matron, whose Patience was
supported by a firm Trust in God, and well assured Hope
of future Reward. The Moon, encircled with her Retinue
of Stars, shines not so bright in the Firmament of Hea-
ven, as dost thou, reflecting Light upon, and receiving it
back again from thy seven illustrious Sons, fixed in the
Heavenly Mansions, and Honourable in the Presence of
God. Thy Race were truly *Abraham’s*, and every one a
genuine Son of the Father of the Faithful. Were it a
possible Undertaking, to draw this whole Action as in a
Picture, and relate every Circumstance in true and lively
Colours, our Passions scarcely could sustain the meer Re-
presentation : Nor would the Mother and her Children,
expiring in such cruel Variety of Torments, be seen but in
such Description without Horrour.

After this dismal Act of Cruelty *Antiochus* sent *Apollo-*
nus into *Judea*, who one Sabbath-day killed a whole Con-
gregation who were got together to offer Sacrifice. Some
say,

A. M. say, that he sent *Lysias*, *Gorgias*, *Timotheus* and other Com- *A. a. C*
manders against the *Jews*, who were all routed by *Judas*
Maccabeus. Much about this time it was, that this *Judas*
retired into the Wilderness, chosing to live upon Herbs,
rather than defile himself with those prophane Meats,
which in all Parts were then sacrificed. But at last *Antiochus*
hastening out of *Persia* to *Jerusalem*, with a Design to
cut off all the *Jews* of that Place, fell out of his Chariot,
bruised his whole Body, and died of a loathsome Disease.

3786. IX. *Antiochus Eupator* succeeded his Father, and reigned 164.
about 2 Years. *Lysias*, according to some, but *Philip* ac-
cording to others, governed his Kingdom, and made Peace
with *Judas Maccabeus*, which was soon after violated. A-
bout this time it was that *Eleazar* having assaulted an Ele-
phant, upon which he supposed the King was, killed the
Beast, and was crushed to death by the Fall of him.

Antiochus having taken *Bethsura*, went against *Jerusalem*,
and made a Peace with the *Jews*; but it being broke, he
caused the Walls to be demolished, led away *Menelaus* along
with him, whom he put to death as the Cause of all the
War, and put *Alcimus* into his Place.

3788. X. *Demetrius Soter*, the Son of *Seleucus Philopator*, having 162.
made his Escape from *Rome*, came to *Antioch*, put *Antiochus*
and *Lysias* to death; and when he was King, sent *Bacchides*
into *Judea* with *Alcimus*, to whom he promised the High-
Priesthood. He afterwards sent thither *Nicanor*, who made
a League with *Judas Maccabeus*; but he, having broke it,
was soon after killed by *Nicanor*. This *Demetrius* reigned
about 11 Years.

The People of *Antioch* rebelling against *Demetrius*, took a
young Man named *Alexander*, who was said to be the Son
of *Antiochus* the Illustrious, and being assisted by the neigh-
bouring Kings, set him upon the Throne.

3799. XI. *Alexander Epiphanes*, or *Balas*, becoming Master of 151.
Ptolemais, sent to *Jonathan* to make a League with him;
and settled him in the High-Priesthood, which had been
vacant 7 Years and a Half by the Death of *Alcimus*. This
Jonathan was the first High-Priest of the Race of the *Mac-*
cabees. After this, *Demetrius* raises Forces against *Alexander*,
but was defeated and killed by him. By this means *Ale-*
xander was established in the Kingdom of *Syria*, over which
he reigned 6 Years.

Demetrius, the eldest Son of *Demetrius Soter*, being willing
to revenge the Death of his Father, and to regain his King-
dom, had great Success therein. *Apollonius* joined with
him,

A. M. him, and was sent by *Demetrius* into *Judea*, to fight the *A. a. C.*
Jews, who were in League with *Alexander*. *Jonathan* and
Simon engaged him several times. At last *Alexander* ravaging
Syria; *Ptolemy*, *Philopator* and *Demetrius* marched against
him, where *Ptolemy* was wounded in the Engagement.
Within a few Days after *Alexander* was killed by his Do-
mesticks, and *Ptolemy* upon the Sight of his Head died for
Joy.

3805. XII. *Demetrius Nicanor* became at last sole King of *Syria*, 145.
and suffered the *Jews* to live very peaceably. *Jonathan* laid
Siege to the Fortrefs of *Jerusalem*, and *Demetrius* sent to
have him come to him, and give him an Account of that
Action. *Jonathan* still continued the Siege, and pacified
Demetrius by his Presents.

No sooner had *Demetrius Nicanor* disbanded his old Forces,
having (as he thought) no farther Occasion for them;
but *Tryphon* laid hold on the Opportunity to make young
Antiochus, surnamed the *Divine*, King, who was the Son of
Alexander. He endeavoured to make *Jonathan* his Friend,
who did him great Services.

3807. XIII. *Antiochus* the *Divine*, set up by *Tryphon*; but 143.
afterwards the latter, being minded to be King himself, in-
stead of *Antiochus*, and being afraid *Jonathan* should oppose
him in his Designs, surprized and killed him. *Simon* is
Elected in his Place to be both General of the Army, and
High-Priest. He several times defeated *Tryphon*, who,
that he might the more easily usurp the Regal Dignity,
killed *Antiochus*.

3809. XIV. *Tryphon* the Usurper. In his time *Demetrius Nicanor* 141.
marched with his Forces into *Media*, to strengthen himself
against *Tryphon*; where he was taken Prisoner by the Gene-
ral of the Army of the King of *Persia* and *Media*. At last
the Soldiers could not away with *Tryphon*, and went over
to *Cleopatra*, the Wife of *Demetrius*, who surrendered her
self and her Army to her Brother *Antiochus Sedetes*.

3812. XV. *Antiochus Sedetes* took the Government upon him, 138.
and reigned about 10 Years. He at first made a League
with *Simon* the High-Priest, and afterwards very dishonour-
ably broke it, sending *Cendebeus* against him, whilst he
went in pursuit of *Tryphon*, who retired into *Apamea*, which
being taken, he was killed there. *Simon* the High-Priest,
being very old, sent his Sons against *Cendebeus*, who beat
him. This only served to foment the Jealousy of his Son-
in-Law *Ptolemy* against the Father and his Children; who
killed the Father and two of his Sons in a Feast to which
he

A. M. he had invited them. In the Eighth Year of the Reign of *Antiochus Sedetes*, there happened an Earthquake at *Antioch* *A. a.* at 10 a clock in the Morning, on *February* the 21st. After this, *Antiochus* with his Army were cut off in *Parthia*, which gave way for his Brother *Demetrius* to remount the Throne.

3822. *Demetrius Nicanor* re-assumed the Throne after his re- 128.
turn from the *Parthians*, where he had been Prisoner. But he had debauched himself, so much among the *Parthians*, and grew by his Pride so intolerable, that neither his Soldiers nor his Subjects could endure him, but chose themselves another King.

3822. XVI. *Alexander Zebenna* was the Man they Elected, who 128.
was the Son of a certain great Merchant. *Demetrius* was abandoned by all Men, fled from one Country to another, and at last was assassinated as he was going into a Ship: But some say, he was killed by his Wife *Gleopatra*. *Zebenna* in his Prosperity proved ungrateful to his Friends, and forgot his old Benefactor *Ptolemy Physicon*, who had set him upon the Throne. *Ptolemy*, by way of Revenge, assisted *Antiochus Gryphus* against him, who defeated, put him to flight, and afterwards killed him.

3826. XVII. *Antiochus Gryphus* reigned 8 Years very prosper- 124.
ously, and all *Syria* enjoyed a profound Peace. His Mother *Gleopatra* offended at her Son's good Fortune, upon his return from the War he had successfully ended against *Zebenna*, presented him with a Glass full of rank Poison. He excused himself out of Compliment, and his Mother still urged him to drink it off. At last he frankly told her, That he was informed of her ill Will towards him, and that she could not clear her Innocence better, than by drinking up what she was so civil to offer him. Upon this she was forced to drink off what she had prepared for her Son, and so was poisoned. *Antiochus Cyzicenus* declared War against his Brother *Gryphus*, but was defeated by him.

3835. XVIII. *Antiochus Cyzicenus* had the Fortune at last to de- 115.
feat his Brother *Gryphus*, who fled away, and was turned out of his Kingdom, which his Brother became Master of. But no sooner was he King, but he gave himself up to all manner of Pleasures and Debaucheries. He associated with none but Comedians, Buffoons, Juglers and Fencers. He applied himself very seriously to the making of Puppets dance, and became so great a Master in that Mechanical Art, that he could make Figures of Birds to fly and run along, as if they were natural.

1. M.
856.

XIX. *Seleucus*, the Son of *Antiochus Gryphus*, having raised Forces, declared War against his Uncle *Antiochus Cyzicenus*. They came to an Engagement, wherein *Antiochus* was defeated. His Horse carried him into the Enemies Camp, and he, for fear of being taken alive, killed himself.

860.

XX. *Antiochus the Pious*, the Son of *Antiochus Cyzicenus*, having escaped the Ambuscades which his Uncle had laid for him, declared War against him, after he had taken upon him the Diadem at *Arada*. *Seleucus* was routed, beaten out of all *Syria*, and fled into *Cilicia*. He was received there by the *Mopsates*, who, being enraged by the extravagant Contributions which *Seleucus* raised upon them, burnt him in his Palace with two of his Friends. Upon this *Antiochus* and *Philip*, two Twin-Brothers of *Seleucus*, in revenge of his Death, besieged *Mopsuestæ*, took it by Storm and demolished it. *Antiochus the Pious* marched against them, and defeated them. *Antiochus* was drowned in a River as he fled away; and his Brother *Philip* reigned together with *Antiochus the Pious*, and afterwards they endeavoured by War to decide which of the two should be the sole Master.

861.

XXI. *Demetrius Euceres*, the Son of *Antiochus Gryphus*, was seated upon the Throne of *Damascus* by *Ptolemy Lathurus*: But *Antiochus the Pious* opposed the new King, being assisted by his Brother *Philip's* Forces. *Josephus* says, that *Antiochus the Pious* was killed in a Battle against the *Parthians*.

XXII. *Philip* and *Demetrius Euceres*, both of them the Sons of *Gryphus*, became Masters of the Kingdom of *Syria*. Thus for these last Years the *Seleucides* raising continual Commotions with each other for the Crown, were at length cut off in several Battles. The *Syrians* offended at these Disturbances, called in *Tigranes* King of *Armenia*, and submitted to his Government.

863.

XXIII. *Tigranes*, called in by the *Syrians*, reigned over them 23 Years. But *Antiochus Asiaticus* and his Brother, both of them the Sons of King *Antiochus the Pious*, reigned over part of *Syria*, of which *Tigranes* could not make himself Master. They went to *Rome* to petition for the Kingdom of *Egypt*, which belonged to *Setene* their Mother, and themselves too; and continued their Suit for two Years together. *Tigranes* put *Setene*, surnamed *Cleopatra*, to death in Prison; and by this means, the Title which *Antiochus Asiaticus* had to the Kingdom of *Egypt*, and to part of *Syria*, quite vanished. In several Engagements *Tigranes* was defeated

A. M. feated by *Lucullus* the Roman Consul, who was Governor of the Province of *Cilicia*. After this *Pompey* marched to *Tigranes*, who was so much terrified at the very Sight of him, that he quitted his Diadem, and with a great deal of Submission and Respect, yielded himself to *Pompey*. But he moved with Compassion put the Diadem again upon his Head, re-established him in his Kingdom of *Armenia* upon Articles, and made *Syria* a Roman Province. This happened in the Year of the World 3885, before Christ 64. *Anno Urbis Romæ Conditiæ* 688. *A. n. C.*

Having thus given you a short Account of the Kings of *Syria*, from *Seleucus* the immediate Successor of *Alexander the Great* in that part of his Conquests, down to *Tigranes*; I shall in the next place give you a List of the Kings which reigned in *Asia Minor*, who possessed another part of *Alexander's* Conquests.

The Kings of Asia Minor, or Pergamos.

Pergamos, a City of *Mysia*, situated on the River *Caica* in *Asia Minor*, was the Capital City of a great State, called *The Kingdom of Pergamos*, which began about the Year of the World 3634, before Christ 316 Years. It had eight Kings, and lasted the space of 188 Years.

3634. I. *Antigonus*, one of *Alexander's* Captains, having *Asia Minor* for his Share, after the Death of his Master was opposed (1) by *Perdiccas*, who with *Meleager* had the Inspection of all the Army and Military Affairs after *Alexander's* Death, and by this means obtained great Power and Authority. He was assisted by *Eumenes* another of *Alexander's* Captains; but *Perdiccas* being at last slain by *Antigonus's* Party, *Eumenes* was voted an Enemy by the *Macedonian* Army, and they all unanimously declared for *Antigonus*; but he carried on the Matter so cunningly that they quickly changed their Resolutions, and promised to stand by him. Which *Antigonus* understanding he made what Expedition he could to come up with them. After which he offered them Battle, which *Eumenes* did not refuse, but being defeated, he fled to a fortified Castle; where finding that he must of Necessity suffer a Siege, he dismiss the greatest part of his

(1) *Justin. Hist. l. 13. 14. Diod. Sic. l. 19.*

Army, left by the Consent of the Major Party he should be delivered to the Enemy, or the Siege be incommoded by so great a Multitude. But receiving Assistance not long after from *Antipater*, *Antigonus* raised the Siege: So he was delivered for a time from the Apprehensions of Death, but he could not imagin to continue long in Safety, since his Army was gone. In which Extremity, having considered what Course to take, the best Expedient he could think of, was to address himself to the *Argyraspides*, those invincible Troops of *Alexander* the Great, that were adorned and loaded with the Spoils of so many Victories. This Body of Men, after *Alexander's* Death, scorn'd to be commanded by any other; thinking it would be a Disgrace to them to serve under any other General, after they had carried Arms under so great a Prince. Therefore *Eumenes* sought to insinuate himself into their Favour, by his submissive Deportment, and caressed every Man in particular. Sometimes he called them his Fellow-Soldiers, sometimes his Patrons and Companions, in the Eastern Expedition, and sometimes the only Persons he could rely upon in this Juncture. Adding, that the Eastern World was reduced by their Bravery alone; that they alone had surpassed the Military Exploits of *Bacchus*, and the Labours of *Hercules*; that *Alexander* owed his Greatness to them, and by their Means had obtained Divine Honours and Immortal Glory. He conjur'd them to receive him not in the Nature of a General, but Fellow-Soldier; and to honour him so far, as to permit him to be one of their Body. Upon this Condition he was received among them, but he insensibly work'd himself into the chief Command, sometimes by admonishing them in private, and sometimes by correcting them gently for their Faults before their Comrades, so that at last nothing could be done in the Camp without him, and nothing carried on without his Dexterity to manage it. At last receiving Advice that *Antigonus* came to give him Battle, he obliged them to meet him in the Field, but as they were too arrogant to obey their General's Order, they were defeated by the Bravery of the Enemy: In this Dispute they not only lost the Reputation they had acquired, by their former Actions, together with their Wives and Children, but the Booty they had got in so long a Service. But *Eumenes*, who was the unfortunate Occasion of their Overthrow, and had no other Game to play but this; endeavoured to keep up their Spirits after this Defeat. He represented to them that they were superior to

to the Enemy in Valour, as plainly appeared by their Killing five thousand of them upon the Spot; and that if they resolved to pursue the War, the pretended Conqueror must be forced to sue for a Peace; that as for their Loss, upon which account alone they looked upon themselves to have lost the Day, it did not amount to above two thousand Women, and a few Children and Slaves, which they had better try to recover by prosecuting, than by abandoning the Victory. But the *Agyraspides* made Answer, That they would neither fly after the Loss of their Wives, nor take the Field again to fight against their own Children. Then they reproached him for engaging them in a new War, after they had quitted the Service, and were returning home with the Rewards of so many Victories, and for cajoling them with vain deceitful Promises, when they were almost at their Journey's End, and in the Sight of their Household Gods, and Native Country: that now he would not suffer them to pass a wretched old Age in Peace and Poverty, though they were overcome, and lost all they had won in their former Conquests. Upon this, without acquainting any of their Officers with their Design, they sent Deputies to *Antigonus*, to desire that what they had lost might be restored to them, which he promised to do, provided they would deliver up *Eumenes* to him. When this arrived to *Eumenes*'s Ear, he endeavoured with a handful of Men to make his Escape, but being brought back and surrounded by the Multitude, and finding now no Hopes of preserving himself, he desired that he might have leave to deliver his Mind to the Army. This Liberty being granted, he commanded Silence, and when his Chains were somewhat eased, he showed them his Hand, as he was bound, and thus addressed himself to them. 'You see, Gentlemen, said he, the Decorations and Ornaments of your General, which none of the Enemy have imposed upon me, for that would have been some Consolation to me in this Disgrace. No, 'tis you that of a Conqueror have made me a Captive, and of a General a Slave, you I say, that have sworn an Oath of Fidelity to me four times within this Year. But I forbear to say more upon this Head, because 'tis not proper for Men in Distress to make Reproaches. One Favour I beg of you, that if nothing will content *Antigonus* but my Head, you would see me dye here: For it signifies nothing to *Antigonus* where, or how I fall, and by this means, I shall be delivered from an infamous Death. If I can prevail with
you

‘ you to grant me this Favour, I freely release you from
‘ the Obligation of the Oaths you have taken to me. But if
‘ you are ashamed to lay violent Hands upon me, now I beg
‘ it of you, give me a Sword, and suffer your General to
‘ do that for you without the Tie of an Oath, which you
‘ have sworn to do for your General. When he found
that they would consent to neither, turning his Prayers
into Curses; ‘ May the Gods, said he, the Revengers of
‘ Perjury, thunder Vengeance upon your Heads, you most
‘ execrable Slaves, and give you such a Treatment, as you
‘ have given your Generals. ‘Tis you that embrued your
‘ Hands in the Blood of *Perdiccas*, ‘tis you that served *Antipater*
‘ in the same manner. Nay if it had been possible
‘ for the Great *Alexander* to fall by any mortal Hand, you
‘ had certainly presumed to murder him; but what came
‘ next to it, you frequently disturbed him with your Mu-
‘ tinies. I, that am to be the last Sacrifice of such perfidi-
‘ ous Scoundrils, leave these Curses and Imprecations among
‘ you. May you pass all your Lives like Vagabonds and
‘ Outlaws, in Tents and Banishment: and may you em-
‘ ploy your own Arms against one another, with which
‘ you have destroyed more Officers of your own, than of
‘ the Enemy. Thus full of Indignation he walked, with
his Keeper before him, to *Antigonus’s* Camp. The Army,
that had thus basely betrayed their General, came up after,
and the illustrious Captive brought up the Triumph of
himself to the Tents of his Conqueror, delivering up the
Lawrels of King *Alexander*, and the Glory of so many
Victories to him; and, that nothing might be wanting to
compleat so extraordinary a Show, the Elephants and Aux-
liaries of the East followed after. Much more honourable
was this to *Antigonus*, than so many Victories were to *Alexander*;
for though the latter conquered the East, the
former conquered even those by whom the East was over-
come. *Antigonus* distributed these Conquerors of the
World among his own Army, after he had restored to them
what they had lost in the former Engagement. As for
Eumenes, in respect of the former Friendship between them,
he would not suffer him, now he was a Captive, to come
into his Sight, but assigned the Care of him to certain Keep-
ers; though ‘twas not long after he order’d him to be
kill’d. However at last *Antigonus* himself was routed and
slain by *Seleucus* King of *Syria*, and *Cassander* King of *Ma-
cedonia*, having reigned 15 Years.

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3649. II. *Demetrius* (1) his Son succeeded his Father *Antigonus*, and reigned 15 Years. He was expelled *Asia*, won *Macedon*, but was expelled thence, taken by *Seleucus*, and within 3 Years after he died. A. a. 301.

3666. III. Next (2) after him succeeded *Philetærus*, Intendant of the Finances of *Lyſimachus* King of *Thrace*, against whom he rebelled, and became King of *Pergamus* in the 16th Year of his Age, over which he reigned 20 Years. 282.

3686. IV. *Eumenes* succeeded his Brother *Philetærus*, and reigned about (3) 21 Years. He subdued several small Places round about *Pergamus*, and defeated the Army of *Antiochus* the Son of *Seleucus* near *Sardes*. At last he died by immoderate Drinking. 262.

3707. V. *Attalus* (4), Nephew to *Philetærus*, succeeded *Eumenes*, and reigned 44 Years. 'Tis said, that he governed with so much Prudence, and managed his Treasures so thriftily, that his Subjects freely conferred on him the Title of King, which his Predecessors presumed not to take up, though they did hold the Quality and Grandeur of One. He defeated the *Gauls* contrary to all Expectation. At last he fell sick at *Thebes*, and was removed thence to *Pergamus*, where he died in a good old Age, being about 72 Years old. 241.

3751. VI. *Eumenes* II, the eldest Son of *Attalus*, succeeded him, and reigned (5) 40 Years. His three Brothers, *Attalus*, *Philetærus*, and *Athenæus*, bore so much Respect as well as Love to the King their Brother, that they became his Life-Guards. 197.

3791. VII. *Attalus* II, (6) surnamed *Philadelphus*, succeeded his Brother *Eumenes*, and reigned about 21 Years. He drove *Orophernes* and *Demetrius Soter* out of *Cappadocia*, and fully re-established *Ariarathes* in his Kingdom. He was conquered by *Prusias* King of *Bithynia*, who entered *Pergamus*, robbed the Statues of the Gods, and rifled the Temples. Upon this *Attalus* sent his Brother *Athenæus* to *Rome*, to complain thereof to the Senate, who ordered *Prusias* to for-

(1) See Plutarch. (2) Strabo, l. 13. p. 623. Mr. Dodwell in his Dissertation upon Scymnus Chius published in the second Vol. of the Lesser Greek Geographers, lately set forth at Oxon by my most Excellent and Learned Friend Dr. Hudson, who is continually endeavouring to benefit the learned World with Ancient Pieces of great Curiosity. (3) Strabo says 22. (4) Strab. XIII. p. 624. Vid. item Liv. L. 33. 5. vel. 21. & Polyb. & Suid. ΑΤΤΑΛ. (5) Strabo, l. 13. p. 624. says βασιλεύσας ἔτη τετρακόντα καὶ ἐννέα. For which Learned Men put τετρακόντα. It being certain that he reigned 39 Years compleat, and was going into the 40th. (6) See Strabo.

A. M. bear warring against *Attalus*. *Prusias* slighted the Orders of the Senate, burnt the Temples, made great Havock in the Neighbouring Countries, and defied *Attalus*, who had shut himself up in *Pergamus*. The Senate sent a third time Ambassadors to make up a Peace between him and *Attalus*, which at last was effected. This *Attalus* was a great Friend to the *Romans*, and a constant Favourer of Learned Men. At length Peace and Idleness corrupted and spoiled this good Man, who left his Kingdom to *Attalus Philometor*, his Nephew. A. a. C.

3813. VIII. *Attalus III.* (1) surnamed *Philometor*, the last King of *Pergamus*, succeeded his Uncle, and reigned only 5 Years. 137. He was a very cruel Prince, put his nearest Relations and his dearest Friends to death, not so much as sparing his Mother or his Wife. In the second Year of his Reign he retired into the inmost Parts of his Palace, where he dressed himself in a very mean Habit, let his Beard and Hair grow without cutting, never appeared in Publick, led a Life exempt from all manner of Pleasures, and seemed to inflict a Punishment upon himself for the Crimes he had been guilty of. Having thus quitted the Administration of the Government, he dug in his Garden, sowed Seeds, and by an extravagant sort of Humour laid out his greatest Care in cultivating venomous Plants, such as *Henbane*, *Hellebore*, *Hemlock*, *Aconite*, &c. He extracted the Juice and Liquor, and gathered the Seeds of them, of which he made a great many dangerous Presents to his Friends. He became so skilful in the Art of *Botany*, especially in whatever related to the Manuring of Plants, that he composed a very curious Book upon that Subject, wherein as (*Varro* relates) he set down the Season of Sowing and of Gathering the Seeds of Plants. He applied himself to Founding of Metals; became a great Master in that Art; cast several Figures, and made use of them in raising a *Mausolæum* to the Memory of his Mother. - At last, being too eagerly set upon these sorts of Exercise, which exposed him continually to the Heat of the Sun or the Furnace, he was seized with a violent Fever, and died on the seventh Day of his Illness.

Eudemius of *Pergamus* carried the last Will and Testament of *Attalus* to *Rome*, and gave the Diadem of the Kingdom and the Royal Robe to *Tiberius Gracchus*, Tribune of the People. By this Will *Attalus* made the People of *Rome* his

(1) Strabo, l. 13. p. 624.

Heir : *Populus Romanus bonorum hæres esto.* The Romans finding by their Common Law, that his Kingdom was a part of his Demesnes, seized thereon by virtue of these Words, *Let the People of Rome be the Heirs of my Demesnes.* There was some Fault found with the Romans for putting such a Construction on his Will; but having the Power in their own Hands; they made it to be a good Title.

In this City it was that they first dressed Sheep-skins, and of them made Parchment, whereon they wrote before the Invention of Paper; and hence came the Name of *Parchment*, called in Latin *Charta Pergamena*.

Of the Kings of Egypt.

Egypt, anciently called *Misraim*, and the Land of *Ham*, *Æria*, *Potamia*, *Ogygia*, *Melampodus*, and *Osyria*, derived its present Name from *Egyptus*, the Brother of *Danaus*. It is part of *Africa*, bounded on the North by the *Egyptian*, or rather part of the *Mediterranean* Sea; on the East by *Arabia* *Petræa* and *Sinus Arabicus*; on the South by *Ethiopia*; and on the West by *Cyrenaica*. It was formerly divided into the *Upper* and *Lower Egypt*; but at present it is divided into four Parts: I. *Errif*, or the *Lower Egypt*, containing the old proper *Egypt* and *Augusticana*. II. *Pechria Demisor*, or *Middle Egypt*, containing the greatest part of old *Arcadia*. III. *Sahid*, or the *Upper Egypt*, part of old *Thebais*. IV. The Coast of the *Red Sea*, containing part of the ancient *Thebais* and *Arcadia*.

There is in *Egypt* the famous *Isthmus* of *Sues*, that parts the *Red-Sea* from the *Mediterranean*, which several Princes have in vain attempted to cut, so as to joyn those two Seas.

We cannot but observe, That most Historians are more or less guilty of Partiality, especially when they come to discourse of the Affairs of their own Country. This is a Fault which the *Egyptians* are more particularly blamed for, who had such an Opinion of themselves that they thought all the rest of the World obliged to them, as deriving not only their Original but all their Learning from them. And though the *Scythians* had better Arguments to offer in behalf of their Antiquity, if we may judge of the Controversy from *Justin's* Epitome of *Trogus Pompeius*, yet we find that they would not be concluded by them. Infomuch that
they

they derided the Ignorance of other Nations, however famous for their Learning. This is plain from the *Egyptian* Priest, who, under the Name of *Timæus* in *Plato*, scoffed at *Solon*; notwithstanding he was a Person so eminent for his Wisdom. The chief Reason whereof was, That the *Greeks*, even *Solon* himself, could not give so plausible Account as the *Egyptians* could of their Antiquities. For *Diodorus* relates that in the CLXXXth Olympiad they pretended a Succession of Government of 33000 Years, whereof the first 18000 they were governed by Gods and Heroes, and the last 15000 by Men. And *Manetho*, who wrote the *Egyptian* History, about the Beginning of the *Græcian* Monarchy under *Alexander*, with very great Pretence, hath carried up their Government to an incredible Distance before the Creation of Mankind, digesting the successive Governments of the *Egyptians* into 32 Dynasties, and assigning to each Dynasty a great Number of Governours and Years, whereof 15 exceeded the time of the Flood; upon which account they are omitted by *Africanus* and others, who yet are very fond of the Credit of *Manetho*: and the other 17 are extended to the Beginning of the *Græcian* Empire.

But now if we do but consider the Matter justly, we shall soon find that these Assertions are highly absurd, and very unworthy the Pen of a Learned Writer. Because they betray the Ignorance of their Authors, and shew they had but little Skill in the Subject they undertook to write upon. For *Censorinus* (1) acquaints us, That the ancient *Egyptian* Year was first *Bimestris*, than *Trimestris*, and after that, in latter Times, of 13 Months and 5 Days. And further some tell us, That their most ancient Year was but one Month, namely, one Revolution of the Moon through the *Zodiack*; which if we admit of, will shorten their Account of 33000 Years to 3600 or thereabouts. However to this it is commonly replied, that in all Probability their Years continued to be 365 Days, ever since the Coming of the Children of *Israel* out of *Egypt* at least, and so the Account will be carried up far beyond the Creation of Man, though their former Years should be supposed *Menstrui* or *Bimestres*.

Granting therefore this to be true (for I cannot disprove it) yet there is another Argument, which plainly proves the Ignorance of the *Egyptians*, at least their Imposture to enhance the Antiquity of their Country, namely, that they took *implicit* Years for *solid*, and placed those Kings in a Suc-

(1) *De Die Natali*, cap. 19.

cession which were Coteremporary with one another. This was certainly the Design of *Manetho*, as may be gathered from a due Examination of his Dynasties; and the ancient Division of the Country into 12 Νομοὶ or Principalities will very much strengthen the Argument.

Were there therefore no other Reason, yet this were enough to be objected against *Joseph Scaliger*, for giving greater Credit to *Manetho*, than *Herodotus*, *Diodorus*, and others. But besides this, there are other Reasons which induce us to reject *Manetho's* Dynasties as fabulous: as, *First*, the vast Difference between his Accounts and all others, who have written of the *Egyptian* History, in the Order and Names of his Dynasties. How comes it to pass that none but himself mentions the several Dynasties of the *Thinites*, *Memphites*, *Suites*, *Diospolitans* and many others? 'Tis strange that neither *Herodotus*, nor *Eratosthenes*, nor *Diodorus*, who have all given us a Succession of the *Egyptian* Kings, should neither by their own Industry, nor by all the Interest they had in *Egypt*, be able to acquire any Knowledge of these methodically digested Dynasties. Besides, had there been any Historical Certainty in these Dynasties, how comes it to pass that the *Egyptian* Priests themselves, who undertook to write their own History, should pass them over in Silence, and be so very unjust to their own Country? Amongst whom we must reckon *Chæremôn*, who was an ἱερογραμματεὺς, a Sacred Scribe, as *Eusebius* informs us, and comprehended the History of *Egypt* in 3 Books. Now had this History been so Authentick as is pretended, whence arise so many and great Contradictions between them? Insomuch that *Josephus* (1) saith, *If that which they report were true, it were a Thing impossible they should so much differ; but they endeavour to invent Lyes, and write neither agreeably to the Truth, nor to one another.* Secondly, All those who profess to follow *Manetho*, differ strangely from one another, as *Josephus*, *Africanus*, *Eusebius*, *Synellus*, and *Scaliger*, which without doubt proceeded from this, that they thought these Dynasties not so authentick, but that they might cut off, alter and transpose as they saw Occasion. This is plainly evident in *Eusebius*, who makes no Difficulty of cutting off one whole Dynasty, and dividing another into two, onely to reconcile the Difference between *Thucris*, the *Egyptian* King, and *Tentamus* the *Assyrian* Emperor, and the Destruction of *Troy*, and therefore omits

(1) *Contra Apollon*, l. i.

four *Assyrian* Kings, and a whole *Dynasty* of the *Egyptians* to make a Synchronisme between those three.

But though this Consideration discovers all their Historians to have been strangely partial, ignorant, or at least great Cheats, yet it must be allowed, that this Country was very much celebrated for its Learning. Hence 'tis said (1) that *Moses was skilled in all the Learning of the Egyptians*, and (2) that *Solomon's Wisdom excelled all the Wisdom of Egypt*. And for the same Reason most of the old Philosophers travelled hither to obtain their Knowledge, which consisted in Hieroglyphicks, Mathematicks, Physicks, Ethicks, Politicks, and Theology. So that addicting themselves to these Studies, especially Mathematicks, History was almost quite neglected, though they had excellent Laws, and their Governours are represented to us as prudent Managers. Nay 'twas impossible they should have cultivated History without a certain Knowledge of the Course of the Sun, which yet was late amongst them, in Comparison of what they assert about their ancient Affairs. But what makes most against these Pretenders to Antiquity is the want of certain Records, it being certain the ancient way of communicating Knowledge to Posterity was mostly by Tradition. Indeed there were some Inscriptions; but those amongst the *Egyptians* were so obscure, that 'twas impossible to explain their Meaning, being nothing but Hieroglyphical Figures, which were liable to a great Variety of Interpretations, as is evident in all those Remainers of them, preserved by the Industry of some ancient Writers; as in their *Κωμαιοι*, or golden Images of their gods, they had ingraved two Dogs, an Hawk, and an *Ibis*. By the Dogs some understood the two Hemispheres, others the two Tropicks; by the Hawk some understood the Sun, others the *Æquinoctial*; by the *Ibis* some the Moon, others the Zodiack, if we may believe *Clemens Alexandrinus*. From whence nothing can be more evident, than the Unfitness of this Method to convey any ancient Tradition, by being both obscure, ambiguous; and unable to express so much as to give any certain Light, to future Ages, of the Passages of the precedent. Besides even this Mystick Learning was never studied but by the Priests, who were an uncommunicative sort of People, and endeavoured, as much as they could, to keep others in Ignorance, and therefore *Strabo* might well call (3) them *μυσικὲς καὶ συγκαταδότες*.

(1) *Act.* 7. 22. (2) *1 Kings* 4. 30. (3) *Geog.* l. 17.

And this makes the Story, related by *Apollodorus*, in *Diogenes Laertius* (1), seem likely, namely, That though *Pythagoras* spent the Space of 22 Years amongst the *Egyptians*, which one would think had been long enough to have insinuated himself into the utmost Acquaintance with the Priests, yet he sacrific'd an *Hecatomb* upon finding out that Proposition, which now makes the 47th of the First Book of *Euclid*, and demonstrates that the lower side of a Right-Angle-Triangle is equal to the other two sides. Concerning which we have this Epigram in the said *Diogenes*,

Ἡνίκα Πυθαγόρης τὸ πειχλὲς ἔβρατο χάμμα,
Καὶν' ἐφ' ὅτῳ κλεινὴν ἤγαγε βεβυσίνην.

In some Copies for ἡνίκα is read ἡνυκα, which *Stephens* thinks the better Reading. Other Authors likewise mention the Thing, particularly *Athenæus* in the 10th Book of his *Deipnosophists*. But *Cicero* (2) for an *Hecatomb*, or an Hundred Oxen has onely one Ox; nor does *Malchus* or *Porphyry*, in the Life of *Pythagoras*, differ from him as to the Number of Oxen, onely he tells us that the Ox was made of Dough, and consequently 'twas but the Figure of an Ox, which some are apt to think true, because *Pythagoras* did not use to sprinkle the Altar with Blood. However since *Malchus* tells us the Cause of the Sacrifice was the Invention I have mentioned, and since *Athenæus* agrees with *Diogenes*, I am of Opinion that 100 Oxen were sacrificed, and that they were all real.

From what I have said 'tis clear, that the *Egyptian* Story is very intricate and obscure, and that what hath been delivered about their ancient Dynasties is not to be relied on. And therefore we can say nothing of their first Government, onely that *Cham* the Son of *Noah* planted the Country, governing for about 160 Years, and was succeeded by *Mizraim*, or *Osiris*. After whom followed a great Number of Kings, the first whereof I shall omit as fabulous, and begin my Table with *Thetmosis* or *Anasis*, who began to reign in the Year of the World 2207, from whom I shall continue the Succession down to *Cleopatra's* Death, when it became a *Roman* Province; which happened about the Year 3920. This takes up the Space of 1713 Years, which being too large to consider all together, I shall treat of under three distinct States, viz. 1. Under 47 Kings,

(1) *Vit. Pythag.* se8. 12. p. 497. Opt. Edit. (2) *De Nat. Deor.* l. 3.

A. M. who were all surnamed *Pharaoh*. 2. Under 11 Kings of *A. A. C.* *Persia*. 3. Under the Greeks, namely *Alexander the Great*, and the 12 *Ptolemys* his Suceffors : first of all informing the Reader that I shall all along follow *Petavius*, *Helvicus* and our Country-Man *Mr. Talents*, who have extracted from ancient Authors what they thought to be most agreeable to Truth.

The State of Egypt under 47 Kings, surnamed Pharaoh's, which lasted 1220 Years ; till the Year of the World 3427, when it was conquered by Cambyfes King of the Persians.

2207. I. **T** *Hetmosis*, or *Amasis*, he drove the Shepherd Kings 1743.
out of *Lower Egypt*, who retired into *Phaenicia*.
He had been before King of *Thebais* or *Upper Egypt*, and
reigned about 13 Years.
2232. II. *Chebron* reigned about 13 Years. 1718.
2245. III. *Amenophis* reigned 20 Years and 7 Months. 1705.
2266. IV. *Amesses*, Sister of *Amenophis*, reigned 21 Years and 1684.
9 Months.
2288. V. *Mephres* reigned 12 Years and 9 Months. 1662.
2300. VI. *Maphramuthosis* reigned 25 Years and 10 Months. 1650.
2326. VII. *Themosis* reigned about 10 Years. 1624.
2336. VIII. *Amenophis II.* reigned 30 Years and 10 Months. 1614.
2367. IX. *Orus* reigned about 5 Years : He built the Pyramids 1583.
of *Egypt*.
2373. X. *Thermutis*, or *Acenchres*, reigned about 43 Years. 'Tis 1577.
said, that this is that new King who knew not *Joseph*, and
who oppressed the *Israelites*. He gave order to the Mid-
wives to kill the Sons of the *Hebrew Women* ; but this
being not executed, he enjoined his Subjects to drown
them. In his Reign *Moses* was born, laid in the River, found
and saved by *Pharaoh's* Daughter, who brought him up as
her own Child, and, by a signal Instance of Providence,
committed him to be nursed by his own Mother. In this
King's Reign *Cecrops* the *Egyptian* transplanted a Colony of
the *Suites* into *Attica*, and there laid the Foundation of the
Republick of *Athens*.
2416. XI. *Rathotis* the Brother of *Acenchres* succeeded, and 1534.
reigned about 9 Years.
2424. XII. *Acenchres I.* succeeded his Father *Rathotis*, and 1526.
reigned about 12 Years.

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- 2436.** XIII. *Acencheres* II. succeeded, and reigned 13 Years. 1514.
- 2449.** XIV. *Armais* succeeded, and reigned about 4 Years. This was that *Pharaoh*, to whom *Moses* and *Aaron* were sent by God to prevail upon him to let the Children of *Israel* go. In his time *Moses* brought the ten Plagues upon the *Egyptians*; and though *Pharaoh* was hardened by the nine first, yet he was forced by the last to yield to their Request, and the *Egyptians* pressed the *Israelites* to be gone. However *Pharaoh* pursued the *Israelites* with a great Army, but he and all his Men perished in the Red Sea, whilst the Children of *Israel* passed over it as upon dry Ground. 1501.
- 2453.** XV. *Armesis* or *Rameesses* succeeded, and reigned one Year. 1497.
- 2454.** XVI. *Amesis* or *Rameesses* *Miamun* succeeded, and reigned about 21 Years. 1496.
- 2475.** XVII. *Armais* succeeded, and reigned about 45 Years. This is *Danaus*, who, being expelled the Kingdom by his Brother *Egyptus*, went into Greece, and laid the first Foundation of the Kingdom of *Argos*. 1475.
- 2520.** XVIII. *Amenophis* III. succeeded, and reigned in Egypt about 19 Years. 1430.
- 2539.** XIX. *Egyptus*, or rather *Sethosis*, succeeded, and reigned about 51 Years. He deposed *Danaus*, but was so molested by him, that his Daughters killed 49 of his Sons. In his time *Phenix* and *Cadmus* came from *Thebes* to *Egypt*, and thence went to *Syria*, where they reigned over *Tyre* and *Sidon*. 1411.
- 2590.** XX. *Rampes* or *Rhampsaces* succeeded, and reigned about 61 Years. 1360.
- 2651.** XXI. *Amenophis* IV. succeeded, and reigned about 40 Years. 1299.
- 2691.** XXII. *Ammeneremes* or *Ammenepthes* succeeded and reigned about 26 Years. 1259.
- 2717.** XXIII. *Thuoris* reigned about 7 Years. 1233.
- 2724.** Here happened a Dynasty of the *Diospolites*, whose Kings are unknown, and which lasted the Space of 143 Years. 1226.
- 2867.** XXIV. *Smendes* reigned about 26 Years. 1083.
- 2893.** XXV. *Pseusenses* reigned about 50 Years. 1057.
- 2943.** XXVI. *Vaphres* succeeded, and reigned about 20 Years: He is by some called *Mephercheres*. This is that *Pharaoh* who married his Daughter to King *Solomon*, and gave her for her Portion *Gezer*, a City belonging to the Tribe of *Ephraim*, which he had taken from the *Canaanites*, after he had put them all to death. 1007.
- 2963.** XXVII. *Amenophis* V. reigned 9 Years. 978.

XXVIII.

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A. M.

2972.

XXVIII. *Sefonchis* or *Shishak* succeeded, and reigned 6 Years. It was this King to whom *Jeroboam* fled, and with whom he tarried till the Death of *K. Solomon*. After this, *Shishak* marched from *Egypt* to *Jerusalem*, rifled the Temple, and carried away all the Treasures which were in the Royal Palace of *Rehoboam* the Son of *Solomon*.

978.

2978.

XXIX. *Spinaces* reigned about 9 Years.

972.

2987.

XXX. *Perfusennes* reigned about 55 Years.

963.

3042.

XXXI. *Sefonchis* reigned 21 Years.

908.

3063.

XXXII. *Osorthon* reigned 15 Years.

887.

3078.

XXXIII. *Tachelotis* reigned 13 Years.

872.

3091.

XXXIV. *Petubastes* reigned about 30 Years.

859.

3121.

XXXV. *Sebacon* reigned about 12 Years.

829.

3133.

XXXVI. *Oforchon*, or the *Egyptian Hercules*, reigned about 12 Years.

817.

3145.

XXXVII. *Tarak* reigned 19 Years.

805.

3164.

XXXVIII. *Psammiss I.* reigned about 19 Years.

786.

3183.

XXXIX. *Bocchoris*, surnamed *Saites*, reigned in *Egypt* the space of 44 Years.

767.

3227.

XL. *Sabacon* or *So* the *Ethiopian* began to reign, and having taken *Bocchoris* Prisoner of War, caused him to be burnt alive, and reigned in his stead 8 Years. This was that *So* mentioned 2 *Kings* 17. 4. to whom *Hoshea* King of *Israel* sent Ambassadors, to perswade him to pay no Tribute to the King of *Assyria*: Upon which, *Sennacherib* King of *Assyria* clap'd *Hoshea* into Prison, and laid *Egypt* waste.

723.

3236.

XLI. *Sevechus*, the same with *Tirbakah* mentioned by *Isaiah*, the Son of *Sabacon*, succeeded his Father, and reigned about 28 Years.

714.

3264.

About this time there happened great Disturbances in *Egypt*; the Regal Power was laid aside, and the Kingdom governed by an Aristocracy of 12 Men for the space of 15 Years.

686.

3279.

XLII. *Psammeticus*, one of the 12, assisted by the *Gracian* Soldiers, became sole King of *Egypt*, and reigned 54 Years. In his time the *Scythians*, having conquered *Asia*, marched directly towards *Egypt*. But when they were advanced as far as *Palestine*, *Psammeticus* met them, and by his Intreaties and Presents diverted them from their Design.

671.

3333.

XLIII. *Pharaoh Neco* succeeded his Father *Psammeticus*, and reigned 16 Years. He attempted to cut a River from the *Nile* to the *Sinus Arabicus*, but failed in his Design, and 120000 *Egyptians* perished in the Undertaking. *Herodotus* tells us, that he sent a Fleet out of *Sinus Arabicus*, which launching out into the South Sea, sailed quite round *Africa*. They

617.

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A. M. They entered the *Mediterranean* by *Hercules's Pillars*, called at present the *Straits of Gibraltar*, from whence they sailed in a direct Course to *Egypt*, where they arrived in the third Year of their Voyage. This was that King of *Egypt*, who defeated *Josiah* King of *Judah*, and killed him in Battle. He was afterwards entirely defeated by *Nebuchadnezzar* King of *Babylon*, who was very near conquering all *Egypt*. *Nebuchadnezzar* pushed on his Conquests, took from *Neco* all his Dominions which lay between the *Nile* and *Euphrates*, and forced him to keep within the Limits of his own Territories.

3350. XLIV. *Psammiss II.* succeeded his Father *Neco*, and reigned about 6 Years : But he died soon after his return from his Expedition into *Ethiopia*. 600.

3356. XLV. *Apries* succeeded his Father *Psammiss*, and reigned about 25 Years. He was a great Warriour, took *Sidon* by Storm, and put all *Phœnicia* into a very great Consternation. At last he was absolutely defeated by the *Cyrenians*, against whom he had waged War. Upon this, the *Egyptians* were for deposing *Apries*, who sent *Amasis* to pacify them : But instead of that, they set up *Amasis* for their King. *Apries* dispatched *Patarbem* to bring back *Amasis*, but he succeeded not ; whereupon he had his Nose and Ears cut off, as a Punishment of his Default, by the Orders of King *Apries*. Those *Egyptians*, who hitherto had continued Loyal to the Interests of *Apries*, were so offended at this barbarous Proceeding, that they deserted him, and went over to *Amasis*. The two Kings had an Engagement near the Walls of *Memphis*, in which *Apries* was defeated, put to Flight, taken Prisoner, confined in *Said*, and afterwards strangled. 594.

Nebuchadnezzar laid hold on this Juncture of Affairs, and, whilst these Commotions and Disturbances were flaming in *Egypt*, marched directly thither, and conquered the whole Country : He made a great Slaughter among the *Egyptians*, and put a vast Number of them into Irons. The *Jews*, who were fled into *Egypt*, to avoid the Fury of the *Assyrians*, fell at the same time into the Hands of *Nebuchadnezzar*, and shared the same Fate with the *Egyptians*.

3381. XLVI. *Amasis* ascended the Throne, and reigned 44 Years. 569. In his time *Cambyses*, King of *Persia*, resolv'd upon the Conquest of *Egypt*, and made Preparations for it.

3426. XLVII. *Psammenitus* succeeded his Father *Amasis*, but he reigned only 6 Months, being conquered by *Cambyses* King of *Persia*. 524.

The State of Egypt under XI Kings of Persia, which lasted 193 Years, viz. to the Tear of the World 3619; at which time it was subjected to Alexander the Great.

A. M. 3426. I. *Cambyfes* reigned after he had absolutely defeated *Psammenitus*, who fled to *Memphis*, where he was besieged. The City was taken, and *Cambyfes* by way of Contempt ordered him to take up his Quarters in the Suburbs. *Psammenitus*, as an Addition to his Misfortunes, often beheld the Princess his Daughter, with several other Ladies of Quality, in the Habit of Slaves, who were forced to go and draw Water for the *Persians*. She never went by him but she burst into Tears, and made dreadful Exclamations. This unhappy Prince likewise saw his Son, with 2000 *Egyptians* of the same Age with him, going to be executed, with Ropes about their Necks, and a Bridle in their Mouths. At last he was removed to *Susa*, where he endeavoured, by several Artifices, to raise an Insurrection among the *Egyptians*; for which he was condemned by the King of *Persia* to drink Bull's Blood, of which he died.

A. a. C.

524.

The next year *Cambyfes* likewise subdued *Ethiopia*, but carrying his Conquests too far, it happened that his whole Army, being then in a sandy, hot, and barren Country, had like to have perished for want of Provision. The Soldiers cast Lots among themselves, and did eat every tenth Man upon whom the Lot fell. The King of *Persia* being advertised of this horrible Disaster, immediately broke up his Camp, and quitted his Design. At his return to *Babylon* he died; but upon his going from *Egypt* he left a Governour over it named *Ariandes*. By this means *Egypt* remained under the Dominion of the Kings of *Persia*.

3429. II. *Darius* King of *Persia* reigned over *Egypt* 36 Years. 521.

3464. III. *Xerxes* King of *Persia* succeeded his Father *Darius*, 486. and possessed his Territories 22 Years.

3486. IV. *Artaxerxes* succeeded his Father *Xerxes*. In his time 464.

Inarus King of *Lybia*, and Son to *Psammenitus*, caused the greatest part of *Egypt* to revolt, and freed himself from the Tyranny of *Artaxerxes*. He was made King by the *Egyptians*, and called in the *Athenians* to his Assistance, who were at that time before the Isle of *Cyprus* with a Fleet of

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A. M. of 200 Sail. *Artaxerxes*, upon notice of the *Egyptians* Revolt, sent against them *Achemenes* or *Achemenides* with an Army of 400000 Foot, and a Fleet of 80 Sail. But *Inarus*, with the Assistance of the *Athenians*, beat the *Persians* both by Sea and Land, making great Havock of them; and among the rest *Achemenes* himself was killed. *Artaxerxes*, upon the News of his Army's Defeat in *Egypt*, sent fresh Forces thither, under the Command of *Artabazus* and *Megabizus*. They were near 300000 strong, and defeated the Army of *Inarus*, whom *Megabizus* wounded in the Thigh. *Inarus* was put to flight, and threw himself with the Remainder of his Forces into *Byblus*, a very strong City of *Prosopis*, which is an Island in *Delta*, form'd by two Arms of the River *Nile*, very near its disemboguing it self into the *Mediterranean*. By this Defeat *Megabizus* became Master of all *Egypt*, except *Byblus*. Within a Year or two after the *Persians* turned the Stream of the River (which formed that Island) another way, laid Siege to *Byblus*, which surrender'd to them, and all *Egypt* was again reduced and brought under the Subjection of *Artaxerxes*. There was still at that time another King named *Amyrtes*, said to be the Son of *Psammetichus*. He reigned in the Fens and Morasses, where the *Persians* durst not set upon him. His Forces were inur'd to Hardships, and resolved to stand by him to the last. *Artaxerxes*, at the importunate Requests of his Mother, yielded up *Inarus* to her Will and Pleasure, who caused him to be hanged, and 50 *Græcians* beside.

3525. V. *Xerxes* II. VI. *Sogdianus*; both of them Kings of *Persia*, did not reign one whole Year. 425.

3526. VII. *Ochus* or *Darius Nothus* succeeded them. In his time *Amyrtes Saïtes* freed almost all *Egypt* from the Tyranny of the *Persians*, to whom he was an inveterate Enemy, and reigned 6 Years. He was succeeded by *Nepheretes*, a King of a New Dynasty. 424.

3545. VIII. *Artaxerxes* II. King of *Persia*. In his Reign, *Achoris*, King of the *Egyptians*, raised Forces from all Parts to drive the *Persians* out of *Egypt*. *Achoris* was succeeded by *Psammuthis*, who reigned one Year; and he again was succeeded by *Nepheretes*, the last King of the Dynasty of the *Saïtes*, who reigned no more than 4 Months. *Nectanabis*, the first King of the Dynasty of the *Sabennites*, reigned 12 Years. *Artaxerxes* at last made a Peace with the *Greeks*, intending to joyn theirs with his Forces for the Reduction of *Egypt*. But the Misunderstanding which happened between *Pharnabazus* General of the *Persians*, and *Iphi-* 405.

1. M. *Iphicrates* Commander of the *Athenian* Forces, occasioned the Designs of *Artaxerxes* to miscarry. A. a. C.

Much about this time, *Eudoxus* a Native of *Cnidos*, a City of *Caria* in *Asia Minor*, being then in great Repute, obtained Letters of Recommendation from *Agésilas* to *Nectanabis* King of *Egypt*, desiring Leave to converse with the *Egyptian* Priests. The King recommended him to *Iconuphis* Priest of *Heliopolis*; and among these Priests it was, that he wrote his *Octaeteride*.

3581. *Teos* succeeded *Nectanabis*, and reigned 2 Years; but sending his Son *Nectanebos* with an Army against *Syria*, this treacherous Son by fair Promises and Presents won the Army over to his side, and caused them to proclaim him King of *Egypt*. *Teos* fled to the King of *Persia*, who received him kindly, and gave him the Command of an Army for the Reduction of *Egypt*, by the help whereof he was re-established upon the Throne; but having learned in *Persia* to live luxuriously, he lost his Life amidst his Debaucheries. 369.

3583. *Nectanebos* was scarce Master of *Egypt*, but another, as ambitious as himself, was proclaimed King at the Head of an Army of 100000 Men, which he had raised. But this *Nectanebos* notwithstanding remained in Possession of the Throne, being assisted by *Chabrias* who commanded the Army of the *Athenians*, and by *Agésilas* General of the *Lacedemonians*; and reigned 12 Years. 362.

3588. IX. *Artaxerxes* III. or *Ochus* King of *Persia*, was the Person that opposed *Nectanebos*. He sent a puissant Army into *Egypt* against him, who in the end conquered and forced him to fly to *Memphis*, where seeing he should be taken if he tarried long, he changed his Habit, and went for Sanctuary into *Ethiopia*. Others say, that he went in Disguise through *Pelusium*, and came to *Pella*, a City of *Macedon*. And thus was all *Egypt* again reduced by the *Persians*. This was that *Artaxerxes*, who rifled *Egypt* of its Treasures and Libraries, and affronted the *Egyptian's* God *Apis*, as has been already related. 362.

3611. X. *Arses* King of *Persia*.

3614. XI. *Darius* Codomannus, the last King of *Persia*, who was conquered by *Alexander* the Great.

The

The State of Egypt under the Greeks, viz. Alexander the Great, and the XII Ptolemy's, which lasted 301 Years; that is, to the Year of the World 3910; when Augustus, after the Death of Cleopatra, made Egypt a Province of the Roman Empire.

A. M.

3619.

Alexander the Great marched into Egypt, where he found the People disposed to put themselves under his Protection. For the Persians were grown so intolerable by their Tyranny, Avarice, and Sacrileges, that the Egyptians upon Alexander's Arrival soon shook off the Persian Yoke, waited upon him at Pelusium, and submitted to his Government; Mazagases, Lieutenant to Darius Codomannus, and Governour of Memphis, delivering up that City to Alexander. In this Expedition Alexander visited the Temple of Jupiter Ammon, where the Priests (corrupted by his Gifts) prepared the Oracle to declare him the Son of that God, as has been already mentioned. Whilst he was in Egypt he built Alexandria, giving it his own Name, and making it the Metropolis of the whole Country. This was in the fifth Year of his Reign, and the first Year of the CXII. Olympiad. When Alexander died, his Bastard-Brother Ariades was proclaimed King; but his Reign lasted not long, for Alexander's Favourites shared his Conquests and Empires among them, of which Ptolemy the Son of Lagus got Egypt for his Dividend.

A. n. l

331.

3629. I. Ptolemy the Son of Lagus, surnamed Soter, reigned over Egypt about 35 Years, and then surrender'd the Government to his Son 321.

3664. II. Ptolemy Philadelphus. About this time the Holy 296.
Scripture was translated into the Greek Language by LXXII Jews, sent into Egypt by Eleazer the High-Priest at the Request of Ptolemy: But there is some Dispute among the Learned concerning the exact time when this Version was made, some placing it under the former, but most under the latter of these two Kings; for Demetrius Phalereus a Grecian, who was a great Man under Ptolemy Lagi, but not so powerful under his Son, is generally supposed to have been the chief Promoter of that Work. This Version has been generally follow'd ever since, especially by the Romish Church, and is that we usually call the Septuagint. Ptolemy Philadelphus is also famous in the Learned World on account

A. M. account of the vast Library of no less than 200000 Volumes, which he collected by the Assistance of *Demetrius Phalereus*. He reigned near 40 Years, and died by excessive Drinking, &c. A. a. C.

3703. III. *Ptolemy Euergetes*, that is, the *Well-doer*, succeeded his Father *Philadelphus*, and reigned 25 Years. 247.

3729. IV. *Ptolemy Philopator* put his Father to Death, succeeded him, and reigned about 17 Years. This is that *Ptolemy* who was such an inveterate Enemy to the *Jews*, as was before related. *Ælian* tells us, that he killed his Wife and Sister to please his Concubine *Agathoclea*, who governed all; and that he built a Temple to *Homer*. 221.

3746. V. *Ptolemy Epiphanes*, that is, the *Illustrious*, succeeded his Father when but 4 Years old, and reigned 24 Years. He likewise was a cruel Oppressor of the *Jews*. *Antiochus*, surnamed the *Great*, who was then King of *Syria*, upon the News of *Philopator's* Death, broke the League which he had made with *Egypt*; and associating with *Philip* King of *Macedon*, they both resolved to turn young *Epiphanes* out of his Kingdom, and to share it between them. 204.

3770. VI. *Ptolemy Philometor*, so called from that dutiful Affection which he bore to his Mother *Cleopatra*, succeeded his Father, (who died with Poyson,) and reigned 34 Years and 9 Months. This *Philometor* died in the Physician's Hands, of the Wounds he had received in his Head by a Fall off his Horse in the Battle, wherein he conquered *Alexander Balas* King of *Syria*. *Cleopatra*, Sister and Wife to *Philometor* deceased, was willing to insure the Kingdom to her Son; but *Ptolemy* the younger Brother of *Philometor*, who had reigned in *Cyrene*, opposed it and made himself King. A Party rose up against it in favour of *Cleopatra*; but he, to put an end to this Contest, married *Cleopatra*, his Brother's Widow, and Sister to them both. On the very Wedding-Day this new King killed *Cleopatra's* Son, whilst she held him clasped in her Arms. Thus *Ptolemy* the younger, surnamed *Phiscon*, mounted his Brother's Bed and Throne. 180.

3805. VII. *Ptolemy Phiscon*, or *Euergetes II.* was a very cruel Prince, not only to his own Family, as has been already observed, but to all his Subjects. He reigned about 29 Years. In the first part of his Reign he strangled the Grandees of *Alexandria*, who had invited him to accept of the Crown; he had no respect to either Sex or Age, put away *Cleopatra*, who was both his Wife and Sister, and married her Daughter, 145.

A. M. whom he had formerly deflowr'd by Force. Within a *A. a.* while after he sent for his eldest Son, who reigned in *Cyrene*, and put him to death, for fear the Inhabitants of *Alexandria* should make him King after him. The People were so enraged at this, that they pulled down the Statues, and defaced the Images of the King, who charged *Cleopatra*, his divorced Wife, with this Fact. *Phiscon* in Revenge put the Son he had by her to death, and sent her in a Charger his Head, Hands and Feet, which he ordered to be served up at her Table on the Anniversary of that Queen's Nativity.

3834. This Year the barbarous King died, and left the King- 116.
dom to *Cleopatra* his Wife, to whom he had been reconciled before his Death, and gave her Liberty of making which of her Sons she pleased King in his stead. She would have had *Alexander* mount the Throne, but the People constrained her to make choice of *Ptolemy Lathurus* to be *Phiscon's* Successor.

VIII. *Ptolemy Lathurus*, who was not very well beloved by his Mother, became at last by her Intrigues odious to the Commonalty. However he reigned together with *Cleopatra* 11 Years. At last he was so much hated by the People of *Alexandria*, that he fled from them to *Cyprus*, of which his Brother *Alexander* had been King for 8 Years.

3845. IX. *Ptolemy Alexander* succeeded, But did not reign above 105.
one Year. For falling out with his Mother, he grew jealous of her Intrigues, and thereupon put her to death. The Inhabitants of *Alexandria* were so exasperated, that they raised an Insurrection, and forced the King to fly. They sent Ambassadors to *Cyprus*, to invite *Lathurus* back again. He ascended the Throne, and reigned after the Death of *Cleopatra* 7 Years and 6 Months. When he died he left a Daughter behind him named *Cleopatra*, who reigned 6 Months.

3854. X. *Ptolemy Dionysius*, surnamed *Auletes*, because of his being 96.
a great Lover of Musick, succeeded and reigned about 30 Years. Some say he was the Son of *Lathurus*. He had a Share in the Civil Wars of *Rome*, sided with *Cato*, permitted him to take the Isle of *Cyprus*, and drained all *Egypt* for the Money which he remitted to the *Romans*. Upon this his Subjects rebelled against him, and he fled to *Rome*, where he gained *Pompey's* Favour, who re-established him again on the Throne.

3885. XI. *Ptolemy Dionysius II.* succeeded his Father *Auletes*, 65.
and reigned about 18 Years. His Father at his Death ordered

A. M. dered by his Last Will and Testament, that his eldest Son *A. a. C.* should marry his eldest Daughter, and reign jointly together; for it was then customary among the *Egyptian* Kings, for Brothers to marry their own Sisters. *Pompey*, after he had been defeated by *Cæsar* in the famous Battle of *Pharsalia*, fled into *Egypt*, hoping he might find a secure Retreat with that young King, for the Kindness he had shewed his Father in re-establishing him upon the *Egyptian* Throne. But he was disappointed in his Expectation; for *Ptolemy*, misled by treacherous Counsellors, meditated nothing less than the turning *Cleopatra*, his Wife and Sister, out of her Partnership in his Bed and Throne, and to ingratiate himself (as he thought) with *Cæsar*, sent *Septimius* a Roman Refugee to murder *Pompey* upon his Arrival. *Julius Cæsar* pursued *Pompey* into *Egypt*, where he heard the News of his being assassinated. He was very much troubled at it, but however he endeavoured to make up the Breach between the young Queen and King *Ptolemy*, who afterwards took an Occasion to fall out with *Cæsar*. They declared War against each other; *Cæsar* was like to have been cut off, but at last *Pompey* was conquered, and drowned in his Flight. After this, *Cæsar* became Master of all *Egypt*, which he was not then willing to make one of the Roman Provinces: For he bestowed this great Kingdom on his Mistress *Cleopatra* for some private Favours he had received of her; and to secure the Government to her, married her to the younger Brother of *Ptolemy*.

3904. XII. *Ptolemy Junior* reigned in Conjunction with *Cleopatra*, 46. who had the entire Authority in her own Hands, because her young Brother whom she had married was not above 11 Years old.

3909. *Mark Anthony*, charmed with the Beauty of *Cleopatra*, 41. abandoned the War he was engaged in against the *Parthians*, and waited upon that Princess into *Egypt*, where he spent whole Days and Nights in Revellings and Banquetings. *Pliny* makes mention of a Pearl worth 50000 *l.* which the Queen powder'd, and made him drink off to excite him to Venerie. Whether this be true or no, is not so certain, as that *Anthony* married *Cleopatra*, and bestowed upon her *Phœnicia*, the Lower *Syria*, the Isle of *Cyprus*, *Cilicia*, *Arabia*, and part of *Judæa*. The Romans were much offended that he should be so prodigal of what was none of his own, but belonged to them. *Anthony*, after he had with great Success conquered *Armenia*, returned back to *Egypt*, where he gave himself up to a thousand Extravagancies: He stiled

A. M. Cleopatra the Queen of Queens; and Ptolemy Cesareon, her A. a. (Son, he called the King of Kings. He never afterwards marched out in any Expedition, but took Cleopatra with him.

3919. Augustus Cæsar, offended that Anthony had repudiated his 31. Sister Octavia upon his marrying Cleopatra, rendered him odious to all the Romans and made Preparations to carry the War into Egypt against that Queen, who at Rome was accused of bewitching Anthony. The next Year a Sea-fight happened at Actium between Anthony and Augustus, wherein the former was defeated. Soon after they engaged by Land, where Anthony's Army was again routed, and he forced to fly, and was abandoned by his Friends. Anthony, in despair of Success, laid violent Hands upon himself, and soon after Cleopatra did the same, by applying an Asp to her Wrist, as some Authors report. By her Death, the Kingdom of Egypt was reduced to a Roman Province in the Year of the World 3920, before Christ 30, Anno Urbis Romæ Condite 722.

Of Sicyonia.

Sicyon, called by Suidas Ελλάς, by Steph. Byz. Τελχονία, and Μύκωρ, by Strabo Αιγιάλεια and Ιωνία, was one of the most ancient Cities of the World. It was situated in Peloponnesus, a Peninsula of Greece, upon a Hill about two Leagues off the Sea; and 'tis from it that Sicyonia, a Part of Greece, derives its Name. There are Coins of Caracalla, Plautilla, and Geta in Patinus, with this Inscription, CIKYΩNION, some whereof have the Image of Hygia the Daughter of Æsculapius: others the Image of Jupiter sitting, and again a third sort have the Figure of Apollo holding an inverted Torch in his Right-Hand. This shews that the Sicyonians worshipped Jupiter, Apollo, and Æsculapius, as is also gathered from Pausanias. But as for that Coin of Tiberius in Goltzius, ΣΙΚΥΩΝΙΩΝ, ΤΗΣ, ΙΕΡΑΣ, ΚΑΙ, ΑΣΥΛΟΥ, 'tis to be feared 'tis not taken right, and that Goltzius hath mistaken ΣΙΚΥΩΝΙΩΝ for ΣΙΔΩΝΙΩΝ (1). 'Tis likewise to be remarked, That after Corinth had been destroyed by the Romans the Isthmian Games were not intermitted, but

(1) Joan. Harduini Num. Antq. Popularum & Urbium, p. 455.

the Care of them was committed to the *Sicyonians* (1); though upon the Restoring of *Corinth* they were translated back again. As to the State of this City, however the Account of it be the most ancient of any in *Europe*, yet it is the darkest and most obscure. Notwithstanding which, that the Reader may have some Idea of *Sicyon*, I shall consider it under two distinct States, which lasted about 966 Years.

The First State of Sicyon under XXVI Kings, from Egialeus, who began to reign in the Year of the World 1900, to the 33d Year of the Reign of Zeuxippus, in the Year of the World 2833, which lasted 933 Years.

A. M.		A. a. C.
1900.	I. Æ gialeus (2) reigned about 40 Years.	2050.
1940.	II. Æ urops reigned about 35 Years.	2010.
1975.	III. <i>Telchin</i> reigned about 15 Years.	1975.
1990.	IV. <i>Apis</i> reigned about 20 Years.	1960.
2010.	V. <i>Telxion</i> or <i>Telchin</i> reigned about 40 Years.	1940.
2050.	VI. <i>Ægirus</i> reigned about 32 Years.	1900.
2082.	VII. <i>Thurimachus</i> reigned 45 Years.	1868.
2127.	VIII. <i>Leucippus</i> reigned about 53 Years.	1823.
2180.	IX. <i>Messapus</i> reigned 47 Years.	1770.
2227.	X. <i>Peratus</i> reigned 46 Years.	1723.
2273.	XI. <i>Plemneus</i> reigned 48 Years.	1677.
2321.	XII. <i>Orthopolis</i> reigned 63 Years.	1629.
2384.	XIII. <i>Melanthus</i> or <i>Marathon</i> reigned 30 Years.	1566.
2414.	XIV. <i>Marathus</i> reigned 20 Years.	1536.
2434.	XV. <i>Echires</i> (3) reigned 55 Years.	1516.
2489.	XVI. <i>Corax</i> reigned 30 Years.	1461.
2519.	XVII. <i>Epopeus</i> (4) reigned 35 Years.	1431.
2554.	XVIII. <i>Laomedon</i> reigned 40 Years.	1396.
2594.	XIX. <i>Sicyon</i> reigned 45 Years; from him <i>Sicyonia</i> took its Name.	1356.
2639.	XX. <i>Polybus</i> , said to be the Son of <i>Mercury</i> by the Daughter of <i>Jupiter</i> , reigned 40 Years.	1311.
2679.	XXI. <i>Inachus</i> or <i>Janischus</i> reigned 42 Years.	1271.
2721.	XXII. <i>Phaistus</i> reigned 11 Years.	1229.
2732.	XXIII. <i>Adrastus</i> reigned 4 Years.	1218.

(1) Pausanias in *Corinth*. p. 88. (2) Concerning *Sicyon* see particularly Pausanias, l. 2. Diodorus, Polybius, Eusebius in *Chron.* with Scaliger's Notes, St. Aug. & Lud. Vives. (3) Not mentioned by Pausan. (4) So Euseb. but Pausan placeth him before *Corax*.

2736. XXIV. Poliphides reigned 31 Years.
2767. XXV. Pelasgus reigned 33 Years.
2800. XXVI. Zeuxippus reigned 33 Years.

A. a. (1214.
1183.
1150,

The Second State of Sicyon.

THE Second State of *Sicyonia* was governed by the Priests of *Apollo*, on whom the Administration was devolved after the Death of *Zeuxippus*. This State lasted only 33 Years, viz. to the Year of the World 2866 ; at which time the Kings of *Mycene* seized upon this little Kingdom, and annexed it to their own Dominions.

Argos.

HERE (1) were several Places of this Name, but the *Argos* we treat of here was the Capital City of *Argia*, or *Argolidis*, and had various Names, such as the City of *Phoroneus* (2), *Ægialia*, *Hippobotum* (from the Plenty of Horses, as *Estatius* upon the VIII. ll. of *Homer*, p. 385. and 1845. and *Dionysius* in *Perieg.* or as *Didymus* (3) *Ἀργὸς τὸ τοῦ νομῶν τῶ ἵππων ἀνεστηλαὶ τῷ Ποσειδῶνι*, because the Place was consecrated to *Neptune* for the feeding of Horses) *Jasos*, (from *Jasos* the Father of *Inus*,) and, to omit others, *Διψιον*, from the want of Water (4): From which Reason perhaps, to oblige *Neptune*, some Coins are found with the Inscription of *ΑΡΓΟΣ* (5), and a Dolphin, the Symbol of *Neptune*; unless we rather think that this happened from *Neptune's* Overflowing the Country (6). 'Twas situated on the Banks of *Planizza*, which by the *Latins* was called *Inachus Pluvius*, in *Peloponnesus*. Father *Coronelli*, in his Description of the *Morea*, tells us, That this City formerly dared the whole World to shew its equal for Stateliness and Magnificence, relying very much upon the Protection of *Jupiter Meilixos* (7). I shall consider this Kingdom under two States, which lasted about 545 Years.

(1) Vide Steph. Byz. in voc. Ἀργεῖ. (2) See Steph. Ibid. Strabo, Pausanias, l. 2. Theocritus's Scholiast. in *Eldyl.* 25. &c. (3) In Hom. (4) Steph. ibid. & Strab. l. 8. Lucian. in *Deor. Marin. Dialogis*, Quint. Calaber, l. 3. Euseb. Eustathius in *Com. ad Homerum*, & Dionys. de *Situ Orbis*. (5) Harduin. *Num. Antiq. Pop. & Urb.* p. 69. (6) Conc. which see Pausan. in *Corinth.* p. 64. (7) See Harduin, loc. cit. p. 68.

The First State of Argos, under IX Kings, began in the Year of the World 2093, which is 1081 Years before the first Olympiad.

A. M.
2093.

A. a. C.
1857.

I. **I**nachus reigned 50 Years. He is reckoned by the Greeks to be the most Ancient of all the known Kings. He was Son to Oceanus and Thetys, and from him (1) the River Inachus in Arcadia took its Name. He was Father to Io, whom Jupiter deflowered, and (having perceived that Juno discovered the Act) turned into a Cow. Juno begged her of him, and appointed Argos with his 100 Eyes to watch her. Mercury slew Argos, and Juno tormented Io with Furies, till (upon a Reconciliation) she was translated to Heaven, and named Isis (2). To this Story Boccace addeth (3), That Mercury touched Argos with his Caduceus, which cast him into a Sleep; after which he slew him. Upon this Juno took his Eyes and put them into the Peacock's Tail, and cast the Cow into such a Frenzy, that she never left running till she came into Egypt. The Moral hereof he takes to be this, viz. That Io fled by Sea from her Father's Fury into Egypt, in a Ship called the COW; where she taught the People Tillage, and the Use of Letters, for which she was called by them Isis, and Deified. He likewise telleth (4) us, That she had Epaphus by Jupiter; but others say by her Husband Telegonus. Apollodorus (5) and Natalis Comes (6) say, that Joppe was denominated from Io; because at that Place she recovered her Humane Shape.

2143.

II. Phoroneus, Son to Inachus by Melissa (7). Plato calleth (8) him the first Man; without doubt because he first (9) taught the Greeks Civility and Husbandry. St. Augustine (10) and some others tell us, That he first gave Laws to the Greeks, instituted Trials of Causes before the Judges, and that of him the Judgment-Seat was called Forum. He reigned (11) 63 Years.

1807.

2206.

III. Apis, otherwise called Osiris, and Serapis (12), succeeded and reigned 35 Years. According to most Writers (13) he was the Son of Jupiter and Niobes, Daughter to Phoroneus; though some affirm that he was Son to Pho-

1744.

(1) So the Poets and Euseb. in Chron. (2) So Ovid. in Met. & Apollodorus in Bibliothec. seu de deorum orig. (3) De Genealog. Deor. l. 7. (4) Ibid. l. 2. (5) Bibl. l. 2. (6) Mytholog. l. 8. c. 18. (7) Apollod. l. 2. (8) In Timæo, p. 22. Ed. Serani. (9) Pausan. Corinth. l. 2. (10) De Civit. Dei, l. 18. c. 2. (11) Al. 60. (12) See Diod. Sic. (13) See Boccace de Gen. Deor. l. 7. c. 25.

A. M. *ronens* by his Sister and Wife *Niobes*. *Diodorus* is of another *A. a. C* Opinion, telling (1) us, that he was Son to *Saturn* and *Rhea*, or *Jupiter* and *Juno*. Some (2) say he built *Memphis* in *Egypt*; though *Apollodorus* (3) informs us that 'twas built by *Epaphus* the Son of *Io*; with whom agrees *Eusebius* also in another place (4) and *Hyginus* (5), but in the latter for *Jenis* is read *Jovis*, which is the Reading likewise in *Isidorus* (6). *Scaliger* however thinks (7) that in *Eusebius* we must read *Διὸς καὶ Ἰὸς παῖς*. *Capel* (8) inclines to the Opinion which is for *Apis*, but believes that 'twas a different one from him that was King of *Argos*, there being 3 of this Name, *Apis*, the *Argive*, the *Egyptian* and *Sicyonian*; yet I am apt to think the two first are the same. *Bergomas* (9) and others assert that this *Apis* left his Brother *Agilaus*, and went into *Egypt*, in quest of Honour, where he married *Isis* the Maiden Queen. But *Diodorus* (10) reports, That this *Apis* married his Sister *Isis*, and (leaving his Kingdom to her) travelled with his Brother *Apollo* and others: and crossing the *Hellispont* into *Europe*, performed great Enterprises, and returned into *Egypt*, where his Brother *Tryphon* slew him, and cut his Body in 26 Pieces, which he divided amongst his Fellow *Titans*, and usurped his Kingdom. *Isis*, with the Aid of her Son *Orus*, (called *Hercules Libius*,) revenged his Death, with the Slaughter of the *Titans*, and recovered her Kingdom, and the Parts of her Husband's Body, which she buried in a Fen near *Memphis*, and upon an Ox's appearing there afterwards (which the *Egyptians* conceived to be *Osiris*) he was deified by them, and called *Apis*, which in their Language signifieth an Ox.

2241. IV. *Argus*, Nephew to *Phoroneus*, and Son to *Jupiter* and *Nece* (11), reigned 70 Years. From him the Country of *Peloponnesus* took the Name of *Argos* (12). His Wife was *Evaene*, Daughter to *Strymo* and *Necra*, by whom he had *Jasus*, *Pyraeneus*, *Crisus* and *Epidaurus*, who built *Epidaurum* (13). If we believe *Bergomas* this was the same *Argus* that had an 100 Eyes, and was slain by *Mercury* (14); and when *Jason* went to *Colchis*, to fetch the golden Fleece, he made him a Ship, which from his Name was called *Argos*.

(1) L. 1. (2) Vit. Euseb. in Chron. sub an. CCLXXXIX. Epiphan. p. 11. (3) L. 2. (4) Chron. sub an. 525. (5) Fab. 275. (6) Orig. l. 15. c. 1. (7) Not. in Euseb. Chron. sub an. DXXV. (8) In Chron. (9) Supplement. Chron. An. Mundi 1695. (10) L. 1. c. 11. & seqq. (11) Pausan. Corinth. l. 2. (12) Apollodorus, l. 2. Natalis Comes in Myth. l. 8. c. 22. (13) See Pausan. and Capellus. (14) Bergomas, 1677. Chron. p. 12.

- A. M. 2311. V. *Criasus* (1), *Pirasus* (2) or *Criasus* (3), Son to *Argus*, 1639. reigned 54 Years.
2365. VI. *Phorbas*, Son to *Argus*, reigned 35 Years. St. Au- 1585. gustine makes (4) him the Son of *Criasus*, and his Wife *Melantomice*, *Melanicomice* or *Melantonice* (5): And *Scaliger* (6) notes that there were several of this Name, as *Phorbas* King of *Athens*, *Phorbas* the Son of *Lapitha*, *Phorbas* the Son of *Argus*, *Phorbas* the Son of *Triopas*, and *Phorbas* (7) King of the *Curetes*, who was killed by *Erectheus*. In the 11th Year of his Reign he obtained the Isle of *Rhodes*; which being (8) infested with Variety of Serpents and other venomous Beasts, he destroyed them all, and for that Reason was deified after his Death with his Wife.
2400. VII. *Triopas* (9), his Son, reigned 46 Years. In the 1550. 15th Year of his Reign *Polycæon* (the younger Son of *Leleges* King of *Laconia*) married (10) *Messene* the Daughter of *Triopas*, who (being a Woman of a haughty Spirit, and having a great Dowry) could not endure that her Husband should lead a private Life; and therefore obtaining Aid for him of the *Argives* and *Lacedæmonians* he invaded and conquered that Part of *Greece*, which (after his Wife's Name) was afterwards called *Messenia*.
2446. VIII. *Crotopus* (11), Son to *Agenor*, reigned 21 Years. 1504. His Daughter (12) *Pſamathe* being got with Child by *Apollo*, for fear of her Father, exposed it to the Shepherds Dogs, who devoured it. In Revenge hereof *Apollo* sent a terrible Monster, (which they called *Pæna*) to *Argos*, who snatched Children out of their Mothers Laps and devoured them. *Corebus* the *Argive* flew the Monster; But this so much the more incensed *Apollo*, who sent a Plague upon the City. To appease *Apollo* therefore *Corebus* goeth to *Delphos*, whence he was not permitted to return, till he had made a Vow to erect a Temple to *Apollo*; which he did on the Hill *Gerrania* at his Return.
2457. IX. *Sthenelus* (13) reigned 11 Years. He should have 1483. been succeeded by his Son *Gelamor*, but he was expelled by *Danaus*.

(1) Euseb. Chron. (2) Pausan. Cor. l. 2. (3) Tatian. Orat. ad Græcos, p. 131. Ed. Ox. (4) De Civ. Dei, l. 18. c. 9. (5) See the various Lectiōs at the Bottom of the Page of the Paris Edition. (6) Not. in Euseb. Chron. sub An. CCCXL. (7) See Harpocration's Lex in voc. φορβάρτιος (8) Hygin. Poet. Astronomic. l. 2. p. 66. Edit. Bas. 1570. fol. Bergomas, l. 3. p. 34. (9) Paus. l. 2. Cor. (10) Pausan. Messen. p. 111. Ed. Sylb. (11) Paus. Cor. l. 2. (12) Paus. Att. ad finem. (13) Pausan. Cor.

The Second State of Argos under V Kings called the Danaides.

2478. I. **D** *Anaus* (1), Son to *Belus Priscus*, and Brother to *Ægystus* or *Ægyptus*, was an *Ægyptian*; and whilst he ruled there he was told by the Oracle, that he should be slain by his Son-in-Law. For Fear whereof he refused to give his 50 Daughters in Marriage to the 50 Sons of *Ægystus*; which *Ægystus* so much resented that he expelled him the Country by Force. He marched therefore directly to *Argos*, where finding (2) the great want of Water he taught them the way of Digging Wells; which gained him such Favour amongst the Grandees that they choose him King in Opposition to *Gelanor*. *Ægystus* being informed of the Matter, sent his Sons after him, strictly commanding them either to kill him or obtain the Daughters. Which they managed with so much Artifice and Cunning, that he was obliged to condescend: But he gave every Daughter a Sword, with charge to kill their Husbands. All performed the Injunction, except *Hypemnestra*; who discovered the Plot to *Lynceus* her Husband, and so he saved himself by Flight. *Hyginus* (3) hath given us the Names of all the Daughters; and therefore I wonder why *Boccace* should say (4) the Names of three only are preserved. For this Disobedience of *Hypemnestra*, *Danaus* caused her to be arraigned, but she was acquitted by the *Argives*. However he kept her in Prison, till *Lynceus* afterwards returning from *Egypt* slew *Danaus* and so released her. From this Action arose the Fable of the Greek Poets, who feigned, That 49 of the Daughters of *Danaus* were condemned in Hell, to an endless Labour of filling Pails or Sieves that were full of Holes with Water, which ran out as fast as they poured in. This *Danaus* reigned about 50 Years.
2528. II. *Lynceus* (5) succeeded his Uncle *Danaus*, and reigned 142 40 Years.
2568. III. *Abas* (6) succeeded his Father *Lynceus*, and reigned 138 23 Years. In one Place (7) *Pausanias* seemeth to call him *Bias*, telling us that *Talaus* Son of *Bias*, King of the *Argives*, married *Lysianassa*, the Daughter of *Polybus*, and Granddaughter of *Sicyon*.

(1) Hygin. Fab. CLXVIII. Boccace in Genealog. D. l. 2. c. 22. Berg. p. 42. (2) Plin. Nat. Hist. l. 7. c. 56. (3) Fab. CCLXX. (4) Gen. Deor. l. 2. c. 23. (5) Pausan. Cor. (6) Paus. ibid. (7) Cor. p. 50. Ed. Sylb. See also Jac. Capellus's *Historia Sacra & Exotica* sub A. M. 2617.

2591. IV. *Prætus* (1) succeeded his Father *Lynceus*, and reigned 23 Years. His Wife's Name was *Antiope* (2) or *Sthenobe* (3), by whom he had 3 Daughters (4), viz. *Mera*, *Iphianasse*, and *Lysippe* (called *Prætides*) who presumed so much upon their Beauties, that they entred *Juno's* Temple, and compared themselves with her; for which she cast them into such a Frenzy, that they thought themselves to be Cows. Some say, that they fell mad, for consenting to the Stealing of *Hercules's* Cattel, where they lived. This Disaster grieved *Prætus*, and he proposed Half his Kingdom and one of them in Marriage as a Reward to any one who should cure them. Whereupon *Melampus* the Son of *Amitheus* undertook it, and cured them with *Hellebore*, which hath been called ever since *Mellampodium*; after which he married *Iphianassa*. Some time after this he (5) gave *Argos* to his Brother *Acrisius*, and reserved to himself only these Parts of his Kingdom, viz. *Tyrintha*, *Hereum*, and the Sea Coasts.

2610. V. *Acrisius* (6), the Brother of *Prætus*, reigned 21 Years. 1340. He was the Father of *Danae*; but being foretold by the Oracle that he should be killed by her Son, he shut her up in a Brazen Tower. But *Jupiter*, having corrupted the Guards, obtained the Lady's Consent, and begot of her *Perseus*, who is so much celebrated by the Poëts and Historians of those times.

2641. VI. *Perseus* put (7) his Grandfather *Acrisius* to death, and removed the Regal Power from *Argos* to *Mycene*. From this time it became a Republick, but had a Share in all the Wars of *Greece*. 1309.

Athens.

AThens, the Capital City of *Attica*, was seated on the River *Cephissus*, in the very Heart of that Province, which was looked upon as the most eminent Province of all *Greece*. This City was Consecrated to *Minerva*, whom the Greeks called 'Αθνα, and has been esteemed one of the most magnificent and flourishing Cities of the World. *Cicero* says, that the *Athenians* were perfect Masters of Politicks, Religion, and Husbandry; that they were

(1) Pausan. Cor. (2) See Homer. (3) See Boccace, l. 2. (4) See the Story in Hom. & Boc. (5) Pausan. Cor. (6) Paus. Lacon. 1340. (7) Paus. Cor. & Mess.

the first Founders of Law and Equity ; and that they transmitted these Things to the rest of Mankind. Nor was *Athens* only the publick School of Arts and Sciences, but it was likewise the Seat of Magnanimity and Valour, and as famous for great Commanders, as it was for men of polite Parts and Learning. Its *Arcopagus*, *Liceum*, *Academy*, *Portico*, and the vast Number of its stately Temples, have been very much celebrated and talked of in the World.

The *Arcopagus* was properly the Senate-House of *Athens*, the Place where a certain Number of Magistrates determined the Causes of private Persons. It was to this Place that *St. Paul* was brought to give an Account of his Doctrine, and where he made that excellent Discourse, the Subject of which he occasionally took from an Altar, which he had seen in that City, dedicated Θ Ε Ω Α Γ Ν Ω Σ Τ Ω, TO THE UNKNOWN GOD. *Dionysius* one of the *Arcopagites*, and a Woman of Quality named *Damaris*, embraced the Christian Religion, and were converted by *Paul's* Preaching.

The *Liceum* was a College where *Aristotle* taught his Philosophy, for which Reason it was called the *Licean Philosophy*.

The *Academy* was a fine House with Gardens and Fountains, where *Plato* taught his Philosophy. This Name of *Academy* came from one *Academus* an *Athenian*, who gave that House to *Plato*, and hence those who were his Disciples were called *Academicks*. *Arcefilaus*, who came after *Plato*, being willing to reform some Points of his Doctrine, founded that which was called the *Second Academy*, of which *Pericles*, the Disciple of *Arcefilaus*, was the Head. *Arcefilaus* taught, That we cannot come to the perfect Knowledge of any thing, and that therefore we ought to suspend our Judgment in all things, without being positive in the determining of any thing about them. There was a *Third Academy* founded by *Carneades* of *Cyrene*, who taught, That there were some things probable, and others true and false, but that the Mind of Man could not tell how to distinguish them.

The *Portico*, which was called *Pecile*, because of the Variety of admirable Pictures, with which *Polignotus* had enrich'd it, was the Place where *Zeno* the *Cynick* held his Lectures of Philosophy, whose Followers were called *Stoicks*.

In treating of the *Athenian History* I think it needless to collect what hath been said of the Kings before *Cecrops* ;
it

A. M. it being certain that 'twas all Fabulous, the *Athenians* being A. A. C. like other Nations noted for their Affectation of Antiquity: For which Reason they assumed to themselves the Name of *Αὐτόχθονες*, and peremptorily asserted that all other People descended from them. I shall therefore begin with *Cecrops*, from whom to the present Times we shall find four different States. For there are to this Day some Remains of old *Athens*, which some call *Setines* (1), and the *Turke* *Athina*.

The First State of Athens under XVII Kings lasted 488 Years.

394. I. *Cecrops* I. called *Ἀἰδωνός*, because he first prohibited 1556. *Polygamy*, as *Justin* informs (2) us; but whether truly or no I leave to the Judgment of the Reader, there being a great Variety of Opinions about the Reason of the Name, as may be learnt from the Authors (3) here quoted. But *Diodorus* (4), following the *Egyptian* Account, has attributed what has been delivered of *Cecrops* in this Respect to *Peteus* the Father of *Menestheus*. The reason whereof might be because *Cecrops* came out of *Egypt*, and from *Sais*, (an *Egyptian* City) which signifies *Ἀθήνα* or *Minerva*, gave the City the Name of *Athens*. However *Herodotus* and *Marcian* tell us 'twas not called *Athens* till the Reign of *Erechtheus*, and *Justin* not till that of *Amphyction*. Passing by therefore these Uncertainties, as also the different Names of it, we are well assured, that after he had established himself in his new rais'd Kingdom, for the better Administration of Justice, and the Promotion of mutual Intercourse among his Subjects, he divided (5) them into four Tribes, the Names whereof were, 1. *Κέκροπις*. 2. *Αὐτόχθων*. 3. *Ἀκταία*. 4. *Παργαία*. And finding (6) his Country pretty well stock'd with Inhabitants, he made a Poll, ordering every one to cast a Stone over his Head, and upon Computation 'twas found that they were 20000. Hence they were called *Λαοί* from the Greek Word for a Stone *Λάος*.

(1) Conc. this Name see *Sr. George Wheeler's Travels*. (2) L. 2. (3) *Apollod.* l. 3. *Tzetzes Chiltad.* V. *Historiar.* XVII. *Eustath.* in *Iliad.* E. *Demosth. Epitaph.* *Suidas in Κέκροψ*. *Plutarch. de Tard. Numin.* *Vindict.* *Phavorin Lexic.* *Scholiast.* *Aristophan.* *Plut.* (4) L. 1. (5) *Polux. lib. 8.* *Steph. Byz. voc. Ἀττη*. (6) See *Polichorus in the Scholiast upon Pindar. Olympion.* Ode 9.

A. M. But now the Soil being in its own Nature very unfruitful, *A. a.* and the People unskilled in the improving of it, such great Multitudes must necessarily have been reduced in a short time to the utmost Extremities, had not *Cecrops* taught them the Art of Navigation, and thereby supplied them all with Corn from *Sicily* and *Africk* (1). Besides this he is reported to have been the first who sacrific'd an Ox, and to have called God by the Name of *Jupiter* (2). He was the Author of many excellent Laws and Constitutions, had a singular Zeal for Religion, and took particular Care to have every thing well settled before his Death, which happened in the Year of the World 2444, and in the 50th of his Reign. *Eusebius* tells (3) us that in his time the *Areopagus* was founded, and that *Mars* pleaded there first; But others (4) place it in *Demophoon's* Reign, about 380 Years later. In *Cecrop's* Reign, *Deucalion* King of *Thessaly* lived, of whose Flood the Poëts make such large Descriptions.

2444. II. *Cranæus*, called *Αὐτόχθων* by *Apollodorus* (5), and 1506
Αὐτοχθόνων εἶς by the Scholiast of *Aristophanes* (6), reigned 9 Years. From him the *Athenians*, who had the Name of *Pelasgi*, were called *Cranai* and *Attica* it self *Cranæe*. New Names also were imposed upon the Tribes, viz. *Κεχωνίς*, *Ἀρδία*, *Μεσσηνία*, and *Διακεία*. He reigned 9 Years, and was expelled (7) by *Amphyction*.

2453. III. *Amphyction*, the Son of *Deucalion*, succeeded *Cranæus* (8), (9) set up the Council of Greece (called *Amphyctiones*) and reigned (10) 10 Years. 1497

2463. IV. *Erichthonius*, the Son of *Vulcan* and *Terra* (11), or *Minerva* (12), expelled *Amphyction*, succeeded and reigned 50 Years. He invented Chariots to ride in to hide his Feet, and called the Names of the Tribes, *Δακτύλις*, *Ἀσθυσία*, *Προασπασία*, and *Ηγεμμία*. 1487

2513. V. *Pandion I.* the Son of *Erichthonius* (13) succeeded his 1437
 Father, and reigned 50 Years. He was the Father of *Philomela* and *Procne*; the one, as *Ovid* relates, was transformed into a Nightingale; and the other into a Swan. In his Reign *Triptolemus* is said (14) to have taught the *Athenians*

(1) *Jo. Tzetzes in Hesiodi scy. a.* See also *Mr. Potter's Greek Antiquities*, Vol. 1. (2) *Euseb. Chron.* (3) *Chron. l. 1.* (4) See *Scaliger's Notes upon Euseb.* (5) *L. 2.* (6) *Acharn.* (7) *Pausan. Attic.* (8) *Pausan. Attic.* (9) *Pausan. Phocic.* (10) Others say 12. See *Erasm. Vindob. glus's Hellen*, p. 187. in Vol. XI. *Thesauri Græci a Jac. Gronovio edit.* (11) *Pausan. Attic.* (12) *Apollod. l. 3.* & *Etymolog. Magn. in Epix. l. 1.* (13) *Pausan. Att. Apollod. l. 3.* (14) See *Mr. Potter's Antiq. l. 1.*

A. M. how to sow, and manure the Ground; and to have enacted several useful and necessary Laws, three whereof are quoted by *Porphyry* out of *Xenocrates*, (1). Honour your Parents. 2. Make Oblations of your Fruits to the Gods. 3. Hurt not living Creatures. *A. n. C.*

2554. VI. *Erechtheus*, the Son of *Pandion*, succeeded his Father, 1396. and reigned 50 Years. The *Eleusinians* made War against him, and were aided by the *Thracians*, who chose *Eumolpus* for their General. Upon the first News of this, *Erechtheus* consulted the Oracle about the Event, and received for Answer that he should come off Conqueror, provided he sacrificed one of his Daughters. This (though a very affectionate Father) he readily complied with, offering up the younger; which so concern'd the other Daughters, that they killed themselves, according to an Agreement they had made upon the first Intelligence of the Answer of the Oracle. After this they came to a Battle, and *Erechtheus* routed the Enemy with great Slaughter, *Eumolpus* being found amongst the Dead (2). In his time the *Isthmian Games* were instituted by *Glaucus* the Father of *Bellerophon*, and the Tribes received new Names from the Sons (3) of *Ion*, (a Person of great Repute amongst the *Athenians* being called, 1. *Γελέορῆς*. 2. *Ομῖται*. 3. *Αἰγικορῆς*. 4. *Αργαῖος*. For his Sons were *Γελέων* [not *Τελέων*, as in some Editions of *Euripides* (4)] *Ομῆτης*, *Αἰγικορῆς*, and *Αργαῖος*. But others (5) relate, That they were denominated from their different sorts of Occupations, and accordingly they give us different Names, as *Ομῖται*, for the Soldiers; *Εργαῖται*, for the Crafts-Men; *Γεωργοί*, for the Farmers; and *Αἰγικόρῆς*, for the Shepherds and Grasers. After this the Number of Tribes were encreased to ten, and at length to twelve.

1603. VII. *Cecrops* II. the eldest (6) Son of *Erechtheus*, or, as others say (7), his Brother, succeeded, and reigned 40 Years. He divided his Dominions into twelve Cities, or large Burroughs, compelling his Subjects to leave their separate Habitations, and unite together for the Replenishing of them (8). Their Names were (9), *Cecropea*, *Tetrapolis*, *Exacria*, *Decenea*, *Eleusis*, *Aphidna*, *Thoriceus*, *Brauron*, *Cytheris*, *Sphettus*, *Cephissia*, and *Phalerus*. But *Cecropia* (10) still con-

(1) *De Abstin. ab Animal.* l. 4. (2) *Apollod.* l. 3. (3) *Herod.* l. 8. c. 44. (4) *In Ion.* (5) See *Plutarch in Solone.* (6) *Apollod.* l. 3. (7) *Euseb. Chron.* (8) *Etymolog.* See *Mr. Potter's Antiq.* Vol. 1. (9) *Strabo Geogr.* l. 9. (10) *Sr. George Wheeler's Travels.*

A. M. tinued the chief Seat of the Empire, though each of these *A. a. (*
Cities had distinct Courts of Judicature, and Magistrates of
 their own; and were so little subject to their Princes, the
 Successors of *Cecrops*, that they seldom, or never, had re-
 course to them, save only in Cases of imminent and pub-
 lick Danger; and did so absolutely order their own Con-
 cerns, that sometimes they waged War against each other,
 without the Advice or Consent of their Kings.

2543. VIII. *Panasion II.* the Son of *Erechtheus* succeeded his 1307.
 Brother or Uncle *Cecrops* and reigned 25 Years, being at
 last deprived of his Kingdom by his Cousins, the Sons of
 his Uncle *Metion*. After which he retired to *Megara*, where
 he married the Daughter of *Pylas*, and after his Death was
 made King of the City. He had by her four Sons, *Aegeus*,
Pallas, *Nisus* and *Lycus* (1), who, after the Decease of their
 Father, expelled the *Metionidae*, and divided the Kingdom of
Athens amongst themselves (2). But the chief Power was
 lodged in *Aegeus* (3). In his time the *Olympick Games* were
 instituted by *Pelops*, who reigned in *Peloponnesus*, which
 Country derived its Name from him.

2668. IX. *Aegeus* the Son of *Panasion* succeeded his Father, and 1282
 reigned 48 Years. He killed *Androgeos* the Son of *Minos*
 King of *Crete* (4), because he was very intimate with the
Pallantide, or Sons of *Pallas*, whose Power he feared would
 be very much encreased by this means, and some Practices
 carried on for Depriving him of his Kingdom. When
Minos was informed of this, he made War against the *Aths-*
nians (5), and reduced them to such Extremity, that they
 were obliged to send (6) 14 Children (*viz.* 7 Boys, and as
 many Girls) yearly to be devoured by the *Minotaur*. In
 his time *Jason* with his *Argonauts* went in quest of the
 Golden Fleece: And *Hercules* renewed the *Olympick*
 Games

2716. X. *Theseus* succeeded his Father *Aegeus*, and reigned 1232
 30 Years. He obtain'd the Government the sooner by
 reason of the following Accident. For having with *Her-*
cules (7) performed great Undertakings, in Emulation of
 him he continually sought after Matters wherein to exer-
 cise his Courage; and the more he saw the Eyes of the
 People upon him by so much the more was he excited to
 attempt what might gain him Reputation and Honour
 amongst them. And accordingly having destroy'd the

(1) Apollod. l. 2. (2) Strabo, l. 9. (3) Apollod. *ibid.* (4) Diod. l. 4.
 (5) Diod. *ibid.* (6) Apollod. l. 2. Pausan. *Attic.* (7) Plutarch. in *Theseo.*
 See also Mr. Potter's *Antiquities*, Vol. I.

Robbers, and freed his Country from intestine Seditions, he proceeded in the next place to free it from the foreign Slavery brought upon it by the foresaid *Minos*; insomuch that when the time of sending the annual Tribute was come, *Theseus* put himself amongst the Youths that were doom'd to go to *Crete*, where, after his Arrival, he received of *Ariadne*, the Daughter of King *Minos*, who had fallen in love with him, a Clew of Thread, and being instructed by her in the use of it, which was to conduct him through all the Windings of the *Labyrinth*, escap'd out of it, having first slain the *Minotaur*, and so returned with his Fellow-Captives in Triumph to *Athens*. In his Return, through an Excess of Joy for the happy Success of his Voyage, he forgot to hang out the white Sail, which should have been the Token of their Safety to *Ægeus*, who sat expecting them upon the Top of a Rock, and as soon as their Ship came in view with a black, and, as it were, a mourning Sail, knowing nothing of their Success, threw himself headlong into the Sea. So that *Theseus*, being advanced by this unexpected Accident to the Regal Scepter, soon found the Inconvenience of having his People dispers'd in Villages, and Canton'd up and down the Country. Therefore for the Remedy of this Evil, he fram'd in Mind a vast and wonderful Design of gathering together all the Inhabitants of *Attica* into one Town, and making them one People of one City, that were before dispers'd, and very difficult to be assembled upon any Affair, though relating to the common Benefit of them all. Nay, often such Differences and Quarrels happened among them, as occasion'd Bloodshed and War; these he by his Perswasions appeas'd, and going from People to People, and from Tribe to Tribe, propos'd his Design of a Common Agreement between them. Those of a more private and mean Condition readily embracing so good Advice; to those of greater Power and Interest he promised a Common-wealth, wherein Monarchy being laid aside, the Power should be in the People; and that, reserving to himself only to be continued the Commander of their Arms, and the Preserver of their Laws, there should be an equal Distribution of all things else among them, and by this means brought most of them over to his Proposal. The rest fearing his Power, which was already grown very formidable, and knowing his Courage and Resolution, chose rather to be perswaded, than forc'd into a Compliance. He then dissolved all the distinct Courts of Justice, and Council-Halls, and Corporations, and built one

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common *Prytaneum* and Council-Hall, where it stands to this Day. And out of the old and new City he made one, which he named *Athens*, ordaining a Common Feast and Sacrifice to be for ever observ'd, which he called *Panathenæa*, or the Sacrifice of all the united *Athenians*. He instituted also another Sacrifice for the Sake of Strangers that would come to fix at *Athens*, called *Μελοικία*, which is yet celebrated on the 16th Day of the *Hecatombæon*. Then, as he promis'd, he laid down his Kingly Power, and settled a Common-wealth, having entred upon this great Change, not without Advice from the Gods. For sending to consult the *Delphian Oracle*, concerning the Fortune of his new Government and City, he received this Answer,

Αἰγείδω Θρονῷ, &c.

Hear, Theseus, Pittheus Daughter's Son,
 Hear what Jove for thee has done.
 In the great City thou hast made,
 He has, as in a Store-House, laid
 The settl'd Periods and fix'd Pates,
 Of many Cities, mighty States.
 But know thou neither Fear nor Pain,
 Sollicit not thy self in vain.
 For like a Bladder that does bide
 The Fury of the angry Tide,
 Thou from high Waves unhurt shalt bound,
 Always tost, but never drown'd.

Which Oracle, they say, one of the Sibyls, a long time after, did in a manner repeat to the *Athenians* in this Verse,

Ανδρὲς βαπτίζῃ, δῶναι δὲ τοῖς ἑδύμειν ἐστ.

Thou, like a Bladder, may'st be wet, but never drown'd.

Farther yet designing to enlarge his City, he invited all Strangers to come and enjoy equal Privileges with the Natives; and some are of Opinion, that the common Form of Proclamation in *Athens*, *Δεῦρ' ἴτε πάντες ἄνθρωποι*, Come hither all ye People, were the Words that *Theseus* caused to be proclaim'd, when he thus set up a Common-wealth, consisting in a manner of all Nations. For all this, he suffered not his State, by the promiscuous Multitude that flow'd in, to be turned into Confusion and Anarchy, and left without any

A. M. any Order or Degrees, but was the first that divided the *A. a. C.* Common-wealth into three distinct Ranks, *Ευπαρίδαι*, *Γεωμόροι*, *Δημιεργοί*, i. e. Noblemen, Husbandmen, and Artificers. To the Nobility he committed the Choice of Magistrates, the Teaching and Dispensing of the Laws, and the Interpretation of all Holy and Religious Things; the whole City, as to all other Matters, being as it were reduc'd to an Equality, the Nobles excelling the rest in Honour, the Husband-men in Profit, and the Artificers in Number. And *Theseus* was the first, who, as *Aristotle* says, out of an Inclination to popular Government, parted with the Regal Power, as *Homer* also seems to intimate in his Catalogue of the Ships, where he gives the Name of *Δῆμος*, or People, to the *Athenians* only. *Theseus* having in this manner settled the Government, amongst other things afterwards routed the *Amazons*, assisted the *Lapithæ* against the *Centaur*s, and took *Helena*; whereupon *Castor* and *Pollux* by way of Revenge took *Athens*, but used it kindly:

2746. XI. *Menestheus*, or *Mnestheus*, who was descended from *Erætheus*, expelled *Theseus*, and reigned in his stead 27 (1) Years. In his time *Troy* was taken by the *Græcians*, *Menestheus* himself being one of the Generals there, as *Homer* relates (2), 1204.

Τῶν δ' αὖτ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς,
 Τῶ δ' ἔπειτα πρὸς ὁμοῖος ἐπ' ἐχθρῶν γένετ' ἀνὴρ
 Κοσμήτης ἱππὺς τε καὶ ἀνέρας ἀσπιδώτας.

These, *Peteus* Offspring, *Prince Menestheus* led,
 Not all the World a better Soldier bred,
 To draw up Horse and Foot into the Field.

2775. XII. *Demophoon*, the Son of *Theseus*, succeeded his Father, 1175. and reigned 27 (3) Years. When the Army of the *Argives* returned from *Troy* (4) and had landed in the Night at *Phaleron*, he set upon it, thinking it had been the Fleet of an Enemy, and did much Mischief to it, taking from them the *Palladium*, which he carried to *Athens*. But now a certain Citizen of *Athens* falling from *Demophoon's* Horse, and being thereby dashed in Pieces, he was accused by the Friends of the Person, or, as some say, by the Republick of

(1) *Al.* 23. (2) *Iliad. B. v.* 552. (3) *Al.* 33. *vel* 35. (4) *Pausan. Attic.*

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A. M. Athens ; so that he was forced to make his Appearance, and *A. a. C* was the first that pleaded in the *Forum* called *Palladium*.

2802. XIII. *Oxyntes* succeeded his Father *Demophoon*, and reigned 1148.
(1) 12 Years.

2814. XIV. *Aphidas*, the Son of *Oxyntes*, succeeded, and reigned 1136.
only one Year. In his (2) Reign the Oracle of *Jupiter Dodoneus* spake thus to the *Athenians*,

Φράζεο δ' Ἄφιδον τε πάρον, βωμὲς τε θυώδης
Εὐρυίδων, ὅτι χεῖ Λακεδαιμονίης σ' ἱκατεύσασαι
Δεῖ μεζομύνης· τὸν μὴ σὺ κτεῖναι σιδήρεω,
Μηδ' ἱκέτας ἀδικῶν. ἱκέται δ' ἱεροὶ τε καὶ ἄγνοί.

2814. XV. *Thymætes*, Brother to *Aphidas*, succeeded, and reigned 1135.
only 8 Years. He killed *Aphidas*, and was afterwards turned out of his Kingdom by his Successor *Melanthus*. For when the *Boeotians* raised a War against the *Athenians* about *Gelæne*, or *Oenoe*, *Xanthus* the *Boeotian* challenged *Thymætes* to fight a single Duel with him, which the King refusing, *Melanthus* accepted the Challenge, and overcame his Enemy by Stratagem. For just as *Xanthus* met him, he cry'd out, O Lord ! *Xanthus*, what is the reason you deal so unfairly as to bring one of your Acquaintance to assist you ? Upon which *Xanthus* immediately turn'd about, and the mean while *Melanthus* slew him, and gaining great Reputation by the Action, found a convenient Opportunity to expel *Thymætes*.

2823. XVI. *Melanthus* the Son of *Andropompus* (or *Thymætes*, as *Izetzes* writes (3)) succeeded and reigned 37 Years. In his Reign the *Ionians* (4) came into *Attica* and were receiv'd by the *Athenians*.

2860. XVII. *Codrus* succeeded his Father *Melanthus*, and reigned 1090
21 Years. He was a Prince more renowned for his Bravery than Fortune. For *Attica* (5) being invaded by the *Lacedæmonians*, between whom and the *Athenians* there had been Grudges of an old standing, before any Action happened, the *Lacedæmonians* consulted the Oracle what the Fate of the War would be, and receiv'd for Answer that they should have the better, unless they kill'd the King of the *Athenians*. When they marched out into the Field, they ordered their Soldiers above all things to take care of the

(1) *Al.* 14. (2) Vide *Brasmi Vindingii Hellen*, p. 200. ex edit. *Gronov.* in *Thes. Græc.* (3) *Chiliad.* I. *Hist.* IV. (4) *Pausan.* *Achaic.* (5) *Justin.* I. 2. c. 6. *Vell. Paterc.* I. 1.

King's Person. *Codrus* being made acquainted with the Oracle, and what a strict Charge the Enemy had given, threw aside his Royal Habit, and put on ragged Cloaths. In this Disguise carrying a Bundle of Vines upon his Shoulders, he comes into the Enemies Camp, where, in a Throng of Soldiers that stopt him, he was slain by one of them, whom he had designedly wounded with an Hook, to provoke him to it. The *Peloponnesians*, when they knew it to be the King's Body, immediately departed without offering Battle. Thus the *Athenians*, by this Gallant Action of their Prince, who voluntarily sacrificed himself for the Good of his Country, were freed from a War that threatned them. However such of the *Lacedaemonians*, as had entred the City, finding that their Companions were fled, presently went to the Altars of the Gods, and were civilly treated by the *Athenians*, who in all probability were mindful of the Oracle mentioned by me in King *Aphidas*. *Medon* and *Nileus*, the two Sons of *Codrus*, contested for the Kingdom, which was the Reason why the *Athenians*, fearing that they should never have such another King as *Codrus*, put an End to the Regal Power, declared that *Jupiter* was the only King of the People of *Athens*, and established *Perpetual Archontes*, that is Governors or Magistrates, who should have the Administration of the State during their whole Life, and were only different from the Kings in Name, and were accountable to the People.

The Second State of Athens under XIII Perpetual Archontes, which lasted the Space of 316 Years.

A. M.

2882.

I. **M**edon, the Son of *Codrus*, governed *Athens* 20 Years. His Brother (1) *Nileus* opposed him, and refused Obedience to him, because one of his Legs was lame. Upon which the Decision of the Matter was committed to the Oracle. The Answer was that *Medon* ought to reign. Which was such a Grief to *Nileus*, that he presently joyn'd with *Androclus*, and so both of them heading the *Heraclidæ* and the *Dorians* they drove the *Ionians* out of *Peloponnesus*, took *Ephesus*, and other Places in *Asia Minor*, and called that Part of it *Ionia*.

A. a. C.

1068.

2902.

2939.

II. *Acastus*, (2) the Son of *Medon*, governed 36 Years.

1048.

III. *Archippus*, the Son of *Acastus*, governed (3) 17 Years.

1011.

(1) *Paul. Achaic.* (2) *See these Archontes in Euseb.* (3) *Al. 19.*

A. M. 400		<i>A System of Universal History.</i>		A. a. (
2956.	IV.	<i>Thersippus</i> , the Son of <i>Archippus</i> , governed (1) 42 Years.	42	994.	
2998.	V.	<i>Phorbas</i> , the Son of <i>Thersippus</i> , governed 31 Years.	952.		
3029.	VI.	<i>Megacles</i> , the Son of <i>Phorbas</i> , governed 90 Years.	921.		
3059.	VII.	<i>Diognetus</i> , the Son of <i>Megacles</i> , governed 28 Years.	891.		
3087.	VIII.	<i>Pherecles</i> , the Son of <i>Diognetus</i> , governed 19 Years.	863.		
3106.	IX.	<i>Ariphron</i> , the Son of <i>Pherecles</i> , governed 20 Years.	844.		
3126.	X.	<i>Thespius</i> , the Son of <i>Ariphron</i> , governed 27 Years.	824.		
3154.	XI.	<i>Agamestor</i> governed (2) 19 Years. <i>Reineccius</i> relates out of <i>Marcellinus</i> , That his Father was <i>Laius</i> , who descended from <i>Ajax</i> , and that <i>Tisander</i> the Father of <i>Miltiades</i> I. and Grandfather to <i>Hippocles</i> (who was in Love with <i>Agaristia</i> the <i>Sicyonian</i>) was his Son. But this cannot be ; because <i>Agamestor</i> then would not be one of the <i>Medontidae</i> . Besides <i>Herodotus</i> says <i>Hippocles</i> was the Son, not the Grandson of <i>Tisander</i> .	796.		
3173.	XII.	<i>Æschylus</i> , the Son of <i>Agamestor</i> , governed 19 Years. In the second Year of his Government the <i>Olympiads</i> began, each containing the Space of 4 Years. The first <i>Olympiad</i> was very famous for the Prize which <i>Corebus</i> the Cook won in a Race at the <i>Olympick Games</i> . Here ended the Time which <i>Varro</i> calls <i>Fabulous</i> , because whatever was related of the things which preceded the first <i>Olympiad</i> was mixed with a great many Fables : And here began the <i>Historical Time</i> , because some Rays of Truth began then to shine forth in History.	796.		
3196.	XIII.	<i>Alcmaeon</i> governed 2 Years; and, after (3) his Death, the Government of <i>Athens</i> was committed to <i>Archontes</i> or Governors, who ruled only 10 Years.	754.		

The Third State of Athens under VII Decennial Archontes, which lasted 70 Years.

3198.	I.	<i>Harops</i> (4), the Son of <i>Æschylus</i> , governed 10 Years.	752.
3208.	II.	<i>Æsmedes</i> (5), the Son of <i>Æschylus</i> , governed 10 Years.	742.
3218.	III.	<i>Clidicus</i> (6) governed 10 Years.	732.
3228.	IV.	<i>Hippomenes</i> (7) governed 10 Years. His Daughter (called <i>Δειψώνη</i> by <i>Heraclides</i> (8)) being deflowred by one of the Citizens, he bound her to a Horse, and so shut them up together in a House, forbidding any Meat to be given to them. The Horse being almost fa-	722.

(1) *Al.* 41. (2) *Al.* 20. (3) *Pausan.* *Messen.* (4) *Euseb.* (5) *Pausan.* *Messen.* *Euseb.* (6) *Euseb.* (7) *Euseb.* (8) *De Polit.*

A.M. mished tore the Daughter in Pieces, and afterwards died A. a. C. himself. Upon this *Hippomenes* was deprived of the Magistracy, and the House being pulled down, the Place was called ἵππος καὶ κόρη, i. e. the Place of the Horse and the Girl (1).

3238. V. *Leocrates* (2) governed 10 Years. 712.

3248. VI. *Apsandrus* (3) governed 10 Years. 702.

3258. VII. *Eryxias* (4) governed 10 Years. He was the last of 692.

the *Decennial Archontes*. So that the whole Space of Time from *Cecrops* the first King of *Athens*, down to the End of the Government of *Eryxias*, takes up 874 Years. After his Government was expired, the fourth State began, a Democracy being established, and *Annual Archontes* substituted in the Place of the *Decennial*; whereof the first was *Crcon*, the second *Lysias* or *Tlesias*, the third *Leostratus*. But an exact Catalogue of these having been already drawn up by the Learned *Meursius*, and Mr. *Dodwell*, I shall refer the Curious Reader to them, as also to Mr. *Gronovius's Thesaurus Græc. Antiq.* and here only set down those particular Events which contributed to the Happiness or Misery of *Athens*; which I will digest according to their proper Centuries, without affixing the Time to every particular Event, but only to such as are most remarkable.

3300. In this Century flourished the seven Wise Men of Greece, 650. viz. *Solon*, *Bias*, *Thales*, *Pittacus*, *Periander*, *Chilon*, and *Cleobolus*. Besides these, flourished *Anaximander* the Son of *Praxidamus*, who was born in *Ionia*; *Pherecydes*, *Bion Proconnesius*, *Epimenides*, *Anaximenes*, and several others. The *Phocians* (5), a People of *Ionia*, set out a Fleet, and went and built *Marseilles*. Within a while after, *Pittacus* of *Mytelene*, one of the seven Wise Men of Greece was sent by his Countrymen into *Troas*, to fight *Phrino* the commander of the *Athenians*, but was conquered. Soon after, *Periander*, another of the Seven Wise Men of Greece, made a Peace between the *Athenians* and the *Mytelenians*. Within this Century *Cylon* attempted (6) to make himself King, but failing of his Aim, fled with his Accomplices to the Altar, who, contrary to Promise, were all killed by *Megacles* the *Archon* of that Year, which caused great Disturbances and Factions to arise. *Epimenides* (7), to free the City from the Plague, erected that famous Altar mentioned

(1) *Suidas in Hippomenes*. (2) *Euseb.* (3) *Euseb.* (4) *Euseb.* (5) *Harpocrat. in Μασσαλία*, *Euseb. Chron.* and *Scal. not.* (6) *Thuc. I.* *Plut. Sol.* (7) *Diog. Laert.*

A. M. in the *Acts* to the UNKNOWN GOD. A second *A. M.* War happened with the *Megarenses*, wherein *Salamis* was recovered.

3384. In this Century, *Thales* of *Miletum* died; and *Anaximander*, 566. his Disciple, was the first who discovered the Obliquity of the *Zodiack*, which his Master could never find out.

Pisistratus (1), descended from *Codrus*, became a Tyrant of his Country. He won the Poorer sort, and by their means made himself King. He was expelled by *Megacles* and *Lycurgus*, afterwards sent a counterfeit *Minerva* in a Chariot, to admonish the People of *Athens* to restore him. He married the Daughter of *Megacles*, was restored, ruled well for some time, honoured *Solon*, collected *Homer's* Verses and put them in Order, and built the first Library in *Athens*, which afterwards *Xerxes* carried away. He repudiated the Daughter of *Megacles*, was again expelled by him; but returned, and was kindly received by the People.

In the 5th Year of the 39th Olympiad, Anno M. 3328, *Draca* was Archon, and made such severe Laws, that they were said to be written in Blood (2); and 30 Years after *Solon* ruled, who repealed these Laws, and made many excellent Alterations in the *Athenian* Government.

3400. After *Pisistratus*, his Son *Hipparchus* succeeded, and after 550. him, his other Son *Hippias*. *Hipparchus* (3) was a great Favourer of Learned Men, but *Harmodius* and *Aristogiton* killed him, who were also killed themselves. *Leana* the Harlot bit off her Tongue, that she might not discover the Accomplices. *Hippias* became at last very Cruel, for which he was banished *Athens*. Upon this he fled to *Darius*, and set him upon the Thoughts of conquering Greece. *Darius* was so incensed against the *Athenians*, that every time he supp'd, he ordered one of his Servants to cry out, *Here memento Atheniensium: Pray, Sir, don't forget the Athenians*. By the Instigation of *Hippias* the *Persians* did invade Greece, but were beaten at *Marathon* by *Miltiades*, where *Hippias* was killed. And when *Xerxes*, the Son and Successor of *Darius*, sent another Army of *Persians*, under the Command of *Mardonius* to invade Greece, they were again routed; at *Thermopylae* by *Leonidas* the *Lacedaemonian*; at Sea near *Salamis* by *Themistocles* the *Athenian*; at *Plataea* by *Pausanias* the *Lacedaemonian*; and at *Mycale* in *Asia* by *Leotychidas*. But since I have already mentioned these things when I treated

(1) *Plut. Solon. Clem. Al. 1 Strom. Euf.* (2) Consult *Meursius's History of him.* (3) *Plato Dial. de lucri cupid.*

A. M. of the *Persian Monarchy*, I shall not any longer insist upon them. We need only observe, that after *Athens* was burnt by *Mardonius*, *Themistocles* routed the *Persians*, and brought the *Athenians* back to their City, which they fortified, and added the *Pyræum* to it much against the *Spartans* Mind. *Themistocles* was at last accused of corresponding with *Pausanias* the *Lacedæmonian* to betray *Greece* to the *Persians*. Though it was improbable and groundless to imagine, that he, who had hazarded his Life in the Defence of his Country, should afterwards betray it to an Enemy; yet upon this Suspicion he was banished, fled to the *Persians*, and afterwards killed himself, as *Plutarch* informs us. In this Century, *Cimon* (1) the Son of *Miltiades* was by the *Athenians* made *Generalissimo* of the Army then on foot, to drive the *Persians* out of all *Greece*. He sailed out of the Port of *Pyræum* with 250 Galleys, and routed the *Persians* both by Sea and Land in one Day: He was banished by *Pericles*'s Party, and recalled by his Means. *Pericles* about this time was *Archon* or Governour of *Athens*: He wasted *Peloponnesus*; made Peace with *Sparta*; foraged *Sicyon*; subdued *Eubæa*; took *Samos*; and routed the *Corinthians* at *Polidea*. The *Athenians* in this Period of Time sent a Marine Supply to the *Egyptians* against the *Persians*, who were conquered. The *Athenians* in pursuing them made themselves Masters of *Memphis*; but within a few Years after they had ill Success in *Egypt*, that whole Country falling into the Hands of *Artaxerxes*.

In this Century, the *Græcian* Writers of most Note were *Anacreon* and *Pindar*, Poets; *Æschylus* the Tragedian, *Herodotus* the Historian, and *Hippocrates* the Physician. Much about this time flourished *Meton*, the famous Mathematician and grand Astronomer of *Athens*, who found out that notable Period of 19 Years; in which space all the different Mutations of the Sun and Moon are compleated, and they begin again to remove from the same Point of the *Zodiac*. This Discovery was received with so much Applause by the *Athenians*, that they would have it written in *Golden Letters* in the most-publick Place of the City. From hence came the Title of the *Golden Number*, the Use of which was handed from the *Greeks* to the *Romans*, and from them to us *Christians*.

3500. In the Beginning of this Century began the famous *Peloponnesian War*, which lasted 27 Years between the *Athe-* 450.

(1) *Plut. in Cim. Corn. Nep.*

nians and the Spartans. It first broke out in the first Year of the LXXXVII. Olympiad, when *Pithodorus*, the Archon of Athens, wanted but two Months of being out of his Office. About this time a great Plague reigned in *Æthiopia*, reached to *Egypt*, afterwards to *Lybia*, then to *Persia*, and last of all reached Athens, where it proved very mortal. *Thucydides* gives us a large Description of this Plague in his History. He speaks of it upon his own Knowledge, having been himself infected with it. *Hippocrates*, in one of his Tracts, explains the Nature and the Effects thereof, for he practised Physick at that time in Athens: *Lucretius*, who lived a long time after this, at the End of his sixth Book, gives us likewise a Description thereof, borrowing a great many Circumstances from *Hippocrates*. In the 19th Year of the *Peloponnesian War*, *Nicias* designing to draw out the Naval Force of the Athenians very privately by Night out of *Syracuse*, and to fall upon the Enemy, saw about 10 a clock at Night an Eclipse of the Moon, which so startled him, that he laid aside his Design; which was the Cause of the Ruin of himself and all the Army. After this happened an Engagement between the Athenians and Lacedæmonians near *Miletum*, wherein the latter had the Advantage. The Oligarchy of 400 was abolished at Athens, and that of 5000 was set up, which ordered *Alcibiades*, who had been banished, to be recalled, and his Goods, which had been confiscated, to be restored to him. *Alcibiades*, with *Thrasybulus* and *Theramenes*, were made Generals of the Armies, and the Courage and Conduct of these great Commanders caused a new Change of Affairs in Athens, all things looking with a better Aspect than formerly. A Sea-fight happened between the Fleet of *Mindarus*, which was joined with the Ships of *Syracuse*, and the Fleet of the Athenians commanded by *Thrasyllas* and *Thrasybulus*. The Victory was a long time very doubtful, but at last favoured the Athenians, who lost 15 of their Ships, and took 21 of the Enemy's. This Action happened about *Cinossena*, a Promontory of *Chersonesus* in *Thrace*, which Place is noted for the famous Sepulcher of *Hecuba*, which is there. Here *Thucydides* concludes his History. There happened another Sea-fight in the same place between the Athenian and Lacedæmonian Fleets, which last got the Victory under the Command of *Hegesandride*, their Admiral. *Alcibiades*, *Thrasybulus*, and *Theramenes*, went to the Relief of *Cyzicus*, which *Mindarus*, the Commander of the Lacedæmonians, would have taken by Storm. They came to an Engagement, where-

wherein the *Athenians* were Conquerors both by Sea and Land ; and *Mindarus* being hotly engaged in the Fight, was slain.

The *Athenians* intercepted the Letters which the Secretary of *Mindarus* wrote to the *Ephori* of *Lacedæmonia*, concerning the Loss they had at *Cyzicus*, the Stile whereof is very *Laconical*: *The Engagement has been sharp; Mindarus was killed; the Soldiers perish for want of Provisions; and what shall we do?*

The *Lacedæmonians* were so far disheartned at this Defeat, that they sued for a Peace ; but the *Athenians* refused it, being excited to this Refusal by the *Demagogues* of the City. These *Demagogues* were a sort of Men , who were very fierce, given to Change, and factious to the utmost of their Power, and who by their bold Speeches drew the whole Populace after them. But the *Athenians* often repented this Refusal of Peace to the *Lacedæmonians* ; and *Cleophon*, the most pestilent of these *Demagogues*, was often reviled for having been the chief Cause of it. The *Athenians* put all the Inhabitants of *Miletum* to the edge of the Sword, took *Gleopona*, and making Inroads the Night after into *Lycia*, where Harvest was nigh at hand, they burnt up all the standing Corn, pillaged the Villages, and carried off a great many Slaves. Much about this time *Alcibiades* was accused at *Athens* of Corresponding with the *Lacedæmonians*, and of being privately in League with *Tissaphernes*, in hopes that when the War was over, they would assist him in his Design of making himself Sovereign of *Athens*. When *Callicias* was *Archon* of *Athens*, which was but a few Years after the *Athenian* Successes, the Scene of Affairs was much changed ; for in a Sea-fight between the *Athenians* and *Lacedæmonians*, the former were routed : And the next Year the *Athenian* Fleet, consisting of 180 Sail, was taken by *Lysander* the Admiral of the *Lacedæmonians*, of which 10 Gallies with much ado escaped. This Engagement, which happened near *Egos-Potamos* in the Straits of the *Hellepont*, gave *Lysander* an Opportunity of Blocking up *Athens* both by Sea and Land , which he besieged so straitly, that he obliged it to surrender to him : And then he set up 30 Tyrants to rule there , and granted the *Athenians* Peace, upon Condition that they would demolish their Wall within 10 Days. Whilst these Tyrants had the Government in their Hands , they committed many and great Outrages. Several of the Citizens were banished, and their Estates confiscated by them. Among the banished Citizens was
Thrasylus

A. M. *Thrasybulus*, who fighting in his Country's Cause, with the Assistance of only 30 Men, first of all took the Port *Phylon* in *Attica*; afterwards his Force encreasing, he seized upon the *Pyræum*, drove out the 30 Tyrants out of *Athens*, notwithstanding *Lyfander* came to their Relief; restored the City to its former Constitution, and caused an Amnesty to be made. 'Tis said, these Tyrants in their short Reign put 1400 Citizens to death, among whom the Philosopher *Socrates* is reckon'd, and banished above 5000, all for little or no Cause. *Conon* an *Athenian*, who was General for the *Persians*, defeated *Agésilas* (who had a while before routed the confederate Army of the *Athenians*, *Corinthians*, and *Thebans*,) near *Cnidus* in a Sea-Fight, and with the Spoils he took fortified *Athens*. The *Athenians* perceiving that the *Lacedæmonians* were still powerful by Sea, sent *Thrasybulus* with 40 Sail of Ships against them. He scoured the Seas, took a great many Prizes, and raised great Contributions wherever he came. At last in a City of *Asia Minor* he permitted his Army to live so licentiously, that the Inhabitants were so far provoked, as to kill a great Number of them by Surprize in the Night, and beheaded *Thrasybulus* himself. *Iphicrates*, who succeeded him as Admiral of the Navy, surprized *Anaxibius* the General of the *Lacedæmonians*, cut a great many of his Forces to pieces, and *Anaxibius* himself fell in the Engagement.

In this Century, *Epaminondas* the General of the *Thebans* routed the *Spartans* twice at *Leuctra*, and was at last killed himself at *Mantineæ*. About the End of this Century, *Philip* of *Macedon* engaged in a War against the *Athenians*, from whom he took *Amphipolis* and *Potidea*; and within a few Years after, *Demosthenes* made his first Oration against *Philip*.

The Learned Men of most Note, who flourished in this Century in *Greece*, were, *Herodotus*, *Thucydides*, and *Xenophon*, Historians; *Euripides*, and *Sophocles*, Tragedians; *Aristophanes* the Comedian; *Socrates*, *Plato*, and *Aristotle*, Philosophers; *Demosthenes* the *Athenian* Orator; *Eudoxus* the Astronomer; and *Diogenes* the Cynick.

3600. Just before the Beginning of this Century began the 350 *Phocian* or Sacred War, which lasted 10 Years. This War was wag'd (1) against the *Phocians* who had robb'd *Apollo's* Temple; and the *Phocians* had for their Generals, first *Philomelus*, and after him *Onomarchus*. *Philip* of *Macedon* having

(1) *Diod.* 16. *Pausan.* *Phoc.* *Just.* 7. *Oros.* 3. c. 12.

A. M. defeated the *Athenians* at *Olynthus*, granted them Peace; A. D. C. within two Years after he aided the *Thebans*, and routed the *Phocians*, whereby he put an End to the Sacred War. After he had conquered the *Athenians*, *Thebans*, and *Phocians* at *Cheronea*, he was chosen General of the *Gracians* against the *Persians*, but was killed before that Expedition. After his Death *Alexander* brought an Army into Greece, where there happened some Disturbances; but being persuaded by *Demades* the Orator, he pardoned the *Athenians*, who had conspired with *Attalus* against him. In this Century flourished *Epicurus*, who at 32 Years of Age taught his Philosophy first at *Mytelene*, and afterwards at *Lampsacus*.

3650. About this time *Demetrius Poliorcetes* (1) raised a great 300. Army by Land, and fitted out 250 Sail of Ships to Sea, and parted from *Ephesus* with a Design to restore all the Cities of Greece to their ancient Liberty. He re-took *Athens* and set it at Liberty, and reduced the greatest Part of Greece under his Sovereignty. Some time after the *Athenians* revolted from him, and sided with *Eyrrihus*, upon which he besieged *Athens*, but broke up from before it, being persuaded thereunto by *Crates* the Philosopher.

3700. In this Century flourished *Æschines*, *Lycurgus*, *Theophrastus*, 250. *Euclid*, *Strato Lampsacenus*, *Callimachus*, *Zeno Citticus* the Stoick, *Manetho*, *Theocritus*, *Berosus*, and several others.

In this Century there happened, with respect to the *Athenians*, but little of Moment. They sent Ambassadors to crave Help of the *Romans* against *Philip* King of *Macedon*, who warred against them. 'Tis said (2), they sent another time three Ambassadors to the Senate and People of *Rome*, to get off the Fine of 500 Talents imposed upon them, for having pillaged *Oropus*. Those Ambassadors were three Philosophers, who flourished in this Century, viz. *Carneades* of *Cyrene*, the Academick; *Diogenes* of *Babylon*, the Stoick; and *Critolaus*, the Peripatetick. It was observed, that each of these Philosophers had a quite different Talent in Oratory: *Carneades* expressed himself imperiously, vehemently, and rapidly: *Critolaus* made a coherent, even, and methodized Speech: And *Diogenes* in his Harangue seemed reserved, modest, and afraid to say too much. This Air of Philosophy being a new thing there, was very dazzling in the Eyes of the *Romans*; and the Youth being charmed with the Conversation of those Philosophers,

(1) Diod. Sic. & Plut. in *Demetrio*. (2) Pausan. *Achaic*. Cicero 2 *Acad.* A. Gell. l. 7. c. 14. & l. 17. c. ult.

A. M. were all for studying that Science. But *Cato* the Censor, who was of Opinion, That Philosophy would soften the Temper of the *Romans*, and make them less fit for War, to which he designed to discipline them, dispatched these Philosophical Ambassadors from *Rome*, and banished all Philosophers out of that City. *A. a. C.*

In this Century, beside the fore-mentioned Philosophers, there flourished in *Greece*, *Aratus*, *Archimedes* the famous Mathematician, *Theophanes Lesbios*, and others.

And now I shall conclude what I have to say on the State of *Athens*, since in this Century it ended, and began to be govern'd by the *Romans*, of whose Government I shall have Occasion to treat more largely hereafter.

Of the Kings of Troy.

There are so many fabulous Accounts of the *Trojan* History, that 'tis very unsafe to depend upon any. For which Reason some have quite passed it by as altogether fictitious. But others are of Opinion, that there was not only a City of this Name, but that it was destroyed by the *Græcians*, for the Reason generally assign'd, namely the Carrying away of *Helena* by *Paris*, the Son of *Priamus*. And indeed the stately Reliques to be seen at this Day are sufficient Argument for this Opinion, were there nothing else to induce to the Belief of it. For which Reason 'twould be very unpardonable should I omit this ancient and celebrated State.

Troy was therefore a City of *Asia Minor* in *Phrygia*, seated on the River *Xanthus*, about a League from the *Ægean* Sea; founded, as some say, by *Dardanus*; as others, by *Tros*. It had no more than VII Kings; under the last of which it was taken, and burnt by the *Græcians* 317 Years after its first Founding.

3449. I. *Teucer*, Son to the River *Scamander* and *Idæa* the Nymph, began to reign about this Time, and continued 21 Years. He had a great Kindness for *Dardanus*, (who had excellent Parts) married his Daughter to him, and afterwards permitted him to reign with him (1). 1501.

2501. II. *Dardanus* the Son of *Jupiter* and *Electra*, *Teucer's* Son-in-Law, succeeded, and reigned 31 Years. 1470.

(1) *Diod. l. 5. c. 12.*

III. *Eriethonius*, Son to *Dardanus*, reigned about 65 Years. He was the (1) Richest of all Men, and had 3000 Mares, and their Colts, continually feeding in his Pastures. For which Reason *Homer* writes thus,

Ἀδελανθὸν εὐτέκεθ' ὕϊόν Εἰρήθονιον βασιλῆα,
ὅς δ' ἀφνειότατος ἦν ἐλοδυνπτῶν ἀνδράπων, ὅς.

*Dardan, King Eriethonius begot,
A wealthy Prince : Proud of their Generous Breed,
Three Thousand Mares did in his Marches feed,
Whom Boreas cover'd like a black-main'd Steed :
Twelve Colts they bore him cou'd their Sire out-speed
Or e standing Corn, nor bruise the tender Grain,
And skelp o're broad-back'd Furrows of the Main.*

2566. IV. *Tros* the Son of *Eriethonius* and *Astyoche* succeeded his Father, and built *Troy*, which he called *Troja* after his own Name, and *Ilium* after his Son *Ilius*'s Name. He warred with *Tantalus*, and reigned about 63 Years. 1384.

2639. V. *Ilus* succeeded his Father, and reigned about 40 Years. 1321.

2669. VI. *Laomedon* succeeded, and reigned about 44 Years. 1281. He built the Walls of *Troy*, and the Treasuries of *Neptune* and *Apollo*; and at last was killed by *Hercules*.

2713. VII. *Priam* succeeded, and reigned about 53 Years. 1236. His Son *Paris* went into *Greece*, and brought thence by Force the beautiful *Helena*, Wife to *Menelaus*. Upon this *Agamemnon*, Brother to *Menelaus*, excited the *Greeks* to a Confederacy to revenge this Affront. The *Græcians* having made him their General, marched against *Troy*, which, after a ten Years Siege, they took in the Year of the World 2766, before *Christ* 1184, before the first *Olympiad* 408, before the Building of *Rome* 432.

Of the Spartans and Lacedæmonians.

Sparta or *Lacedæmonia* (2) was the Capital City of *Laconia*, and one of the most considerable Republicks of *Peloponnesus*, seated on the River *Eurotus*. It was the strongest

(1) *Diod. l. 5. c. 12.* (2) *Conc. this State see (besides Dr. Powell) Paus. l. 3. Thucyd. Diod. Polyb. Strabo, Athenæus, Ælian, Var. Hist. Æschylus. Boccace de Gen. Deor. Aug. de Civ. Dei, Lud. Vives, & Phil. Bergomens. Chro.*

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City in all Greece, though it had no Fortifications, and defended its self without Walls for the space of 800 Years against all its Enemies. Authors are not agreed about the Time, or the Founder of *Sparta*: Some say, *Spartus* the Son of *Amyclas*; others, that *Sparta* the Wife of King *Lacedæmon* founded it. Some assert, that *Spartus* the Son of *Phoroneus* King of *Argos*; and others, that *Lelex* was the Founder of it, from whom it was called *Lelegia*, it not receiving the Title of *Lacedæmonia* till in *Lacedæmon*'s time, who was its fourth King. And there are others which affirm, that *Cecrops* the Founder of *Athens* was likewise the Founder of *Sparta*. It is by all acknowledged, that there was never any People in the whole World more skill'd in Politicks, than the *Lacedæmonians*. We have one famous Instance of this, and which seems to be almost a Prodigy, viz. That one and the same Government should be under two Kings at the same time, and so united to each other in their Interests, as to last above 800 Years together under that Form. And 'tis manifest, that after this Government of two Kings ceased, both the Glory and Grandeur of the *Lacedæmonians* began to decline.

As Authors agree not about the Founder of this Commonwealth, so neither do they agree about the Time wherein it was founded, nor about the Number of their first Kings. All things were so obscurely handed down to us before the first Olympiad, that Chronology and History too must needs be very imperfect. The famous *Usher* passes by in his Chronology all the first Kings, as well as those called the *Heraclides*, thinking it more proper to be silent, than to advance any thing on Matters so uncertain; yet since *Dr. Howell* and others have given us the Names of these Kings, without mentioning the precise Number of the Years of their particular Reigns, I shall consider *Lacedæmonia* under four distinct States.

The First State of Lacedæmonia under XIV Kings, not much known, lasted about 397 Years; that is, from Lelex their first King, to the Heraclides. But forasmuch as 'tis uncertain how long each King reigned, I shall only set down their Names.

A. M.
2450.

I. **L** Elex.
II. **L** Myles.
III. Eurotas.

A. a. C.
1500.

IV. *Lacedæmon*, who married *Sparte* the Daughter of *Eurotas*.

V. *Amy*.

A. M.	V. <i>Amyclas.</i>	2775. XIII. <i>Orestes</i> : He killed	A. d. C.
	VI. <i>Argalus.</i>	his Mother and <i>Ægysthus</i>	
	VII. <i>Cynortas.</i>	King of <i>Argos</i> or <i>Mycene</i> , and	
	VIII. <i>Oebalus.</i>	ruled over both Kingdoms	
	IX. <i>Hippocoon</i> , expelled by	70 Years. 1175.	
	X. <i>Tyndareus.</i>	2845. XIV. <i>Tisamenus</i> reign-	
	XI. <i>Castor</i> and <i>Pollux.</i>	ed only two Years. 1105.	
	XII. <i>Menelaus</i> , who mar-		
	ried <i>Helena</i> , the Sister of the two former.		

The Second State of Lacedæmonia under the Kings called Heraclides, till such time as the Power was moderated by the Gerontes or Senators.

2847.

1103.

They were called *Heraclides*, as descending from *Hercules* : For *Aristodemus*, one of his Descendants, had two Sons, namely *Eurysthenes* and *Procles*, both which the *Spartans* chose for their Kings; from whom descended the two Royal Families called *Eurysthenides* and *Proclides*, who jointly governed *Lacedæmonia* for the Space of 249 Years.

The Kings called Eurysthenides.

The Kings called Proclides.

I. *Eurysthenes* reigned 42 Years.

I. *Procles.*

II. *Agis* the Son of *Eurysthenes* succeeded : From him the Royal Family was called *Agidæ*, and that of *Eurysthenes* was extinct. He reigned only one Year.

II. *Soos*, the Adopted Son of *Procles*.

III. *Echestratus* succeeded his Father, and reigned 35 Years.

III. *Eurypon* the Son of *Soos*, from whom the following Kings were called *Eurypontides*, which put an end to the Name of *Proclides*.

IV. *Labotas* succeeded his Father, and reigned 37 Years.

IV. *Prytanis* succeeded his Father *Eurypon*.

V. *Doryssus* succeeded his Father, and reigned about 30 Years.

V. *Eunomus* succeeded his Father *Prytanis*.

A. M. VI. *Agésilas* succeeded his Father *Doryssus*, and reigned about 44 Years.

VII. *Archelaus* succeeded his Father *Agésilas*, and reigned 60 Years.

VI. *Polydectes* succeeded his Father *Eunomus*. *A. a. c.*

VII. *Charilaus* succeeded his Father *Polydectes*: He was the Posthumous Son of *Polydectes*, and reigned un-

der the Tuition of *Lycurgus*, the famous Legislator of the *Lacedæmonians*. *Lycurgus* was Son to *Eunomus* the Brother of *Polydectes*, and Uncle to *Charilaus*: About this time it was that he made Laws for the *Lacedæmonians*.

The Third State of Lacedæmonia, under such Kings whose Power was restrained by 28 Gerontes or Senators, whom Lycurgus instituted.

3096. This State lasted 130 Years, to the Year of the World 854. 3198, at which time the *Ephori* were set up.

VIII. *Teleclus* the Son of *Archelaus* reigned about 40 Years. He was killed by the *Messenians* in the Temple of *Diana*.

IX. *Alcamenes* succeeded his Father *Teleclus*, and reigned 37 Years.

X. *Polydorus* succeeded, and was killed by *Polemar-chus*. In his time the *Ephori* were set up to bridle the Kings and Senate. Five of them were yearly made;

and though the first was only named, and the other stiled *Eponymous*, yet they were all five of equal Power.

VIII. *Nicander* succeeded his Father *Charilaus*, and reigned 39 Years.

IX. *Theopompus*: The Years of his Reign, and the rest who succeeded, are unlimited till the Year of the World 3447.

The Fourth State of Lacedæmonia under the Kings, with the Five Ephori or Inspectors, instituted by Theopompus 130 Years after Lycurgus.

3198. This State lasted about 532 Years, viz. down to such time as *Cleomenes* was defeated by *Antigonus* King of *Ma-* 752.
cedon.

XI. *Eu-*

XI. *Eurycrates I.* the Son of *Polydorus*.

X. *Zeuxidamus*, Grand-son to *Theopompus*.

XII. *Anaxander* the Son of *Eurycrates*.

XI. *Anaxidamus*, his Son.

XIII. *Eurycrates II.* the Son of *Anaxander*.

XII. *Archidamus*, the Son of *Anaxidamus*.

Before I proceed to give you an Account of the succeeding Kings of *Lacedæmonia*, it will not be amiss to speak something of the Wars which happened between the *Lacedæmonians* and the *Messenians*. The first War broke out in the second Year of the ninth Olympiad, being in the Year of the World 3207, before Christ 643. The *Lacedæmonians* were offended that *Ctesiphontes* had treacherously seized upon the Territories of *Messina*, by defrauding his Nephews of their Right thereto. The Enmity increased by the Battle fought at the Temple of *Diana*, wherein *Téleclus*, the Father of *Alcarnenes*, who was then King, was killed. At length they came to an open Rupture, and the War was for many Years together carried on with doubtful Success on each side. At last the *Messenians*, whose Country was the Seat of War, seeing themselves almost ruined by the Difficulties under which they struggled, thought fit to evacuate all the Towns which lay farthest off the Sea, and to retire to the Mountain *Ithomene*. After this Retreat, there was a Cessation of Arms on both sides for some Years together. But the eighth Year after, the War broke out afresh between the *Lacedæmonians* and *Messenians*, and was carried on with doubtful Success, sometime one, sometime the other, getting the better. In the first Engagement, the *Messenians* lost their King *Euphaes*, in whose stead *Aristodemus* was elected: But in the second, being assisted by the *Arcadians*, *Argives*, and *Sicyonians*, they won the Battle. Now the *Lacedæmonians* began to despair of Success, and both they and the *Messenians* sent to enquire of the Oracle at *Delphos* about the Event of the War. The Oracle favoured the *Lacedæmonians*, who besieged *Ithomene*, and took it from the *Messenians*, who became subject to the *Spartans*. Whilst this War lasted, 'tis said, that the *Lacedæmonians*, for fear their Nation should decrease, detached 50 of the most robust young Men in their Army, and sent them into *Sparta* to get the young Women with Child. The Offspring of these Virgins, (being from them, which in the Greek is Παρθέναι, called *Parthenians*,) when they were

grown up, were slighted, and no body would own them. Upon this, they join'd an Infurrection with the *Helots*, but being overcome, were forced to remove thence, and went into *Italy* under the Conduct of one *Phalantus*, where they built *Tarentum*.

The *Messenians* were at last so uneasy under the Government of the *Spartans*, that they revolted, and engaged in another War which lasted 18 Years; in the Issue, the *Messenians* were conquered, fled into *Sicily*, and there built *Messina*, which still bears the same Name. Let us now proceed to the succeeding Kings.

XIV. *Leo* the Son of *Euricrates*.

XV. *Anaxandrides* the Son of *Leo*.

XVI. *Cleomenes* the Son of *Anaxandrides*. This was he who expelled the Family of *Pisistratus* out of *Athens*. He corrupted the Oracle to declare, that *Demaratus* the Son of *Ariston* was a Bastard; at last he was expelled himself, fell mad, and laid violent Hands on himself.

XIII. *Agasicles* the Son of *Archidamus*.

XIV. *Ariston* the Son of *Agasicles*.

XV. *Demaratus* the Son of *Ariston*: He being unjustly expelled, as a Bastard, by *Cleomenes*, fled to the *Persians*, and entred into their Interests.

XVII. *Leonidas* the Son of *Anaxandrides*, and Brother to *Cleomenes*, was slain at *Thermopylae* with 4000 *Greeks*, who opposed the Passage of *Xerxes* King of *Persia*. But

having already mentioned the Invasion of the *Persians* under *Xerxes*, with their being defeated by *Leonidas*, *Leotychidas*, *Euribiades*, *Pausanias*, and *Themistocles*, the *Græcian* Generals, I think it proper to repeat nothing that relates to these Matters.

XVIII. *Plistarchus* the Son of *Leonidas* succeeded his Father.

XVI. *Leotychidas* the Son of *Menares* reigned 22 Years; but being guilty of Bribery, he fled, and died in the Exile.

XVII. *Archidamus* II. the Son of *Zeuxidamus*, reign'd 42 Years.

During these Kings Reigns, *Pausanias* the *Spartan* being General of the *Greek* Forces, was sent by the *Lacedæmonians* with

with a Fleet composed of the *Auxiliary* Forces of the *Athenians*, to drive the *Persians* out of the *Græcian* Cities which they were still in Possession of. He did it with Success, but afterwards aiming (as was pretended) to make himself Monarch of all *Greece*, he was sent for home, where being convicted of this, and of exciting the *Helots* to an Insurrection, he fled for Sanctuary into the Temple of *Minerva*, where being block'd up, he was starved to death.

The Ambition of *Pausanias*, and the Moderation of *Aristides* the *Athenian*, occasioned the Associated *Greeks* to translate the Sovereign Administration of their Affairs from the *Lacedæmonians* to the *Athenians*; and to these last they committed the chief Care of carrying on the War against the *Persians*, and of driving them out of *Greece*.

XIX. *Plistoanax* the Son of *Pausanias* succeeded *Plistarchus*, and reigned 50 Years.

In the Reign of *Plistoanax* and *Archidamus* II. happened the famous *Peloponnesian War* between the *Athenians* and the *Lacedæmonians*. It broke out in the first Year of the LXXXVIIth Olympiad, in the Year of the World 3520, before Christ 430, and lasted 27 Years. All *Greece* was engaged in this Quarrel, some siding with this, some with that Party; but most espoused the Interest of the *Lacedæmonians*. The Allies of the latter met at the *Isthmus*, and under the Command of *Archidamus* the *Spartan* King, invaded *Attica*. The *Athenians*, to give them a Diversion, sent some Forces into *Peloponnesus* to ravage that Country, and having driven out the Inhabitants of *Ægina*, put a Colony of their own Men into that Place. The next Campaign *Archidamus* returned to *Attica*, where a deadly Plague laid the whole Country waste, of which great Numbers, among the rest *Pericles* the first Author of this War, died. But notwithstanding these Disasters, *Potidea* surrender'd to the *Athenians*. For six Years together successively did the *Lacedæmonians* visit *Attica*, in which time the *Athenians* took *Mitylene*, and the *Lacedæmonians* took *Platæa*. In the sixth Year of this War, whilst *Agis* the Son of *Archidamus* was in *Attica*, *Demosthenes* the *Athenian*, sailing towards *Sicily*, took *Pylus* a Promontory of *Laconia*, and fortified it. The *Lacedæmonians* enraged at this, drew their Forces out of *Attica*, and besieged *Pylus* both by Sea and Land.

Land. They became Masters of the Island *Sphaëria*, over-against the Promontory, which they thought would facilitate their Design. But the *Athenians* coming upon them with a greater Fleet, block'd up the *Spartan* Fleet in the Port, and by this means laid Siege to the Besiegers. The *Lacedæmonians* sent Ambassadors to *Athens* to treat about a Truce, but none they would grant; whereupon those who were in the Island were forced to surrender upon Discretion, and were put every Man to death. The *Athenians* puffed up with their Success, refused to make Peace, though upon very honourable Terms, but soon repented of their Folly, For within a while after they received two great Defeats, the one at *Delos*, and the other at *Amphipolis*, a Town in *Thrace*, where *Brasidas* the *Spartan* gave them great Disturbance. At last a Peace for five Years was made upon Condition, that the Men and Towns (some few excepted) taken on both sides should be restored.

XX. *Pausanias* the Son of *Plistoanax* succeeded his Father, and reigned 14 Years, and then was banished.

XVIII. *Agis* the Son of *Archidamus* succeeded his Father, and reigned 25 Years. It was he who broke the Truce with the *Athenians*.

Of this *Peloponnesian* War, there has been already sufficient said, both in this Place, and in the Paragraph which treats of the *Athenians*. It was there mentioned that *Minidarus* was defeated; that the *Lacedæmonians* sued for a Peace, which was refused them; and that at last *Lysander* the *Lacedæmonian* worsted the *Athenians*, took *Athens*, and placed his Governors there, so that I shall not here add any thing farther about it.

A. M.

A. a. C.

A. M.

A. a. C.

3555. XXI. *Agessipolis* the Son of *Pausanias* succeeded, and reigned 13 Years. *Aristodemus* was his Governor.

395.

3547. XIX. *Agessilaus* the Son of *Archidamus* was set up by *Lysander*, and reign'd 41 Years.

403.

During the Reign of these Kings, the *Lacedæmonians* sent their Ambassadors to *Nepheretes* King of *Egypt* for a Supply. He granted them 100 Galleys, and a great deal of Corn. *Agessilaus*, one of the *Lacedæmonian* Kings, surprized *Tissa-*

Tissaphernes the General of the *Persians*, fell upon and defeated him near *Sardes*: After which he took a great many Towns, and struck such a Terror into the *Persians*, that they thought their Empire was then tottering. But to divert the Storm, by their Gold they corrupted several of the *Græcian* States to declare War against the *Lacedæmonians*, among the rest were *Thebes* and *Attica*. Upon this *Agésilas* was recalled, and at his return defeated the Confederate Army of *Bæotians*, *Athenians*, *Argives*, *Corinthians*, &c. near *Cheronea*. But the *Athenians* were at first Masters by Sea; *Conon* the *Athenian* Admiral defeating the *Lacedæmonian* Fleet under the Command of *Pysander* near *Cnidus*. The *Lacedæmonians* seeing they were not strong enough at Sea; dispatched *Teleutias* with a Squadron of 12 Ships more. *Teleutias* making for *Rhodes*, took 10 Ships from the *Athenians*, commanded by *Philocrates*, by which means the *Lacedæmonians* began again to be formidable by Sea.

A. M.

A. a. C.

3568. XXII. *Cleombrotus* the Brother of *Agésilas* succeeded, and reigned 9 Years.

382.

About this time the *Lacedæmonians* thought it adviseable to strike up a Peace with *Athens*. The Peace was no sooner concluded, but they set upon chastizing their Allies, which had in the late War associated with their Enemies. They forced the *Mantineans* to demolish the Walls of their City, and to retire into the Villages; and the *Philiassians* to receive those whom they had banish'd home again. *Artaxerxes* King of *Persia*, thinking the *Græcians* might be serviceable to him in his intended Expedition against the *Egyptians*, offered Peace to them: Which though at first refused by some, yet at length was accepted by all the States, except the *Thebans*, who were looked upon as Enemies of the common Welfare of *Greece*. Upon this, *Cleombrotus* the King of *Sparta* invaded *Bæotia*, but was defeated and killed at the Battle of *Leuctra* by the *Thebans*, under the Command of *Epaminondas*. This Battle happened in the second Year of the 102^d Olympiad, in the Year of the World 3579, before *Christ* 371. *Ariobarzanes*, the General of *Artaxerxes*, sent *Philiscus* into *Greece* to make up a Peace between the *Thebans* and the *Lacedæmonians*. Their

D d 4

Depu-

Deputies met at *Delphos*, but no Accommodation could be made between them, because the *Thebans* would not consent that *Messina* should be under the Power of the *Lacedæmonians*. Upon this *Philiscus* declared himself in the favour of the latter, and granted them Supplies. Within a while after, under the Reign of *Cleomenes II.* they had another Engagement at *Mantineæ*, wherein *Epaminondas* was mortally wounded, but yet defeated the *Spartans*.

A. M.

A. a. C.

A. M.

A. a. C.

3579. XXIII. *Agessipolis II.* the Son of *Cleombrotus* succeeded, and reigned only 2 Years. 371.

3581. XXIV. *Cleomenes II.* How long he reigned is uncertain. 369.

XXV. *Acrotatus I.*

3611. XXVI. *Aretas* the Son of *Acrotatus* reigned 44 Years. 339.

3655. XXVII. *Acrotatus II.* the Son of *Aretas* succeeded, and reigned 15 Years. 295.

3670. XXVIII. *Leonidas II.* succeeded, and reigned 17 Years. 280.

Leonidas within a while got the sole Power into his Hands : For *Agis* being desirous to reform the State, and restore the Laws of *Lycurgus*, was strangled by the *Ephori*.

3687. XXIX. *Cleombrotus* Son-in-Law to *Leonidas* succeeded, and reigned 25 Years. 263.

3712. XXX. *Cleomenes III.* succeeded, and reigned about 18 Years: He poisoned *Eurydamus*, and put up in his

3588. XX. *Archidamus II.* the Son of *Agessilaus* reigned 23 Years. 362.

3611. XXI. *Agis* the Son of *Archidamus* reigned about 9 Years. 339.

3620. XXII. *Eudamidas I.* Son of *Archidamus*, and Brother to *Agis* succeeded. 330.

XXIII. *Archidamus III.* the Son of *Eudamidas*, succeeded his Father.

XXIV. *Eudamidas II.* the Son of *Archidamus*. 309.

XXV. *Agis III.* succeeded, and reigned 9 Years.

XXVI. *Eurydamus* the Son of *Agis* was poisoned by *Cleomenes*.

XXVII.

his stead *Epiclidas*, a Descendant of *Eurysthenes*. 238. XXVII. *Epiclidas* the Son of *Leonidas* set up by *Cleomenes*.

This *Cleomenes* destroyed the *Ephors*, put an End to their Power, and restored the Discipline instituted by *Lycurgus*. He afterwards warred against the *Acheans*, took from them *Argos*, and the greatest part of *Peloponnesus*. Afterwards he was routed by *Antigonus* King of *Macedon*, and fled into *Egypt*, where he was very honourably received by *Ptolemy Euergetes*, but barbarously killed by *Ptolemy Philopator*. And thus with him ended the Grandeur of *Lacedaemonia* after it had lasted so many Years, and was the Envy as well as Glory of all *Greece*.

Three Tyrants afterwards ruled, but came all to untimely Deaths. After them, History is silent as to the Affairs of *Lacedaemonia*; but certain it is, that at last it became with the rest of *Greece* part of the *Roman Monarchy*.

Of Corinth.

Corinth (1) was one of the finest, richest, and most powerful Cities of all *Greece*. It was situated almost in the Middle of the *Isthmus*, where the *Egean* and *Ionian* Seas meet, lying about 40 Leagues from *Patras*, 25 from *Athens*, 40 from *Lacedaemonia*, and 12 or 13 from *Argos*. It was commanded by the Fort called *Acro-Corinthos*, or *Epope* (2), which was raised on the Top of a very high Hill, where was very even Ground, and which was encompassed by very strong Walls. Within this Fort were a great many Fountains of fresh and fair Water, among the rest the *Pyrenian Fountain* celebrated by *Homer* in his *Odyssey*. The Situation of this Fort was so Advantageous, that *Cicero* stiled it *Græciæ Oculus*, i. e. *The Eye of Greece*. He withal adds, that *Corinth* composes the Beauty and Lustre thereof, and that it was one of the three Cities which the *Romans* would acknowledge to be capable of bearing the Weight of a great Empire. In this City *St. Paul* sojourned 18 Months, in which time he preached the Gospel with good Success, and afterwards wrote to them two excellent Epistles, which are

(1) Conc. this State see *Pausan.* l. 2. *Herodotus*, *Polybius*, *St. Aug.* *St. Vives*. (2) See *Steph.* voc. *Κόρινθος*. & *Eustathius* in com. ad *Il. B.* Hom.

A. M. among the Canonical Writings of the New Testament. *A. a. C.*
 This City was at first called *Ephyra* (1), afterwards *Helio-*
polis, i. e. *The City of the Sun*, because *Neptune* contended
 with the Sun for the Country, which was decided by
Briareus, who adjudged the *Isthmus* to *Neptune*, and the
 Promontory to the Sun; though 'tis most likely that for
Ἡλιόπολις in *Stephanus* is to be read *Ἡλόπολις*, as is plain
 from the Reason of the Name assigned by him, viz. διὰ τὸ
ἔνεσθαι (or as other Copies *ἔνεα*) ἔθ, because it was situated
 in a dry Place. For *Hesychius*'s Interpretation of τὸ ἥλος is
 τόπος ἔτω καλέμενος ἐν ᾧ ἔθεν οὐέται. It was famous
 for its Painters, Architects, and Carvers, and was built by
Sisyphus.

Corinth, in the several Risques of Fortune which it has
 run, has appeared to the World under VI distinct States.

*The First State Corinth under the Race of Sisyphus,
 of which were X Kings, which lasted 269 Years.*

2543. I. *Sisyphus*: The same with him, who (as the Poets ^{1407.}
 tell us) was condemned to endless Labour of
 rousing a Stone up a Hill, which no sooner was at the Top,
 but roused down again to the Bottom, and so renewed his
 Labour.

II. *Glaucus*, the first Instituter of the *Isthmian Games*.

III. *Bellerophon*. He being guilty of Homicide, fled to
Argos, where he was kindly received by King *Prætus*: But
 it seems, *Sthebona*, the Queen of *Argos*, falling in Love
 with *Bellerophon*, tempted him to lie with her, but upon his
 Refusal, accused him of tempting to violate her Chastity;
 which (by the way) is much the same with the Story of
Joseph and his *Egyptian Mistress*. Upon this *Prætus* being
 offended, sent him into *Lycia* to his Father-in-Law *Iolas*,
 with Orders to put him to death. But *Iolas*, after several
 Trials of his Valour, so admired him, that he not only
 spared his Life, but married him to his Daughter *Philonoe*.

IV. *Orynthion*.

V. *Phocus*.

VI. *Thoas*.

VII. *Demophoon*.

VIII. *Propodas*.

(1) Steph. loc. cit.

A. M. IX. Doridas,
and
X. Hyanthidas. } Both Sons of Propodas.

A. a. C.

Under these two last Kings, the Heraclides fell into Peloponnesus, and became Masters of Corinth. 'Tis to be observed, that History is so obscure about these first Kings, that the exact Time and Duration of each Reign cannot be set down.

The Second State of Corinth under IV Kings called Heraclides, which lasted 144 Years.

2812.	I. A letes the Son of Hippotas, the Son of Antiochus, who was Nephew to Hercules. He reigned 38 Years.	1138.
2850.	II. Ixion reigned 34 Years.	1100.
2884.	III. Agelaus reigned 37 Years.	1066.
2921.	IV. Prymnis reigned 35 Years.	1029.

The Third State of Corinth under VIII Kings called Heraclides, which lasted 215 Years.

2956.	I. B acchis reigned 35 Years.	994.
2991.	II. Agelaus reigned 30 Years.	959.
3021.	III. Eudemus reigned 25 Years.	929.
3046.	IV. Aristodemus reigned 35 Years.	904.
3081.	V. Agemon reigned 16 Years.	869.
3098.	VI. Alexander reigned 39 Years.	852.
3137.	VII. Telstes reigned 34 Years.	813.
3171.	VIII. Aristomenes or Automenes reigned only one Year.	779.

3172. *The Fourth State of Corinth was under Annual Magistrates, which lasted 121 Years, viz. From the Year of the World 3172, to the Year 3293. At this time the Government was changed into Aristocracy. For 200 of the Bacchides ruled in Common, and only created a Prytanis every Year from among themselves; till at last it fell under the Tyranny of Cypselus and Periander, who reigned about 73 Years.*

The

A. M.

3245.

The Fifth State of Corinth, was that of the Re-establishment of their Liberty. By this means it became a Republick, and had a great Share in the Wars carried on by the Græcians against the Persians, and in the Wars between the Athenians and Lacedæmonians, as has been already observed. This State lasted about 439 Years.

A. a. C.

705.

The Sixth State of Corinth was under the Romans.

Of the Mycenians.

Mycene was a City of *Peloponnesus*, situated between *Argos* and *Corinth*. It was founded by *Lacedæmon* the Son of *Semele*: But the Kingdom of *Mycene* was founded by *Perseus* the Son of *Danae*, after he had killed by an Accident his Grandfather *Acrisius* King of *Argos*. So that this State is to be looked upon only as a Continuation of the Kingdom of *Argos*, the Regal Authority being translated thence by *Perseus* to *Mycene* about the Year of the World 2641, before Christ 1309.

This Kingdom or State lasted 218 Years under VII Kings.

2641. I. **P**erseus reigned about 57 Years. Before he was King 1309.
 he did many great Exploits; among the rest, he overcame the Gorgons, three Sea-Monsters (1).
2708. II. *Sthenelus* (2) succeeded his Father, and reigned 1242.
 8 Years.
2716. III. *Eurystheus* succeeded his Father *Sthenelus*, and reigned 1234.
 43 Years. In his time lived *Hercules* (3), said to be the Son of *Jupiter* and *Alcmene*, who by *Eurystheus* was enjoined to destroy divers Monsters, in hopes that he would have been killed by them: But he always returned home Conqueror; which gave Occasion to the Story of the twelve Labours of *Hercules*. *Eurystheus* jealous of the growing Greatness of this Hero, made War against the *Heraclidæ*, wherein he and all his Sons were killed.

(1) P. Bergom. *Chron.* f. 39. b. (2) Euseb. *Chron.* & not. Scalig.
 (3) Diod. Sic. p. 217. ed. Han. 1604.

A. M.

2759.

IV. *Atreus* and *Thyestes*, the Sons of *Pelops*, and Grandsons of *Tantalus*, reigned conjunctly the Space of 8 Years. They had another Brother named *Plisthenes*, who died whilst young, and committed the Care of his two Sons, *Agamemnon* and *Menelaus*, to his Brother *Atreus*. He married *Ærope*, the Mother of these Children, and Daughter to *Minos*, with whom *Thyestes* was caught in the Act of Adultery. *Atreus* was so enraged, that he first banished his Brother, and then recalled him within a while after, and having killed his Sons, dress'd them, and served them up to be eaten (1). Hence arose the Proverb of *Thyestes's Supper*.

Atreus after the Death of *Eurystheus*, became Master of all *Peloponnesus*, and put the *Heracidae* to flight.

2767.

V. *Agamemnon* reigned 15 Years. He declared War against the *Trojans* in the Behalf of his Brother *Menelaus*. After *Troy* was taken, he returned home, but was there immediately killed by *Ægysthus* and his own Wife *Clytemnestra*, who lived in Adultery with *Ægysthus* (2).

1183.

2782.

VI. *Ægysthus* (3) the Son of *Thyestes*, born in Incest, after the Death of *Agamemnon*, succeeded and reigned 7 Years.

1168.

2789.

VII. *Orestes*, the (4) Son of *Agamemnon*, revenged his Father's Death upon *Ægysthus* and his own Mother *Clytemnestra*, whom he slew: After which he run mad, but was restored to his Senses at the Altar of *Diana* in *Taurica*. He reigned 70 Years over *Lacedæmon* and *Mycene*.

1161.

2859.

Orestes left two Sons behind him, viz. *Tisamenes* and *Penthilus*, who were Dethroned by the *Heracidae*, as they were returning to *Peloponnesus* (5).

1091.

Of the Thebans.

BOEOTIA, one of the States of Greece, was bounded on the West by *Phocis*, on the East by the *Eubæan Sea*, on the North by *Locris*, and on the South by *Attica* and *Megaris*. The Metropolis of this Country was *Thebes*, but who built it is uncertain. *Calydnus* is said to have reigned first in that Place, after him *Ogyges*, but last *Cadmus*. But since the Account of the *Thebans*, before the

(1) Paus. Cor. Boccace Gen. Deor. l. 12. c. 5. (2) Boccace, l. 12. c. 15.
(3) Ibid. l. 12. c. 12. (4) Ibid. l. 12. c. 23. Paus. Strab. Nat. Com.
(5) Paus. Polyb.

A. M. Reign of *Cadmus*, is very obscure, I shall pass that by, and *A. n.* (begin my Account with him.

2525. *The State of the Thebans under XIV Kings, which* 1425.
lasted 295 Years.

I. **C***admus* was the first King of the *Thebans*. The *Græcians* tell (1) us, that he was the Son of *Agenor*, who sent him and his other two Brothers in quest of their Sister *Europa*, whom *Jupiter* had ravished; forbidding them to return, unless they brought their Sister with them: That *Cadmus* at last, after many fruitless Journeys, came into *Boetia*, where despairing of ever meeting with his Sister, being admonished by the Oracle, he built, or, (as 'tis most probable) repaired *Thebes*, and added a Fort to it, which from him was called the *Cadmæan Fort*; That he married *Harmonia* the Daughter of *Mars* and *Venus*, of whom he had one Son named *Polydorus*, and four Daughters, *Semele*, *Ino*, *Autonoe*, and *Agave*: That (2) he at last warred against the *Illyrians*, conquered and reigned over them, leaving the Kingdom of *Thebes* to be governed by his Son *Polydorus*. This is the Account which the *Græcians* give us of *Cadmus*.

But though they in Honour to him say, he was a King's Son, yet the *Sidonians*, his Countrymen deny it, and affirm that this *Cadmus* was only the King's Cook, and that he ran away with a certain Musick-Girl called *Harmonia*. His Coming into *Greece* was about the same time that *Joshua* governed *Israel*, so that it may be very justly supposed, that he carried a Colony of the *Canaanites*, whom *Joshua* had expelled, into *Greece*. Whether this or the other Account be truest, I shall not here stand to determine, though upon very weighty Reasons the latter seems to be most probable. However, most agree, that this was the Man who first brought Letters into *Greece* from *Phœnicia*.

II. *Polydorus* (3) succeeded his Father, and married the Daughter of *Nycteus*, by whom he had one Son *Labdacus*, whom at his Death he left to the Care of his Father-in-Law.

III. *Labdacus* succeeded. In (4) his time *Epopeus* the King of *Sicyonia* ravished *Antiope*, the other Daughter of *Nycteus*; upon which a War broke out between them, wherein they both died of their Wounds which they re-

(1) *Diod. l. 4. c. 2. Paus l. 9.* (2) *Apollod. l. 2. p. 95. b. ed. Rom. 1555. 8°.* (3) *Apollod. ibid. p. 96. a. Paus.* (4) *Apollod. loc. cit. Paus.*

ceived. Upon the Death of *Nycteus*, his Brother *Lycus* was made *Labdacus*'s Governor, who administered the Government so faithfully, that *Labdacus*, upon his Death, committed his Infant Son *Laius* to his Care.

IV. *Laius* succeeded his Father. In his Reign (1), his Governor *Lycus* having punished *Antiope* according as *Nycteus* had ordered him, was at War with her two Sons, *Amphion* and *Zethus*, and was killed by them in an Engagement. *Thebes* was taken by them, and the young Child *Laius* very narrowly escaped.

V. *Amphion* and *Zethus* reigned over *Thebes*. *Amphion* (2) built Walls round *Thebes*, married *Niobe* the Daughter of *Tantalus*, and Sister of *Pelops*; who having a great many Children, boasted that she was a better Breeder than *Latona* her self, which occasioned her to lose them all. For *Apollo* was commanded to kill all the Males, and *Diana* all the Females; upon which *Niobe* was so stupified, that the Poets feign she was turned into a Stone. Though this Account is rather Romance, than true History, yet I thought it would not be amiss to insert it, that so the young Reader may have some Light even in the Fictions of the Poets which he may meet with. A while after *Amphion* and his whole Family were cut off by the Plague; *Zethus* pined away upon the Death of his Son, whom his Wife had unfortunately killed; and these Brothers being thus removed, the *Thebans* restored *Laius* again to the Throne.

Laius married *Jocasta* the Daughter of *Menecus*, by whom he had a Son; but the Oracle (3) advising him to beware of him, he bound his Feet, and exposed him in order to make him away. The Infant was according to his Order exposed, but found by a Shepherd, and brought to *Polybus* King of *Corinth*. He took care of the Child, brought him up as his own, and cured him of the Swelling which he had in his Feet, from whence he was called *Oedipus*. A long time after, *Laius* uncertain what was become of his Son, and *Oedipus* ignorant who were his Parents, both went to make their Enquiries of the Oracle. In *Phocis* they met by chance, where *Laius* very roughly commanding him to give the way, was killed by his Son, whose hot Blood it seems could not brook such rude Provocation.

VI. Upon the Death of *Laius*, *Creon* (4) the Brother of

(1) Diod. l. 4. c. 7. Apollod. loc. cit. Paus. (2) Apollod. l. 2. p. 97. a. b. Paus. (3) Apollod. l. 2. p. 98. a. Paus. Diod. l. 4. c. 7. (4) Apollod. l. 2. p. 99. a. Plut. in lib. quod Bruta ratione utuntur. Diod. loc. cit.

Jocasta usurped the Throne, till such time as *Oedipus* did explain the Riddle of the Monster *Sphinx*. For all Travelers, who passed by where she sat, had the Riddle proposed to them upon these Terms, That in case they could not explain it, they should be put to Death; but whoever did, should marry *Jocasta*, and be King of *Thebes*. *Oedipus* unriddled the Riddle, and married his own Mother *Jocasta*, after he had killed his Father: Both which he did ignorantly. At last a full Discovery was made, both of the Murder and the Incest of *Oedipus*; upon which *Jocasta* hanged her self, and he was kept Prisoner by his Sons, sent to *Athens*, and there died with King *Theseus*.

VII. *Eteocles* (1) and *Polynices*, the two Sons of *Oedipus*, agreed to reign alternately; but *Eteocles* being once upon the Throne, would not let his Brother have his Turn in the Government. Upon this, *Polynices* made his Application to *Adrastus* King of *Sicyon*, his Father-in-Law. *Adrastus*, to revenge the Affront, marched at the Head of an Army, and sat down before *Thebes*. After many dubious Skirmishes, it was agreed, That the two Brothers should determine the Quarrel by fighting a single Duel. They accordingly fought, and killed each other, but did not put an end to the Contest; for a sharp Engagement followed, wherein the Soldiers of *Adrastus* were cut off, and himself rid away full speed for his Life.

VIII. *Laodamas* (2) the Son of *Eteocles* succeeded, but being in his Minority, *Creon* the Brother of *Jocasta* was his Governor. Within ten Years after, the Sons of those who were cut off in the last Battle, to revenge themselves upon the *Thebans*, raised another War, wherein *Thebes* and *Laodamas* were taken.

IX. *Thersander* (3) the Son of *Polynices* set up by the Victors, who leading the *Bæotians* against *Troy*, was slain by *Telephus* in *Mysia*.

X. *Peneleus* (4) made King by the *Bæotians*, but engaging with *Euryphilus* the Son of *Telephus*, was slain in the Battle.

XI. *Tisamenus* (5) the Son of *Thersander* succeeded.

XII. *Damascethon* (6) the Son of *Opheta*, and Nephew to *Peneleus*.

XIII. *Ptolemeus* (7) succeeded.

XIV. *Xanthus* (8) the last King of *Thebes* was killed in a Duel by *Melanthus* the *Messenian*. With him ended the Kingdom of *Thebes*, which was turned into a Common-

(1) Pausan. Diocl. loc. cit. Apollod. l. 2. p. 100. a. (2) Pausan. (3) Idem. (4) Idem. (5) Idem. (6) Idem. (7) Idem. (8) Idem.

A. M. wealth in the Year of the World 2820, before Christ 1130. A. a. C.
 But still the *Thebans* had a great Share both in the Intestine and Foreign Wars with which *Greece* was engaged, as appears in the Account I have given of *Athens* and *Lacedæmonia*.

Of the Macedonians.

THE Kingdom of *Macedonia* (1) or *Macedon*, so called from *Macedon* the Son of *Osiris*, or, as some say, from *Jupiter* and *Æthra*, was bounded on the West by the *Adriatick* Sea; on the East by the *Egean* Sea; on the North by the *Upper Mæsia*; and on the South by *Epirus*, *Achaia*, and *Theffaly*.

This Kingdom began in the Year of the World 3137, under *Caranus* the *Heraclide*, and lasted 645 Years, till it became at last a *Roman* Province.

We may consider this Kingdom under three distinct States.

The First State of Macedon under XX Kings, of which Philip the Father of Alexander the Great, was the last, which lasted 477 Years.

3137. I. **C**aranus the *Heraclide* founded this Monarchy, and 813.
 reigned (2) 28 Years.
3165. II. *Cænus* succeeded, and reigned 12 (3) Years. 785.
3177. III. *Thurimas* or *Tyrmas* succeeded his Father, and reigned 773.
 (4) 38 Years.
3215. IV. *Perdiccas* I. succeeded his Father, and reigned (5) 735.
 51 Years. It seems he shewed the Place where he and his Successors should be buried.
3266. V. *Argæus* the Son of *Perdiccas* succeeded, and reigned 684.
 (6) 38 Years.
3304. VI. *Philip* I. succeeded his Father *Argæus*, and reigned 646.
 (7) 38 Years.
3342. VII. *Æropus* the Son of *Philip* reigned (8) 26 Years. 608.

(1) Conc. this Kingdom see Justin, Solinus, Plin. Polyb. Thucyd. Herodot. Diod. Paus. l. 1. Arrian. Liv. Q. Curtius, Plut. in vit. Demetrit. Scal. in Euseb. Syncellus, p. 198. with his Annotator Jac. Goar. (2) Al. 30. (3) Al. 28. (4) Al. 45. (5) Al. 48. (6) Al. 34. (7) Al. 36. (8) Al. 23.

- A. M.* He was carried in his Cradle against the *Illyrians*, who *A. a.* thereupon were routed.
3368. VIII. *Alcetas* succeeded his Father *Æropus*, and reigned 582.
(1) 29 Years.
3397. IX. *Amyntas* I. the Son of *Alcetas*, succeeded and reign- 553.
ed (2) 50 Years.
3447. X. *Alexander* I. Surnamed the *Rich*, succeeded his Father 503.
Amyntas, and reigned (3) 43 Years. He slew the *Persian* Am-
bassadors, who would have abused the *Macedonian* Ladies;
sent two Images of massy Gold to *Delphos* and *Elis*, and
would not be corrupted by the *Persians*, but discovered all
their Plots against *Greece*.
3490. XI. *Perdiccas* (4) II. the Son of *Alexander*, succeeded, 460.
and reigned 28 Years.
3518. XII. *Perdiccas* III. succeeded, but reigned a short time, 432.
being killed by
- XIII. *Archelaus*, his Bastard Brother, who succeeded,
and reigned 24 Years.
3542. XIV. *Orestes* the Son of *Archelaus* succeeded, and was com- 408.
mitted to the Tutelage of *Æropus*, who killed him and suc-
ceeded.
- XV. *Æropus*, the Governor of *Orestes*, reigned about
6 Years.
3548. XVI. *Pausanias* the Son of *Æropus* reigned only one 402.
Year, being put to death by
3549. XVII. *Amyntas* II. the Husband of *Eurydice*, who as- 401.
cended the Throne, and reigned 24 Years, but had a
troublesome time on't.
3573. XVIII. *Alexander* II. succeeded his Father *Amyntas*, and 377.
reigned only one Year. He sued for Peace from the *Illyri-
ans*, and sent them his Brother *Philip* as an Hostage, who
was by them sent to the *Thebans*.
3574. *Ptolemy Alorites* usurped the Throne, but was killed by 376.
Perdiccas after he had reigned 3 Years.
3577. XIX *Perdiccas* (5) IV. governed *Macedon* (6) 5 Years. 373.
He was slain in a Battle fought against the *Illyrians*, and left
his Son very young, whereupon the *Macedonians* made his
Brother *Philip* II. King within a short time after his
Death.

(1) *Al.* 28. (2) *Al.* 42. (3) *Al.* 24. (4) *Al.* 11. *Perdiccas* II. who
reigned 44 Years. 12. *Archelaus*, who reigned 14 Years. 13. *Orestes*,
who reigned 4 Years. 14. *Archelaus* II. who reigned 4 Years. 15. *Amyntas* II.
who reigned 1 Year. 16. *Pausanias* who reigned 1 Year. 17. *Amyntas* III.
who reigned 5 Years. 18. *Argæus* II. who reigned 2 Years. 19. *Amyntas* IV.
who reigned 12 Years. 20. *Alexander* II. who reigned 1 Year, &c.
(5) *Al.* III. (6) *Al.* 6.

A. M. 3588. XX. *Philip II.* ascended the Throne with a great many good Qualifications. He was courageous and prudent, and when he was Hostage at *Thebes*, he dwelt with *Epaminondas*, a great Philosopher, as well as a great General. His Conversation with so great a Man was of extraordinary use to him, as appeared afterwards in the whole Sequel of his Life. And it may be very justly affirmed, that the Grandeur of the Kingdom of *Macedon*, the Greatness of *Alexander*, and perhaps the *Græcian Monarchy*, was owing to the Instructions which *Philip* learnt from *Epaminondas*. He reigned (1) 26 Years.

This King made his Peace with the strongest, but subdued the weakest Countries; such as the *Athenians*, *Pannonians*, and *Illyrians*. He put all *Greece* into Flames, and took Opportunity from their Divisions of becoming their Master.

3595. This Year *Alexander* was born at the City *Pella*. Some Authors tell us, that on this very Day *Philip* received these three extraordinary Pieces of News: 1. That *Parmenio* had defeated the *Illyrians*. 2. That he had won the Prize at the *Olympick Games*. And 3. That he had a Son brought into the World. But the Learned Criticks have discovered, that these Events were not at the same time. What is most certain is, that on the Birth-Day of *Alexander*, the Temple of *Diana* at *Ephesus* was burnt by a villanous Incendiary, who was willing by this Act to render his Name famous, or rather infamous to Posterity. Great Care has been taken to smother his Name, but *Theopompus* in his History tells us, he was called *Erostratus*.

3605. This Year *Philip* besieged *Perinthus*, a Town in *Thrace*, but the King of *Persia*, jealous of the growing Greatness of King *Philip*, succoured the *Perinthians*, which gave Occasion to *Philip* to think of carrying on a War against the *Persians*. Within a while after he set upon the *Athenians*, and defeated them in the Battle of *Cheronea*, where his Son *Alexander* about 18 Years old signalized himself. At last having made Preparations for the War against *Persia*, he was slain at his Daughter's Wedding by *Pausanias* a young *Macedonian*, to whom he had refused Justice.

(1) *Al. 23.*

*The Second State of Macedon, under Alexander the Great, lasted only 31 Years.*A. M.
3614-A. a. C
336.

Alexander the Great raised Macedon to the highest Pitch of Grandeur; for at last this mighty Conqueror within 12 or 13 Years extended the Bounds of his Kingdom so far into *Europe, Asia, and Africa*, that Macedon might then very justly have been stiled, *The Mistress of the Universe*. The *Danube*, and the *Black-Sea* bounded his Conquests Northward; the River *Hydaspes*, the *Indian Sea*, the Gulphs of *Persia* and *Arabia*, bounded them on the East; and *Cyrene* the Capital City of *Cyrenaicum*, or *Pentapolis* in *Africa*, bounded the Southward. All this large Tract of Country was under his Dominions. But having already treated of the Progress of his Conquests, in speaking to the *Græcian Monarchy*, I shall not trouble either my self or Reader with any Repetitions.

After *Alexander's* Death at *Babylon*, there happened a long Contest between the Commanders about the Election of a Successor; at last they agreed to salute *Aridæus* King. This *Aridæus* was *Alexander's* base Brother, whom King *Philip* had by a Comedian named *Philinna*.

The Third State of Macedon, under XVII Kings, lasted 155 Years.

3627. I. **A**ridæus was only a Titular King, all his Authority being in the Hands of four Governors or Tutors, viz. *Perdiccas, Python, Antipater, and Polyperchon*. When he ascended the Throne, he took the Name of *Philip Aridæus*, and reigned only (1) 6 Years and 4 Months; for he was put to death with his Wife *Eurydice* by the Order of *Olympias, Alexander's* Mother, upon her return into *Macedon*. 323.

3633. II. *Cassander* succeeded him, and reigned 19 Years. He returning at the Head of an Army from *Peloponnesus*, besieged the Queen *Olympias* in *Pydna*, forced her to surrender, and put her to death. Afterwards he married *Thessalonice* the Daughter of *Philip*, and made young *Alexander*, the Posthumous Son of *Alexander the Great*, with his Mother *Roxana*, Prisoners in the Fort of *Amphipolis*. With- 317.

(1) *Al. full 7 Years,*

A. M. in a while after a League was struck up between *Ptolemy*, *A. a. C.* *Cassander*, *Lyfimachus*, and *Antigonus*, four of *Alexander's* Commanders, upon these Conditions; That *Cassander* should be Master of *Europe*, *Lyfimachus* of *Thrace*, *Ptolemy* of *Egypt*, and the other Countries of which he was in Possession, till such time as *Alexander*, the Son of *Roxana*, arrived to Years of Maturity; but that *Antigonus* should still preside over *Asia*, where the *Greeks* should live under their own Laws. This League did not last long, for each of them was for getting the whole Power to himself; and this they thought the more feasible, when he, who was Sovereign over them all, and whose Vicegerents they pretended to have been, was once removed out of the way. For *Cassander* no sooner understood, that the People were well affected to *Alexander*, and talked openly of setting him at Liberty, and placing him upon his Father's Throne, but he ordered him and his Mother to be put to death privately. *Hercules*, another Son of *Alexander the Great*, whom he had by *Barsine* the Daughter of *Artabazus* the *Persian*, was invited from *Pergamus* into *Macedonia* by *Polyperchon*, who envy'd *Cassander's* growing Greatness, and was at the Head of an Army against him; but when they were just ready to engage in Battle, *Cassander* by large Promises won over *Polyperchon* to his side, who killed the young Prince and his Mother.

Hitherto those who had seized upon *Alexander's* Conquests were contented to be stiled *Governors of the Provinces*; but when the Blood Royal of *Alexander* was extinct, each of them took upon him the Name of *King*, thereby to create to themselves the greater Respect from their Soldiers. *Cassander* when he died left three Sons, *Philip*, *Antipater*, and *Alexander*.

3652. III. *Philip* (1) succeeded his Father *Cassander*, and scarce 298. reigned a whole Year, for he died of a Consumption.

3653. IV. *Antipater* I. and *Alexander* IV. succeeded their 297. Brother, and reigned a little more than 3 Years. The former of these killed his Mother *Theffalonice*, because she favoured *Alexander* most, though she conjur'd him by the Breasts that gave him suck to spare her Life. Upon this the two Kings fell out, and *Alexander*, to revenge this unnatural Crime, sent for a Supply from *Pyrrhus* King of *Epirus*, and *Demetrius Poliorcetes* of *Peloponnesus*. They came

(1) Some place immediately after *Cassander* his Sons *Antipater* and *Cassander*, whom they make to have reigned 3 Tears, then *Demetrius Poliorcetes*, &c.

A. M. to an Engagement, wherein both the Brothers were *A. a. C.* cut off.

3656. V. *Demetrius Poliorcetes*, that is, *The City Taker*, usurped 294. the Kingdom of *Macedon* after the Death of the Brothers, and reigned 7 Years. He aimed at driving *Lysimachus* out of *Thrace*, but was diverted from his Design at first by *Pyrrhus* King of *Epirus*, who invaded *Thessaly*; but having made Peace with him, he raised an Army of 100000 Foot, and 12000 Horse, with a Fleet of 1500 Sail, a greater Force than any had been raised since the Death of *Alexander*. Which mighty Force putting *Seleucus*, *Ptolemy*, and *Lysimachus*, under some fear, they entered into a Confederacy; and prevailed upon *Pyrrhus* by their joint Intreaties to violate the Peace. *Lysimachus* from *Thrace*, and *Pyrrhus* from *Epirus*, invaded *Macedon* both at once, and by that means *Pyrrhus* having taken *Byrrhea*, was saluted King of *Macedon* by the Army of *Demetrius*.

3663. VI. *Pyrrhus* reigned over *Macedon* only seven Months. 287. For

VII. *Lysimachus* claimed his Share in the Government, and having driven *Pyrrhus* out, reigned 5 Years and an half. *Demetrius* being turned out of *Macedon*, at last threw himself into the Hands of his Son-in-Law *Seleucus*, who received him kindly, but made him his Prisoner at large; where giving himself up to Hunting, Drinking, and Gaming, he died within 3 Years after. *Lysimachus* was at last defeated by *Seleucus* in *Phrygia*, where he was slain in Battle. 'Tis said, that his Dog stood by his Carcase, and guarded it from Fowls and wild Beasts.

3669. VIII. *Seleucus* (1) puffed up with his Victory, marched 281. into *Macedon*, over which he reigned only 7 Months, being treacherously killed by *Ptolemy Ceraunus*.

IX. *Ptolemy Ceraunus*, after the Death of *Seleucus*, took Possession of the Kingdom of *Macedon*. *Antigonus Gonatas* the Son of *Demetrius Poliorcetes* opposed it, but was defeated in a Sea-Fight, and forced to fly into *Bæotia*. *Ptolemy* married his own Sister *Arsinoe* the Widow of *Lysimachus*, being received by her into her own City named *Cassandrea*; and afterwards killed her two Sons, which she had by *Lysimachus*, in her Arms. About this time a great many Gauls, finding their own Country too narrow to entertain them, marched in three Companies under three Leaders in quest of a new Country to settle in. One Company was led into *Thrace* by *Cerethrius*; another into *Pannonia* by *Brennus* and

(1) Some omit him.

A. M. *Acichorius*; and a third into *Macedon* by *Belgius*. The last *A. a. C.* of these *Ptolemy*, who though himself as able to fight, as to commit Villanies, opposed, and was defeated, taken alive, and slain by them.

3671. X. *Meleager* succeeded his Brother *Ptolemy*, but within 279. two Months time was outed by the *Macedonians*, who put in his stead *Antipater* the Son of *Philip*, Brother to *Cassander*.

3672. XI. *Antipater* II. he reigned only 45 Days.

XII. *Sothenes*, a famous *Macedonian*, raised the Youth of 278. *Macedon*, and marched at the Head of them against the *Gauls*; he fought and defeated them, and by this means delivered his Country. The whole Army proclaimed him King, but he refused that Title, and would be only stiled their General. He did not meet with the same good Success against *Brennas*, another Leader of the *Gauls*, who fell into *Macedon*, plunder'd and ravaged all that lay in his way, and at last defeated and routed *Sothenes* himself. He died after he had presided over the Kingdom about 2 Years.

3674. XIII. *Antigonus Gonatas*, the Son of *Demetrius Poliorcetes*, 276. having made Peace with *Antiochus Soter*, marched into *Macedon*, took Possession of that Kingdom, and reigned over it (1) 34 Years. He drove the *Gauls*, whom *Brennus* had left behind him to guard the Passes and the Frontiers, out of *Macedon*. In his time the *Gauls*, who marched in several Bodies before, drew into one, assisted King *Nicomedes* against *Zypeus*, who had seized on a part of *Bythinia*, and having defeated *Zypeus*, they settled upon the River *Haly*, in that Place which afterwards from them was called *Gallo-Græcia*, or *Galatia*. *Antigonus*, at his first Accession to the Throne, met with some Disturbance, first from *Pyrrhus* King of *Epirus*, and then from *Alexander* the Son of *Pyrrhus*, but within 2 or 3 Years the Storm blew over, and he was established in the quiet Possession of that Kingdom. 242.

3708. XIV. *Demetrius* II. succeeded his Father *Antigonus*, who rendered himself odious to the *Etolians*, by inclining *Agro* the King of the *Illyrians* to aid the *Mydionians*, who were besieged by the *Etolians*. He became Master of *Cyrene* and all *Lybia*, and died after he had reigned 10 Years. Upon his Death, he left a Son behind him very young, named *Philip*. *Antigonus*, surnamed *Doson*, because of the magnificent Promises of which he was very Liberal, was constituted Governor to the young Prince. He married his Pupil's Mother, and by his Bounty and Clemency prevailed so far upon the People, that they made him King.

(1) *Al.* 35.

3718 XV. *Antigonus Doson*, the Governor of *Philip*, reigned 12 Years. After the Death of *Demetrius*, the Cities of Greece shook off the Yoke of Tyranny, and joined themselves to the Republick of the *Acheans*. *Aratus* the *Sicyonian* was a great Promoter of the Interests of the *Acheans*, and freed *Athens* from the Dominion of the *Macedonians*. The *Etolians* envying their Success, joined in a War with *Cleomenes* King of *Sparta* against them; upon which the *Acheans*, finding themselves unable to resist so great a Power, implored the Assistance of *Antigonus Doson*, who repelled *Cleomenes*, and gave him so great a Defeat, that he was forced to fly from *Sparta* to *Alexandria*. *Antigonus* used the *Spartans* extreme kindly, and permitted them to enjoy their ancient Laws and Privileges; but in the midst of all his Glory he was forced to march back to the Defence of *Macedon*, which the *Illyrians* had invaded. He defeated and put them to flight, but straining his Voice too much in the Battle, he burst a Vein, and soon after died of a Consumption.

3730. XVI. *Philip* (1) IV. the Son of *Demetrius*, at the Age of 16 took the Government upon him, which devolv'd to him by the Death of his Governour and Father-in-Law *Antigonus*, and reigned 42 Years.

This King was a very Martial Prince, warred against the *Etolians*, and defeated them several times. He was so far puffed up with the Success he met with, that he aimed at nothing less than the becoming Universal Monarch of the whole World, and was for pushing his Conquests to the very Walls of *Rome*. Hence arose the War between the *Romans* and the *Macedonians*, of which I shall have Occasion to speak more particularly when I come to treat of the *Roman* Affairs which belong to this time. 'Tis enough at present to acquaint the Reader, that *Philip* failed in his Design, was beat several times by the *Romans*, forced to make a Peace with them, and was the Cause of hastening the Downfal of the *Macedonian* State. In his time several Prodigies happened in *Asia*, amongst the rest a great Earthquake which overthrew several Cities, and swallowed up others. From hence the Soothsayers prognosticated, That the *Roman* Empire, then in its Rise, should swallow up the Empire of the *Greeks*. At last *Philip* died of Grief, and deputed *Antigonus*, his Kinsman, to be his Successor. But his Son *Perseus* being certified of his Father's approaching

(1) *Al. Philip. 3.*

A. M. Death by his Physician, secured the Kingdom to himself. A. a. C.
 3772. XVII. *Perseus* succeeded his Father *Philip*, and reigned 178.
 10 Years and 8 Months.

3782. This Year *Perseus* having given the *Romans* great Provocations, they engaged in a War against him, and he prepared to oppose them. He entered into an Alliance with *Gentius* King of the *Illyrians*, and did all the Mischief he could to the *Romans*. The Day before that Battle, wherein *Perseus* was entirely defeated, *Sulpitius Gallus* Tribune of the Soldiers, by the Permission of *Paulus Emilius* the Roman Consul, made a Speech to the Army, wherein he advised them not to be terrified, if they saw the Moon in a total Eclipse that Night, from two a Clock to four in the Morning, since it was no more than happened at other times, according to the Calculations of Astronomy. That very Night the Eclipse did really happen, which caused the whole Army to admire the profound Skill of *Gallus*, and was a great Encouragement to them, as it was the contrary to the *Macedonians*. The next Day they came to an Engagement, wherein *Perseus* was defeated, put to flight, taken, and carried to Rome to grace the Roman Triumphs; and thereby ended the Kingdom of *Macedon*, which became a Roman Province, after it had lasted 645 Years, from *Caranus* the first King. This happened 168 Years before Christ, in the first Year of the 153^d Olympiad, Anno Romæ Condita 585.

Of the Lydians.

LYDIA (1) is a Country in *Asia Minor*, of which *Sardes* was the City of greatest Account, and where the Kings of the *Lydians* usually kept their Court. It was situated upon the Banks of *Pactolus* near the Mountain of *Tivoli*, and was one of the most ancient Cities in the World. Though *Lydia* has been a State exposed to various Turns of Fortune, yet History affords us but little Light therein.

Herodotus speaks (2) of 3 successive Lines of the *Lydian* Kings, 1. Of the *Atyadæ*, of whose Beginning or Continuance he mentions nothing, only That they came from

(1) Of this Kingdom see *Herodot.* *Justin.* *Strabo.* *Pausan.* l. 2. *Marm. Oxon.* *Syncellus.* *Marshall's Chron.* p. 315, 499. and *Dr. Cary's Chron. Account of Antient Time*, p. 132. (2) *L. l. c. 7.*

A. M. *Atys*, the Son of *Lydus*, whence they were called *Lydians*, the Country before being called *Mæonia*. 2. Of the *Heraclidæ*, from *Argon*, the Son of *Alcæus*, the Grandchild of *Hercules*, ending in *Candaules*, who was slain by *Gyges*. 3. Of the *Mermnadæ*, beginning with *Gyges*, and ending with *Cræsus*. But in these 3 Successions we have no Account of the first, and of 22 Kings of the second we know nothing but of 5. *A. a. (*

2733. I. Ἀργῶν (I) μὲν γὰρ ὁ Νίνος τῆς Βήλης τῆς Ἀλκίης πρῶτος τοῦ Ἡρακλείδων, βασιλεὺς ἐγένετο Σαρδίων. Κανδᾶλης δὲ ὁ Μύρσος ὕστατος. i. e. *Argon* Son of *Ninus*, Grandson of *Belus*, Great-Grandson of *Alcæus* was the first King of *Sardes* of the Race of the *Heraclidæ*, and *Candaules* the Son of *Myrsus* the last. Here is a great Error, nothing being more certain than that *Ninus* and *Belus* were not the Grandchildren of *Hercules*. And yet Arch-Bp. *Usher* follows the (2) Mistake making *Argon* the Son of *Ninus*. Without doubt *Herodotus* should be corrected from *Diodorus Siculus* (3), who says Ἀργῶν μὲν [Ἰαργδώνος τῆς δέλης.] ὁ τῆς Ἀλκίης, it being easy for the Librarian to put, γὰρ Νίνος τῆς Βήλης for Ἰαργδώνος τῆς δέλης. So *Hercules Thebanus*, Son of *Amphi-truo*, Son of *Alcæus*, will have for his Son one who was also, after his Great-Grandfather, called *Alcæus*, begotten of a Servant Maid of *Jardanus*, some short time after the *Argonautical* Expedition, in Memory whereof his Son might be called *Argon*. And this seems the more likely because *Herodotus* himself tells us two or three Lines after, that the *Heraclidæ* were descended from *Hercules* and a servant Maid of *Jardanus*, ἐκ δέλης τε τῆς Ἰαργδώνος γαρονότις καὶ Ἡρακλέος.

3150. XIX. (4) *Adryfus* reigned (5) 45 Years. He was of the 800. Line of *Hercules*.

3195. XX. *Alyattes* I. reigned 14 Years. 755.

3209. XXI. *Meles* or *Miles* reigned 12 Years. 741.

3221. XXII. *Candaules* or *Mirsilus*, the Son of *Mirfus* the last of the Line of *Hercules*, reigned 17 Years. He was killed by *Gyges*, with whom he saw his Wife too familiar. 729.

3238. XXIII. *Gyges* having usurped the Throne, sent large Presents to *Delphos*; attack'd *Miletum* and *Smyrna*, and took the City of *Colophon* by Storm. By this means the Kingdom of *Lydia* was translated from the Family of the *Hera-* 712.

(1) *Herod. l. i. c. 7.* (2) *In Ann. Part. i. p. 44.* (3) *L. 4.* (4) *Syn-cellus* has immediately before him *Alyattes* Father to *Adryfus*. (5) *Al. 36.*
clidæ

A. M. *clidæ* to the *Mermnades*; in whose Family it lasted the *A. a. C.* Space of 170 Years, of which *Gyges* reigned (1) 38. This *Gyges* was at first a Slave, and kept the King's Herds, from whence he rose up at last to be King.

3276. XXIV. *Ardis* or *Ardysus* the Son of *Gyges* reigned (2) 674. 49 Years. In his time the *Cymmerians*, a People of that Country, which at present is called *Lesser Tartary*, were driven from their Habitations by the *Scythians*, marched out of *Europe* into *Asia*, keeping still along the Sea-Coast, and took *Sardes*, the Capital City of *Lydia*.

3325. XXV. *Sadiattes* the Son of *Ardis* succeeded, and reigned 625. (3) 12 Years.

3337. XXVI. *Alyattes* II. succeeded his Father *Sadiattes*, and 613. reigned (5) 57 Years. He was the youngest Brother. The Inhabitants of *Sardes* had recourse to the Clemency of *Alyattes*; for *Cyaxeres* King of the *Medes* would have had them submit to him, but *Alyattes* refused it; from whence arose a War of 8 Years between the *Lydians* and *Medes*. This King had by his Wife *Carica* a Son, named

3394. XXVII. *Cræsus* who reigned (5) 14 Years after the Death 556. of his Father. He was one of the richest and most potent Princes of the World; made the *Greeks* his Tributaries; conquered the *Phrygians*, *Mysians*, *Thracians*, &c. 'Tis said, *Æsop*, so famous for his Fables, lived in his time in *Phrygia*; that *Cræsus* sent for him to *Sardes*, where he treated him with a great deal of Respect; and that going from *Sardes* to *Delphos*, he was by the Inhabitants of that Place thrown off a high Rock. *Cræsus* puffed up with his Prosperity, asked *Solon*, who gave him a Visit, what he thought of his Glory and Grandeur? *Solon* replied, That no Judgment could be passed upon the Happiness of Man from the Course of a few Years, but by the close of his Life. *Cræsus* derided the Philosophical Severity of *Solon*, but soon found by a sad and fatal Experience, that what he said was too true. Within a while after *Cræsus* made Preparations for a War against *Cyrus*, but was defeated by the Army of the *Medes*.

3408. This Year *Cræsus*, after the gaining several Victories in 542. *Cappadocia*, supposing *Cyrus* had no great mind to fall upon him, disbanded his Army, and retired to *Sardes*, where he thought to have spent the Winter very quietly. He was scarce got thither, but *Cyrus* came and sat down before it with his Army; and after 14 Days Siege the City was taken, and *Cræsus* condemned to be burnt. This un

(1) *Al.* 36. (2) *Al.* 38. (3) *Al.* 15. (4) *Al.* 49. (5) *Al.* 15.

A. M. fortunate King considering he was now drawing to his End, remember'd what *Solon* had said to him about the Happiness of Mankind, and thrice invoked the Name of that great Philosopher. *Cyrus* moved with Compassion towards him, set him at Liberty, and afterwards asked his Advice upon all Occasions. *A. a.*

Thus with *Cræsus* ended the Kingdom of the *Lydians*, after it had lasted 675 Years. For afterwards it was subject to the *Persians*, *Greeks*, and *Romans*, and at present to the *Turks*.

Of Tyre.

TYRE was a Sea-Port Town, built upon a Rock, and the Capital City of *Phœnicia*. If what Archbishop *Usher* says be true, it must be acknowledged, that this City was more ancient than *Troy* and *Corinth*. For he tells us, it was founded in the Year of the World 2499, by *Agenor* the Father of *Phœnix* and *Cadmus*, who came from *Thebes* in *Egypt*, into *Syria*, to fortify *Tyre* and *Sidon*. But *Josephus* assures us, that it was not built till about the Year of the World 2733. It is likewise to be observed, that the most ancient King of the *Tyrians*, which we can meet with in History, was *Abibal* the Father of *Hiram*, the Friend of *David* and *Solomon*. 'Tis certain, that the *Tyrians* were very powerful by Sea, but whether they were the first Inventers of Letters, (as some assert) is not so certain. To give you some Idea of such a confused History as is that of *Tyre*, we shall consider this Kingdom under four distinct States.

The First State of Tyre (1) under XII Kings, which lasted 213 Years.

2886. I. **A** *Bibalus* reigned 35 Years. 1064.
2921. II. *Hiram* succeeded his Father, and reigned 34 1029.
Years. This was that King of *Tyre*, who sent King *David* Cedar-Trees, Carpenters, and Masons, to build his Royal Palace.

55. III. *Baltazar* or *Beleastratus* reigned (2) 7 Years. 995.

(1) See a Catalogue of the Tyrian Kings in *Joseph. contra Applon.* & *Syncellus.* (2) *Al.* 17.

IV. *Ab-*

- A. M. 2962. IV. *Abdastartus* succeeded and reigned 9 Years. 988.
 2971. V. the Son of the Nurse of *Abdastartus* reigned 979.
 (1) 12 Years.
 2983. VI. *Astartus* reigned 12 Years. 967.
 2995. VII. *Aserim* or *Astarimus*, his Brother, succeeded, and 955.
 reigned 9 Years.
 VIII. *Pheles* or *Pheletes* reigned (2) 8 Months.
 3006. IX. *Ithobaal* or *Ethbaal* the Priest of *Astartus* reigned (3) 944.
 31 Years.
 3037. X. *Badexorus* reigned (4) 6 Years. 913.
 3043. XI. *Matgon* or *Mettinus* reigned (5) 9 Years. 907.
 3052. XII. *Pygmalion* reigned (6) 47 Years. After him we 898.
 have no Account of the Affairs of the *Tyrians* for 250 Years
 together.

3099. *The Second State of Tyre, which is very obscure 851.
 and unknown, lasted 250 Years: For in History
 we meet with no mention of any of their Kings,
 except Eluleus, of whom very little is said.*

Eluleus reduced the *Gitteans* who had revolted. In his time God humbled the *Tyrians*, who were grown very Insolent by the Greatness of their Riches, and that long Prosperity which they had enjoyed. *Isaiah*, in the 23^d Chapter of his Prophecy, foretells the Miseries which were to fall upon *Tyre* as a Punishment of its Pride and Cruelty, especially towards their Neighbours the *Israelites*. It seems as if *Isaiah* in this Chapter acted the part of an *Historian*, rather than that of a *Prophet*, every thing being there so naturally described. The Riches, Vanity, and luxurious way of these wealthy Merchants living, who were the principal Inhabitants of *Tyre*, are therein so lively represented.

*The Third State of Tyre under X Kings, which
 lasted only 64 Years.*

3349. I. **I***thobaal* reigned 24 Years. In his time *Nebuchad- 601.
 nezzar* laid Siege to *Tyre*, which after 13 Years he
 took, and instead of *Ithobaal*, set up *Baal* for King.

(1) *Al. 10.* (2) *Al. 1 Year.* (3) *Al. 32.* (4) *Al. 8.* (5) *Al. 25.* (6) *Al. 7.*

II. *Baal*

2373. II. *Baal* reigned 10 Years. After his Death the King of *Babylon* set up Judges to govern *Tyre*. A. a 577.
2383. III. *Ecni-Baal* the first Judge governed 2 Months. 567.
3384. IV. *Chelbes* the Son of *Abdæus* governed 10 Months. 566.
- V. *Abbarus* governed *Tyre* the space of 3 Months.
- VI. *Mitgon*, and } the two Sons of *Ab-*
- VII. *Geraslus Batus* or *Geraslus Batus* } *delin*, governed the
- space of (1) 4 Years.
3388. VIII. *Balatorus* governed the space of one Year. 562.
3389. IX. *Merbaal* was sent from *Babylon* to *Tyre*, to preside 561.
- there in the room of his Brother *Balatorus* deceased: He governed 4 Years.
3393. X. *Hiromus* came from *Babylon* to *Tyre* to reign instead 557.
- of his Brother *Merbaal* deceased. He governed 20 Years. Here we meet with another Chasm in the History of *Tyre*, which lasted about 205 Years, whereof we have no Account.
3413. *The Fourth State of Tyre, which is very dark for* 537.
- 205 Years; for History is silent about it, till*
- such time as it was besieged by Alexander the*
- Great, which happened in the Year of the World*
- 3618, before Christ 332.*

3618. **T**His Year the Inhabitants of *Tyre* sent a large Crown 332.

of Gold to *Alexander*, as a Compliment to him for his Conquests. He told their Ambassadors, That he would come himself to *Tyre*, to pay the Vows which he had made to *Hercules*. The Ambassadors replied, That he needed not to come so far as *Tyre* to do that, since the Temple of *Jupiter* stood without the City, in the Place where old *Tyre* stood. *Alexander* took this as an Affront, and as if they seemed to deny him Entrance into their City, whereupon he threatned to lay it in Ashes. Accordingly he besieged it, and after 7 Months, with the loss of a great many Men took it by Storm, put all the *Tyrians* to the Sword, and burnt their City. In this general Calamity *Strato* and his Son were spared, to whom and their Posterity *Alexander* gave the Kingdom of *Tyre*.

Quintus Curtius tells us, That *Tyre* rose out of its Ashes, was rebuilt in a short time, and so strongly fortified, that it held out 15 Months against *Antigonus* King of *Asia*.

Thus have I given you a summary Account of the Kingdoms of *Egypt*, *Sicyon*, *Athens*, and the other States of *Greece*, of *Lydia*, *Tyre*, &c. I am sensible there were other Petty Kingdoms, such as *Cyprus*, *Sicily*, *Crete*, &c. but forasmuch as they did not then make any great Figure in the World, and since History does not say much about them, I do not think it proper to insert the Account of them in this System.

Of the Italians, Latins, Romans, and of the Fourth or Roman Monarchy.

IT must not be expected, that in this short System of *Universal History* I should give an exact and particular Account of all the *Roman Affairs*. That would swell the Work to several large Volumes. And therefore I shall insist only upon some of the most remarkable Transactions till I come to the Emperors, where I shall be something more copious, and make particular References to such Authors as I shall have Occasion to use. Whereas for the former Part of the History I refer the Reader in general to *Diodorus Siculus*, *Dionysius Halicarnassæus*, *Livy*, and several others mentioned in the Introductory Part of this Work.

It must be acknowledged, that all the Account we have of *Italy* before *Romulus* is very Fabulous and Precarious, and such as no Historian can rely upon. However I shall not pass it by, but account for it as well as I can, and accordingly consider the *Italians*, 1st, Under the Government of the *Janigenæ* or *Siculi*. 2^{dly}, Under the Government of the *Aborigines*. 3^{dly}, Under the VII Kings. 4^{thly}, Give an Account of the Consular State of *Rome*. And 5^{thly}, shall treat of the *Fourth or Roman Monarchy*.

The First State of Italy under the Janigenæ or Siculi, which lasted 557 Years.

TIS said, that *Gomer* the Son of *Japhet* first planted Colonies in *Italy*: But we have no certain Account of this only that the first Inhabitants were called *Janigenæ* or *Siculi*. It must not be expected, that I should give an exact Chronology of these dark Times; I shall therefore only give you a Catalogue of the Principal Men (whether Kings,

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A. M. Kings, or only Petty Governors, is very uncertain) who *A. n. C.* lived within this time.

- 2044: I. **A** *Urunus* : It seems he built a Temple to *Janus*. 1906.
 II. *Malotages*.
 III. *Sicanus*, the Husband of *Ceres*, who taught the People Tillage.
 IV. Several Tyrants.
 V. *Osiris* drove them out, and was chosen King.
 VI. *Neptune*.
 VII. *Lestrigo*.
 VIII. *Hercules Libycus*.
 IX. *Tuscus*.
 X. *Alteus*.
 XI. *Kittim*, or *Atlas*, or *Italus* out of Spain, ruled the *Janigenæ*.
 XII. *Jasius*.
 XIII. *Dardanus* : He killed *Jasius*, and afterwards fled into *Thrace*.
 XIV. *Tyrrhennus* : He came out of *India*, and his Subjects after him were called *Tyrrhenians*.
 We have no Account after him of any King or Governor for above 100 Years together.

The Second State of Italy under XV Kings, called Aborigines, which lasted 577 Years, from Janus down to Romulus.

2621. I. **J** *Anus* the Son of *Eretheus* King of *Athens* came into 1329.
Italy, was received by the *Aborigines*, and built *Janiculum*. He reigned 10 Years.
 2631. II. *Saturn* expelled *Crete* by his Son *Jupiter*, fled into 1319.
Italy, civiliz'd the People, taught them Tillage, coin'd Money, &c. He reigned 19 Years.
 2650. III. *Picus* the Son of *Saturn* succeeded, and reigned 1300.
 41 Years.
 2691. IV. *Faunus* succeeded his Father, and reigned 42 Years. 1259.
 In his time *Evander*, and *Carmenta* his Mother, came out of *Arcadia*, and taught them Letters; and *Hercules* living with *Evander*, killed *Cacus*.
 2733. V. *Latinus* reigned 36 Years. He had a Daughter named 1217.
Lavinia, whom *Aeneas* married.
 2769. VI. *Aeneas*, after the taking of *Troy*, came into *Italy*, 1181.
 where he built *Lavinium*, killed *Turnus* King of the *Rutuli*,
 mar-

A. M. married *Lavinia*, was drowned, and afterwards deified. A. A. C.
He reigned 5 Years.

2774. VII. *Ascanius* or *Julius*, the Son of *Æneas* by *Creusa*, suc- 1176.
ceeded his Father, and reigned 38 Years. He resigned *La-*
vinium to *Lavinia* and *Sylvius* her Son, built *Alba*, and left
the Kingdom to *Sylvius*.

2812. VIII. *Sylvius* the Son of *Æneas* by *Lavinia* succeeded, 1138.
and reigned at *Alba* 29 Years.

2841. IX. *Æneas Sylvius* succeeded his Father, and reigned 1109.
30 Years.

2871. X. *Latinus II.* reigned 51 Years: From him the People 1079.
were called *Latines*.

2922. XI. *Alba Sylvius* succeeded his Father, and reigned 39 1028.
Years.

2961. XII. *Capetus I.* called by *Ovid*, *Epitus*, succeeded, and 989.
reigned 26 Years.

2987. XIII. *Capys* succeeded, and reign'd 28 Years. He built 963:
Capua.

3015. XIV. *Capetus II.* succeeded, and reigned 12 Years. 935.

3027. XV. *Tyberinus* succeeded, and reigned 8 Years. He was 923.
drowned in the River *Tyber*, which had its Name from him.

3035. XVI. *Agrippa Sylvius* succeeded, and reigned 41 Years. 915.

3076. XVII. *Alladius* or *Aremulus* succeeded, and reigned 19 874.
Years. He imitated Thunder, and was swallowed up
with his Palace.

3095. XVIII. *Aventinus* succeeded, and reigned 37 Years. The 855.
Aventine Hill derived its Name from him.

3132. XIX. *Procas* succeeded, and reigned 23 Years. When 818.
he died, he left his Sons to rule by turns yearly.

3155. XX. *Amulius* expelled his elder Brother *Numitor*, and 795.
reigned 25 Years. He killed *Numitor's* Son *Lausus*; made
Rhea, *Numitor's* Daughter, a Vestal Virgin; ravished her
afterwards in the Likeness of *Mars*; by whom he had two
Sons, *Romulus* and *Remus*, killed her, and exposed them.

3180. XXI. *Numitor* is restored by his Grandsons, *Romulus* and
Remus, to the Throne, and reigned 18 Years.

Thus have I given the Reader some glimmering sort of 770.
Light into the State of the *Italian* Affairs, even in these dark
Times. I shall now proceed to what History gives us a
clearer Insight into, and by what follows, we may perceive
from what small Beginnings, and by what Steps and De-
grees the *Romans* rose to that Grandeur, as to be at last
the Masters of the greatest part of the then known World.

The Third State under VII Kings, called the Regal State, lasted 245 Years.

A. M.

3198.

I. **R**omulus was 18 Years of Age when he laid the Foundations of the City of Rome upon the River Tyber, near the Place where he and his Brother Remus were brought up. At first he took in only Mount Palatine, on which he built about 1000 Houses; but within a while the Inhabitants increased to such a Number, that they were forced to take in six Hills more, so that Rome from hence was called *The City with 7 Heads*. At first there was only a Colony of 300 Horse, and 3000 Foot; but to increase the Number he set up an *Asylum*, which was a Sanctuary to all Malefactors and discontented Persons.

A. a. C

752.

Romulus, upon founding the City, killed his Brother Remus, for some Affront he had given him. He, upon his Grandfather's Advice, left the People to choose what sort of Government they pleased, who immediately made him King; and being established upon the Throne, he divided the People into three Tribes, each Tribe into ten *Curia*, and each *Curia* into ten *Decuria*: Another Distinction which he made of the People, was into *Patritians* and *Plebeians*. He made choice of 100 of the former to assist him in the Government, who were called the *Senate*: Such as he enrolled in this Assembly were called *Patres Conscripti*, the common Title of all Senators for ever after. The next thing he did, was to settle the Authority of King, Senate, and People: After which he raised 300 young Men out of the *Curia*, to be a Guard to his Person; and made choice of twelve *Lictors* to be his constant Attendants, to punish Offenders, and to obey his Commands.

His next Device to encrease the City, was to get Wives for his Subjects; whereupon by Advice of his Grandfather, and the Consent of the Senate, he proclaimed a Feast and Publick Games in Honour of Neptune, which caused a great Concourse of Men, Women, and Children, from all Parts. In the midst of the Solemnity, upon a Signal given, the Romans with drawn Swords seized upon 683 Virgins, for whom Romulus chose so many Husbands. This Act incens'd their Neighbours, who immediately prepared for a War against the Romans. The Cities of *Genina*, *Antenna*, and *Crustumium*, begun the War first, but were defeated by Romulus, for which he triumph'd; and at his Re-

A. M. Return, marked out a Spot of Ground upon *Mount Capitoline* for a Temple to *Jupiter Feretrius*, the Place where the *Capitol* afterwards stood. The *Sabines*, who were principally concerned in the late Affront, were the most backward, but withal, the most formidable of those who warred against the *Romans*. They marched against *Rome* under the Command of their King *Tatius*, took the *Capitoline Mount*, and were very near giving a total Rout to the *Romans*. But the *Sabine Women*, whom the *Romans* had stolen and married, put an End to the War, made them Friends, and the *Sabines* came and increased the Number of the Inhabitants of *Rome*. The Peace was made on these Terms: First, That *Romulus* and *Tatius* should reign jointly in *Rome*. Secondly, That the City should be still called *Rome*, from *Romulus*; but the Citizens *Quirites*, from *Cures*, the Native Place of *Tatius*. Thirdly, That the two Nations should be united, and as many *Sabines* as pleased should be made free of *Rome*. Upon this the *Capitoline* was taken in, built upon and inhabited by the *Sabines*, 100 of the principal Men among them being added to the Senate. *Tatius* was soon after killed by the *Lacuinians*, and *Romulus* remained sole Monarch of *Rome*, fought against the *Fidenates* and others with good Success. But though he was thus engaged in continual War, yet he laid the Foundation of Religion, and enacted several wholsom Laws. At last he was killed, as is supposed, in the Senate-House, and his Body carried away Piecemeal by the Senators, who concealed the Murder, and reported that he was taken up among the Gods. He reigned 37 Years.

After his Death there happened an *Interregnum* for a whole Year; but the People being dissatisfied at that sort of Government, resolved upon Electing a new King. *Numa Pompilius*, a *Sabine*, was chosen, who at first refused, but at last accepted of the Kingdom.

3236. II. *Numa Pompilius* succeeded *Romulus*, and reigned 44 714. Years.

This good King had an Opportunity, by the Peace he enjoyed, to compleat what his Predecessor had begun. He first disbanded the 300 *Celeres*, who were the Guard of *Romulus*; then built a Temple to *Janus*, brought in the *Pontifices*, ordained the *Vestal Virgins*, and instituted the Orders of the *Salii* and the *Feciales*; and to gain the more Credit and Obedience to his Constitutions, he pretended they were dictated to him by the Goddess *Eggeria*, with whom he said, that he had often and immediate Converse. His Religion was chiefly the *Pythagorean*. Besides those Re-

A. M. Religious Matters, he made many good and wholsom Laws, *A. a. 1*
and by both softened the Genius of that rugged People,
and strengthened that City, which had been founded upon
War and Bloodshed. One of the principal Things he did,
was the Reformation of the Year, which in *Romulus's* time
was much out of Order.

3279. III. *Tullus Hostilius*, the Son of that *Hostilius*, who in the 671.
Reign of *Romulus* had behaved himself very valiantly against
the *Sabines* in the Citadel, was created King by Universal
Consent, and reigned 33 Years.

In his time the *Albans* robbed and pillaged in the *Roman*
Territories; and the *Romans*, to revenge the Injury, did
the same to the *Alban* State; upon which a War broke out
between them. Both Parties drew up their Armies in Bat-
talia, but agreed at last, that the Quarrel should be decided
by a Combat of three Persons on each Side, and the Con-
quering Party should have the Preeminence and Command
over the other. The three *Horatii* for the *Romans*, and the
three *Curiatii* for the *Albans*, undertook the Combat;
wherein two of the *Horatii* were killed outright, and the
three *Curiatii* were wounded; the third *Horatius* by a Stra-
tagem fought with and killed the three *Curiatii*, and so
went off Conqueror.

Tullus Hostilius warred against the *Fidenates* and *Veientes*, who
had in the last War with *Alba* drawn their Forces together
at *Fidenæ*, with a Design of falling upon both *Albans* and
Romans, after they had weaken'd themselves in Battle. He
drew out an Army of both against them, and routed them, not-
withstanding the Treachery of *Suffetius* the *Alban* General,
his Ally; who, after the Battle, was condemned to be torn
in Pieces by wild Horses for his double Dealing. This
King sent and demolished *Alba*, transplanted the Inhabi-
tants to *Rome*, allowed them Mount *Celius* to live in, and
granted them all the *Roman* Privileges. After he had con-
quered the *Fidenates*, he warred with the *Sabines*, and sub-
dued them; and began a War against the *Latines*, which
lasted several Years. At last he died, some say by Light-
ning, with his whole Family, though more probably by
some Treasonable Practices.

3312. IV. *Ancus Martius*, the Grandson of *Numa*, was made 638
King, and reigned 24 Years.

This *Ancus* was much of the same Temper with his
Grandfather, and was for restoring the Religious Cere-
monies, which had been neglected in the last Reign. He
was no great Lover of Fighting, but was at last forced to
be

A. M. be a Warriour against his Will. For the *Latines* contemning him as a sluggish Prince, made Incursions into the Roman Territories. Upon this he was obliged to proclaim War against them, according to the Ceremonies appointed by his Grandfather *Numa*. He defeated them in several Rencounters, forced them to sue for a Peace, and obtained a Triumph over them. Some of the *Latines* he transplanted to Rome, and granted them the *Aventine Hill* to build upon, and possess. After this, he fought with great Success against the *Fidenates*, *Sabines*, *Veientes*, and *Volsci*, whom he subdued. Beside these great Actions abroad, he did many at home. He rebuilt the Temple of *Jupiter Feretrius*; fortified the Hill *Janiculum*; made a large Ditch called *Fossa Quiritium*; built a large Prison in the Heart of the City, fronting the *Forum*; enlarged the *Pomærium* of the City; and built a Town called *Ostia* at the Mouth of the River *Tyber*.

In his time *Lucumo* an *Hetrurian*, the Son of *Demaratus* a rich Merchant of *Corinth*, came to Rome with his Wife *Tanaquil* from *Tarquiniæ* in *Hetruria*. He changed his Name into *Lucius*, adding that of *Tarquinius* from the Place of his Birth. By his Liberality, and magnificent way of Living, he became known to *Ancus*, and was beloved by the People. *Ancus* made him a Senator, and, at his Death, Guardian of his two young Sons; who being Minors, occasioned an *Interregnum*, and gave Opportunity to

3336. V. L. *Tarquinius*, surnamed *Priscus*, to manage the public Affairs, and in the end to obtain the Government; for in a Speech to the Senate he in a manner begg'd the Crown, and was made King, and reigned 38 Years. 614.

In the Beginning of his Reign, the better to ingratiate himself with the common People, he chose 100 out of the most Eminent of the *Plebeians*, and added them to the Senate, which made up the Number of 300. These last were called *Patres minorum Gentium*; i. e. Senators of a lower Degree. He likewise increased the Number of the *Vestal Virgins*, from four to seven.

The *Latines* warred against him, but were forced to sue for Peace. After this he defeated the *Sabines* twice, and obliged them to do the same. Next he had to deal with the *Hetrurians* or *Tuscans*, whom he likewise conquered in several Battles, and humbled them so far, that they owned him for their Prince, and in token of their Allegiance, presented him with a Crown of Gold, and an Ivory Chair, a Scepter with an Eagle on the Top, a purple Coat wrought with Gold, and a purple Gown pink'd. This King built

A. M. the Walls of the City, which before were patched up in haste, with large square Stone; adorn'd the *Forum* with Portico's, Galleries, and Shops; made several *Cloacæ* or common Sinks to carry the Filth of the City into the *Tyber*; built the *Circus* for publick Games, with Seats and Galleries for the Spectators; and laid the Foundation of the *Capitol*. At last he was killed by the two Sons of *Ancus Marcius*. *A. d.*

3374. VI. *Servius Tullus* succeeded, and reigned 44 Years; 576.
This Prince was the Son of a Noble Prisoner taken by *Tarquin* at *Corniculum*, a Town in *Latium*. He was in great Repute with *Tanaquil* the Wife of *Tarquin*, who gave her Daughter in Marriage to him, and was an Instrument of making him King. The Senate was against it, but the People were for it, and elected him at the *Comitia Curiata*. Not long after his Settlement, he according to Promise divided the publick Lands among the poorer sort. He enlarged the City, adding three Hills to the four former, viz. *Quirinal*, *Viminal*, and *Esqueline*. He divided the City into four Parts, making four Tribes instead of three; and first instituted the *Census*, or Numbering the Citizens, according to six distinct Classes or Orders. After this he instituted the *Lustrum*, which was to be repeated every five Years; and was the first who coined Money at *Rome* with the Image of a Sheep, whence it had the Name of *Pecunia*.

Nor did he only settle Affairs at home, but took care likewise to suppress Disturbances abroad. For the *Hettrurians* revolting, he had Wars with them for 20 Years successively, defeated them several times, triumphed over them thrice, and obliged them to sue for a Peace. He married his two Daughters to the Grandsons of *Tarquinius Priscus*, *Aruns* and *Tarquinius*, who was afterwards surnamed *Superbus*. The latter had a mild-natur'd Wife, the former an imperious Dame. *Tarquin* agreed with his Brother's Wife, to kill the one her Husband, and the other his Wife, and afterwards to marry together, which was accordingly put in Practice. After this, *Tarquin* killed his Father-in-Law, and his Wife *Tullia*, hastening to salute her Husband King, ordered her Charriot to drive over the Body of her dead Father in that Street which before was called *Cyprius*, but after the Fact it was called *Vicus Sceleratus*.

3418. VII. *Tarquinius Superbus* having thus barbarously killed 531
his Father-in-Law, usurped the Kingdom, and reigned 25 Years.


Upon

Upon his mounting the Throne, he put all the Friends of *Tullus* to Death, and dreading the natural Consequences of his Tyranny and ill-gotten Greatness, kept a stronger Guard than ordinary about his Person. He managed the whole Affairs of the State himself, slighted the Senate, diminished their Authority, cut off several of them, and seized upon their Estates: Among the rest, *Marcus Junius* was one, who left behind him a Son named *Lucius Junius*. *Lucius* fearing he should suffer the same Fate with his Father and eldest Brother, counterfeited himself a Fool, was thence called *Brutus*, and kept by *Tarquin* in his House to make his Children Sport. He carried on the Dissimulation for many Years very dexterously, and was at last the chief Instrument in banishing the Tyrant.

Tarquin was engaged in several Wars, first marched against the *Sabines*, and subdued them: Then began a War with the *Volsci*, which with some Intermissions lasted above 200 Years, and took from them *Suessa-Pometia*: Next he fell upon *Gabii*, which he took by the Treachery of his Son *Sextus*, who, under a Pretence of deserting from his Father, for some Injuries offered him, got to be their General, and cut off the chief Citizens. After this he built the *Capitol*, and bought the three Books of the *Sibyls* Oracles, (six of the nine that were offered him being burnt,) which Books were kept as Sacred by the *Quindecemviri* in the *Capitol*, and perished in that Building when it was burnt in *Sylla's* time. At last he proclaimed War against the *Rutili*, and invested their Metropolis *Ardea*. At the time that the Army lay before this City it was, that *Sextus*, *Tarquin's* Son, inflamed by *Lucretia's* Beauty, stole privily to *Collatia*, where she resided, and ravished her. The virtuous *Lucretia* almost dead with Grief and Shame, sent for her Father from *Rome*, and her Husband *Collatinus* from the Camp, desiring them to bring along with them some of their particular Friends. *Publius Valerius* came with her Father *Lucretius*, and *Lucius Junius Brutus* with her Husband; to them she related the whole Story, and immediately with a Ponyard stabbed herself to the Heart. They were startled at the Sight, and filled with Grief and Indignation; but, to their great Surprise, *Brutus* throwing off his disguised Folly, declared his Resolution, and made them swear upon the bloody Ponyard to assist him in revenging this, and the other Wickednesses of *Tarquin* and his Family, by expelling him and them the Government. And immediately entering upon Action, they shut up the City-Gates, and assembled the Senate, who
F f 4 being

A. M. being made sensible of the Wickedness of their King and his Family, issued out a Decree of Expulsion against *Tarquin*: Afterwards *Brutus* brought out *Lucretia's* Body, exposed it to the People, and made a Speech to them, recounting all the Tyrannical Acts of *Tarquin*, and prevailed upon them to take up Arms for the maintaining their Liberty. The King hearing of these Things, rid with his Sons and some Friends to *Rome*, where they found the City-Gates shut against them. Thereupon they spurred back again to *Ardea*, but *Brutus* being got thither before them, prevailed upon the Army to do as their Friends in the City had done before them. By this means *Tarquin* was forced to fly where he could find a Retreat, and with his Banishment ended the *Regal Power* at *Rome*, which was turned into a *Consular State*. This Change happened 245 Years after the Building of the City, in the first Year of the 68th *Olympiad*, in the Year of the World 3443; 31 Years after the Ruin of the *Assyrian Monarchy*, and setting up of the *Persian*; 175 before the Beginning of the *Macedonian*; 507 Years before *Christ*. *A. a. c.*

3443. *The Consular State of Rome, from Brutus the first Consul, to Julius Cæsar's being made Perpetual Dictator, lasted 464 Years.* 507.

 **I**N treating of the *Consular State*, since the proposed Brevity will not allow me to give you a List of the several Consuls, or of the particular Actions which happened in their Times; and since to consider so great a Space of Time all together would confound the Reader; I shall therefore reduce the Whole under several of the most remarkable Periods, to render the *Idea* of the *Roman Affairs* the more clear and conceivable.

I. Period, from the Banishment of Tarquin, to the First Dictator, which lasted 10 Years.

T*Arquin* being banished, the *Romans* resolved upon choosing no more Kings, but to elect two Consuls yearly out of the *Patritians*. These Consuls were elected by the People in a General Assembly called *Comitia Centuriata*. The first Consuls were *L. Junius Brutus*, and *L. Tarquinius Collatinus*. In their time *Tarquin* sent Ambassadors from

from *Hetruria* to *Rome*; but their Proposals being rejected, they had recourse to underhand Practices; by which they won over to *Tarquin's* Interest several young Noblemen, and among the rest, two of the Sons of *Brutus*, who conspired against the Consuls, and were beheaded. *Collatinus* resigned, and *Valerius Poplicola* was chosen Consul in his stead. About this time *Tarquin* brought an Army against *Rome*, engaged the *Romans*, was defeated, but *Brutus* the Consul was slain by *Aruns* the Son of *Tarquin*, as he alternately fell by the Hand of *Brutus*. *Valerius* made a great many good Laws, and among the rest one, whereby two *Quæstors* or *Publick Treasurers* were created. After the Death of *Brutus*, he was suspected by the People of aiming at the *Regal Power*; but he soon removed their Jealousy, by holding an Assembly for the Election of another Consul, wherein *Lucretius* was chosen; but he dying a few Days after, *M. Horatius* succeeded, in whose time the *Capitol* was finished and dedicated. *Valerius* was chosen a second time with *Lucretius Tricipitinus*. Before this Year was out, *Porfenna* King of *Clusium* espousing *Tarquin's* Interest, marched against *Rome*, besieged it, and was very near taking it; but being at first repulsed by *Horatius Cocles*, and afterwards struck with Admiration at the Bravery and Undauntedness of *Mutius Scævola*, and at the Courage of *Clelia* a *Roman Virago*, he made Peace with the *Romans*. These three noble Acts are too Heroick to be passed over in Silence, and therefore I cannot omit to mention them, though the designed Brevity will admit of but a very short Relation. When *Porfenna* attack'd the City, his Onset was so vigorous, that the two Consuls were wounded, which so dishearten'd the *Romans*, that retiring in Disorder to the City, the Enemy had entred with them, if the Courage of *Horatius Cocles*, who alone defended the Passage of the Bridge, had not hindred them, and given an Opportunity to those that were got over to break down the Bridge; which being effected, the valiant Hero leap'd into the River, and (though wounded) got safe over. *Mutius's* Action was equally Brave; for the City being extremely straightened by *Porfenna's* Siege, and other Reliefs failing, he got into the Enemy's Camp in Disguise, resolving to assassinate the King, but by Mistake he stabb'd his Secretary; and being examined, boldly declared his Intention, and with invincible Courage thrust the Hand that committed the Mistake into the Fire, in Punishment for the ill Service it did its Master. *Porfenna* surpris'd at the *Roman* Courage,
not

A. M. not only pardoned *Mutius*, but also concluded a Peace; *A. a. C.* for ratifying of which, Hostages were delivered, and among them ten *Roman Virgins*: But it seems even the *Women* among the *Romans* scorn'd to be Prisoners, for under the Conduct of *Clelila*, one of their Number, these ten *Virgins* got from their Keepers, swam over the *Tyber*, and in spite of the *Enemy's Darts* got safe home. Within a Year or two the *Sabines* began to be very troublesome to the *Romans*, making IncurSIONS into their Territories, but were defeated by them in several Battles. In the heat of this War came *Attius Clausus* with 5000 *Sabines* to *Rome*, and became the Head of the *Claudian Family*. *Tarquin* still restless and dissatisfied, had his last Recourse to the *Latines*, whom he excited to declare War against the *Romans*, and at the same time fomented the Differences which were then at *Rome* between the richer and the poorer sort. To obviate the Mischiefs which might arise from an *Enemy* abroad, and *Foes* at home, a particular Magistrate named the *Dictator* was created, who for a set time should have the sole Administration of Affairs in his own Hand. This *Dictator* was never made but upon extraordinary and emergent Occasions.

3453. II. Period from the First Dictator, to the Tribunes of the People, lasted 5 Years. 497.

Largius Flavius, one of the Consuls, was the first Dictator, who chose *Sp. Cassius* for *Magister Equitum*, the Master of the Horse. He had 24 Axes and Rods carried before him, and by these Ensigns of Royalty aw'd the People, and quieted the Tumults of the City. He began the Census after the Pattern of *Servius Tullus*, wherein 150700 Persons of full Age gave in their Names; but he made a Truce with the *Latines* for one Year. When the Truce was expired, both Parties prepared to take the Field. The *Romans* perceiving the *Latines* were very strong, thought fit to create a second Dictator. The Choice fell upon *Posthumius*, who chose *Ebrutius Elva* for his Master of the Horse. He hastened his Levies, marched against the *Latines*, engaged and defeated them near the Lake *Regillus*. Upon this the *Latines* earnestly sued for a Peace, which was granted them: Thus ended all the Wars made upon *Tarquin's* Account, who being abandoned by all his Friends, fled to *Aristodemus* the Prince of *Cuma*, where soon after he died, in the 90th Year of his Age. Upon

A. M. Upon the finishing of this War, *Posthumius* laid down his Office, and *Appius Claudius* and *Servilius Priscus* were made Consuls. And now the Differences between the *Plebeians* and *Patritians* broke out afresh, and were carried so high, that neither the leading them to fight against the *Volsci*, *Æqui*, and *Sabines*, nor all the Proposals of the Senate, could reconcile, and bring the meaner sort back from *Mons Sacer*, whither they were retired, till such time as they granted, that they might choose Annual Officers of their own among themselves, to protect them from the Injuries and Insolencies of the *Patritians*. The Senate was forced to comply with their Demands, and they made choice of *L. Junius Brutus*, *Sicinius Bellulus*, *C.* and *P. Licinius*, and *Icilius Ruga*, for their Officers, who were called *Tribunes of the People*. They were at first only Five, but at last their Number increased to Ten, who in time grew so exorbitant, that by some Authors they were stiled *Pestes Reipublicæ*. This remarkable Change of the *Roman State*, from *Aristocracy* to *Democracy*, or rather to a Mixture of both, happened in the 260th Year of the City, 46th after the Beginning of the *Persian Monarchy*, and in the 3^d Year of the 71st Olympiad.

3458. III. *Period from the Creation of the Tribunes, to the Decemviri, lasted 42 Years.* *A. a. C.* 492.

THE Office of *Tribunes* being ratified by the Senate, the Commons obtained farther, that they might choose Two out of their own Body yearly to assist these Officers; which Assistants were afterwards called *Ædiles*. Upon these Grants made, the Commons readily listed themselves to march against the *Volsci*, under the Command of *Posthumius* the Consul. He took *Longula* and *Polustia* from them, and invested their Metropolis *Corioli*, which was taken by Storm through the Bravery of a valiant *Patritian* named *Gaius Marcius*, who from thence was surnamed *Coriolanus*. Upon this, and the Defeat of the *Antiates*, who came to the Relief of *Corioli*, the *Volsci* were forced to make Peace. Within a short time *Coriolanus* was accused by the *Tribunes* of aiming at Sovereignty and Tyranny, and condemned to perpetual Banishment. He retired to *Antium*, excited the *Volsci* against the *Romans*, being made their General, marched against his own Countrymen, took several Cities from them, and at last sat down before Rome

it self. This struck such Terror into the *Romans*, that both Senate and People unanimously agreed to send him Ambassadors with Proposals of Restoration. He rejected all; but at last being conquered by the Intreaties of his Mother, his Wife and Children, drew the *Volsci* from Rome, and was afterwards cut in Pieces by them.

After this, the *Romans* were engaged in several Wars abroad with the *Volsci*, *Hernici*, *Æqui*, *Veientes*, *Hetrurians*, and *Sabines*; I shall not relate the Particulars of each, but only in general take notice, that in some Engagements the *Romans* were worsted, in most came off Conquerors, and forced their Enemies to make Peace. At home there happened great Disturbances within this Period of Time, the most remarkable of which, with some other considerable things, I think fit briefly to relate. The first Disturbance arose from the *Lex Agraria*, the Law for dividing the conquered Lands among the meaner sort, which was the Occasion of many Disorders and Mischiefs for many Years together. It was at first proposed by *Cassius*, thrice Consul, who aimed at the Sovereignty, and promised to be put into Execution by the Senate, who waved the doing it for a great many Years: But at last *Cassius* went out of his Consulship, was called to an Account for his Ambition, and was condemned to be thrown down the *Tarpeian* Rock, which was accordingly done. The next great Disturbance happened upon the Account of one *Voleto*, a turbulent Man, who when made Tribune to revenge an Affront offered him by the Consuls, who would some time before have listed him for a Common Soldier, was a great Instrument of passing a Law for the Establishing the *Comitia Tributa*. Within this time the whole Family of the *Fabii*, who undertook to defend the *Roman* Frontiers, and had posted themselves in a Castle called *Cremera*, were all cut off by the Enemy. *Quintius Cincinnatus* was taken from the Plow, first made Consul, and within a Year made Dictator; in both which Posts he behaved himself with a great deal of Prudence, Conduct, and Courage. Within the same Compass of time happened first a Famine, and then a Plague at Rome, which cut off a great many of the Inhabitants. At last they sent Ambassadors to Greece, to bring such Laws from thence as were most excellent and most conducive to the Good of the Common-wealth. Upon their Return the *Decemviri*, and the Tribunes, *Ædiles*, *Quæstors*, &c. were divested of all their Authority. This notable Change of the *Roman* State happened in the 302^d Year

A. M. Year of the City, in the 2d Year of the 82d Olympiad, A. A. C.
88 Years after the Beginning of the Persian Monarchy, and
450 Years before Christ.

IV. *Period, from the Decemviri to the Military
Tribunes, lasted only 8 Years.*

3500. **T**HE *Decemviri* were elected annually by the *Comitia* 450.
Centuriata, as the *Consuls* were; but governed one
at a time by turns, the rest differing little from private
Persons, only they had a Beadle going constantly before
them. At first they governed with so much Justice, Mo-
deration, and Equity, that the People were charmed with
their Conduct and Administration; but they soon degene-
rated to Tyranny and Oppression, which occasioned the
short Duration of their Power. The first Set of these *De-
cemviri* reduced the Laws brought from Greece, with some
Additions of their own Customs, into Ten Tables, and the
next *Decemviri* added two Tables more, from whence they
were called, *The Laws of the Twelve Tables*, so much talked of
by the Roman Authors.

The *Decemvirate* regarded neither Senate nor People, but
cut off the most considerable Citizens of both sorts.
Among the rest, *Siccius Dentatus*, the Roman Achilles, was
killed traiterously by a Party of 100 Horse, which he
headed against the *Sabines*. At last *Appius*, one of the *De-
cemvirate*, attempting to abuse the Daughter of *Virginus*,
hastened the Downfall of that Form of Government, which
ended in less than 3 Years time, and returned to its former
State of being governed by *Consuls*. *Valerius* and *Horatius*
were made *Consuls* for the remaining part of the Year.
After which the *Tribunes* thought fit to call the *Decemviri* to
an Account. *Appius* was committed to Prison, and before
his Trial was found dead. *Oppius*, the next to him in Guilt,
was accused, condemned, and killed himself in Prison.
The other Eight banished themselves. This Year the *Con-
suls* warred so successfully against the *Æqui*, *Volsci*, and *Sa-
bines*, as to deserve a Triumph. Within 3 Years after the
Romans obtained another signal Victory over the *Æqui* and
Volsci. And now the *Tribunes* being more turbulent than
ever, nothing would satisfy them but the passing two Laws,
the one for permitting Marriages between *Patritians* and
Plebeians, and the other for making the *Plebeians* capable of
the Consulship. The first was passed; but as an Expe-
dient for the other, it was proposed, That six Governors
should be chosen with *Consular Authority*, three *Patritians*,
and

A. M. and three *Plebeians*, who were stiled *Tribuni Militum*, i. e. *A. a.* Military Tribunes.

3508. V. *Period, from the Creation of the Military Tri- 442.*
bunes, to the Burning of Rome by the Gauls,
lasted 54 Years.

THE first Military Tribunes who were created were only three *Patritians*, whose Office expired at the End of 8 Weeks, and Consuls created afresh. This Year two new Officers, named *Censors*, were chosen out of the *Patritians* to estimate Men's Estates, and to inspect into the Lives and Manners of Men: And the Romans gained a Victory over the *Volsci*, leading *Clulius* their General in Triumph. Within 3 Years after *Sp. Melius*, by his Bounty to the Poor, affected to be King; upon which *Q. Cincinnatus* was again made *Dictator*, and chose *Servilius Ahala* for the Master of his Horse, who slew *Sp. Melius* in the Forum. The Tribunes enraged at the Death of their Friend *Melius*, caused Military Tribunes to be created for one Year. The next Year Consuls were again created, and a War carried on against *Tolumnius* King of the *Veientes*, to whom the *Fidenates* had revolted. This War proved so dangerous at first, that the Romans were forced to create a *Dictator*, but they obtained a signal Victory over their Enemies, *Corn. Cossus* a Tribune in the Army killing the King *Tolumnius*, and obtaining the *Opima Spolia*, which he offered to *Jupiter*.

It would be too long to relate the particular Wars which the Romans had with their Neighbours the *Volsci*, *Aequi*, *Fidenates*, and *Veientes*; to tell you of the several *Dictators* made in this time, and of the Change of the Government from Consuls to Military Tribunes, from them to Consuls again, which ever and anon happened. I think it sufficient to recite some of the most memorable Passages of these Times. The *Quæstors* were encreased from Two to Four, but a long time ere they could get any *Plebeians* to be chosen into that Office. The Military Tribunes were increased first from Three to Four, and then to Six; but a considerable time before they could get any *Plebeians* into the Number. In this Period of Time the Slaves conspired to fire the City, and seize upon the Capitol, but were discovered and executed. The Romans proclaimed War against the *Veientes*, besieged the City *Veii*, which was taken after 10 Years Siege

A. M. Siege by *Camillus*, who won over the *Falisci* by his Generosity to yield to the *Romans*, and was for little or no Reason banished: After this the *Galli Senones* entered *Italy* under the Command of *Brennus*, invested *Clusium*, broke up thence, marched towards *Rome*, killed several of the Senators as they sat in their Robes in the Senate-House, and burnt the City, all but the *Capitol*, which still held out against them. A. A. C.

3562. VI. Period, from the Burning of Rome by the Gauls, to the War with the Samnites, lasted 46 Years. 388.

AFTER *Rome* was burnt, the Gauls laid Siege to the *Capitol*, which they were nigh taking by Surprize in the Night, had not the *Romans* discover'd the Assaulters by the Cackling of some Geese. *Camillus*, who had been banished, laying aside his private Animosities, returned to *Rome* at the Head of 40000 *Ardeans*, and expelled the Gauls. He perswaded the *Romans*, who were for removing to *Veii*, to fix at *Rome* and rebuild it. *M. Manlius* who had before saved the *Capitol*, was accused of aiming at the Sovereign Power, and was condemned to be thrown down the *Tarpeian Rock*, which was accordingly executed. In this Period several Dictators were created, one to drive a Nail on the right side of *Jupiter's Temple* in the *Capitol*, and two others for the Assembling the *Comitia Centuriata* for the Election of Consuls, who were never known to be created upon the like Occasions before. Within this time the Tribes were increased, the *Ædiles Curules* appointed, publick Stage-Plays instituted to appease their Gods in a fore Plague, several Battles fought successfully against the Gauls, the *Æqui*, *Volsci*, and *Hetrurians*; a Plebeian Dictator was created; a Law made, That one of the Consuls should be a Plebeian; and the Military Tribunes were for ever laid aside, 78 Years after their first Creation.

3608. VII. Period, from the War with the Samnites, to the Wars with *Pyrrhus King of Epirus*. This Period takes up 63 Years. 342.

Hitherto the *Romans* had only to do with their next Neighbours, but now increasing in Strength and Power, they ventured to engage the warlike *Samnites*, a Peo-

People above 100 Miles off Rome. The Occasion of this War was the *Samnites* falling upon the *Campanians*, who sent their Ambassadors to Rome, to put themselves and their Country under the Protection of the *Romans*. Upon this the two Consuls marched against them, and after an obstinate Fight, *Valerius*, one of the Consuls, defeated them in *Campania*; whilst the other Consul, *Cornelius*, by his ill Conduct in *Samnium*, had like to have lost the Victory, which was retriev'd by the Boldness of *P. Decius*, a Tribune in the Army. After these Defeats the *Samnites* made Peace, and became one of the *Roman* Allies.

The next War which the *Romans* made, was against the *Latines*, who aided the Enemies of the *Samnites*, then in Confederacy with Rome. Against them, *Manlius Torquatus* and *P. Decius Mus* were sent by the Senate, who came to an Engagement with the Enemy, wherein *Decius*, one of the Consuls, was killed, and *Manlius*, the other Consul, gained the Victory. *Manlius* returned in Triumph, but was received by the old Men only, the young Men refusing to do him that Honour, because he had beheaded his own Son, for charging the Enemy (though successfully) contrary to his Orders. The next Consuls warred against the *Latines*, overthrew them, and *Publius* the *Plebeian* Consul was afterwards made *Dictator*, in which time he procured three remarkable Laws to be made. At last the *Latines* were wholly subdued, and brought to an entire Submission. Within this Period *Publius Philo*, formerly Consul and Dictator, was made *Prætor*, and was the first *Plebeian* who attained to that Honour. *Minutia*, a Vestal Virgin, was buried alive for Incontinency; the *Romans* fought the *Sidicini*, and defeated them; the *Gauls* threatened to attack the *Romans*, upon which a *Dictator* was created; 170 Women were put to death for the Art of Poysoning, upon which a *Dictator* was created to drive a Nail into *Jupiter's* Temple, being the second created upon such an Occasion; and a War was carried on against the Inhabitants of *Prævernum* in the *Volscian* State, wherein the *Romans* were at last Conquerors. It would be too tedious to give you a particular Relation of the Wars which the *Romans* had with the rest of the *Italians*. I think it sufficient to tell you in general, That they engaged the *Samnites* with great Success, forcing them four times to a Peace; That they were successful against the *Tarentines*, the *Palæopolitans*; the *Æqui*, *Hetrurians*, and *Umbrians*; That in this Compass of Time several Dictators were created, several Tribes

A. M. Tribes added to the old ones, and the Cawsey, called *Via Appia*, made by *Appius Claudius* one of the Censors. At last the *Tarentines* in Confederacy with the *Lucani*, *Messapii*, *Brutii*, *Apulii*, and *Samnites*, declared War against the *Romans*; but the Confederates not being able to oppose the *Romans* growing Power, were in a short time forced to send *Pyrrhus* King of *Epirus* to come over and assist them; who was the first forreign Enemy the *Romans* had ever engaged. Within this Period the *Plebeians* procured the *Plebiscita* to pass into Laws, and to bind the *Patritians*, which was confirmed by *Q. Hortensius* the Dictator, and from him called *Lex Hortensia*: A Law was made, That not the Bodies, but the Money and Goods of Debtors, should be responsible for their Debts.

3671. VIII, Period, from the first War with *Pyrrhus* to the first Punick or Carthaginian War, lasted 279. 16 Years.

P *Pyrrhus* King of *Epirus* being invited into *Italy* by the *Tarentines*, and others, warred against the *Romans*; defeated them twice; offered to enter into an Alliance with them, which was rejected; went into *Sicily* to drive the Tyrants thence; returned into *Italy*; was routed by *Curius* the Roman Consul; and privately retreated into *Greece*, leaving a Garrison behind him in *Tarentum*, which was soon after surrendered to the *Romans*. From this War with *Pyrrhus*, the *Romans* learned Skill in Martial Affairs, and particularly the Art of Encamping, by taking the Camp of *Pyrrhus* as it was pitched. During this War, which lasted about 6 Years, *Pyrrhus* was astonished at the Generosity of the *Romans*, and especially for their detecting the villanous Designs of his Physician, who had offered them for a small Gratuity to poison his Master. Soon after his Departure, the *Romans* subdued the *Tarentines*, *Samnites*, *Lucanians*, *Ugentines*, and, in a Word, compleated the Conquest of all *Italy* in the 489th Year after the Building of the City. Within this Period *Ptolemy Philadelphus* King of *Egypt* sent Embassadors to congratulate the Roman Success, and to enter into Alliance with them, and they in Compliment did the same to him. About the same time Silver was first coined in *Rome*, the Money before being all Brass; and a third Dictator created, for driving a Nail into

A. M. Jupiter's Temple, to assuage the Plague that reigned in *A. a.* the City.

IX. *Period, from the Beginning of the First Punic War, to the Beginning of the Second, which lasted 47 Years.*

3687. **H**itherto the *Romans* carried on the Wars only against 263.
their own Countrymen the *Italians*, but had never as yet set foot out of *Italy*, till at last they declared War against the *Carthaginians*. The *Romans* began this War in Defence of their Allies the *Mamertines*, against whom *Hiero* King of *Syracuse* warring, was assisted by the *Carthaginians*. This War lasted 24 Years, the most remarkable Transactions whereof I think fit briefly to relate. *Appius Claudius*, one of the Consuls, was sent into *Sicily*, raised the Siege of *Messana*, defeated *Hiero* and the *Carthaginians* twice, and returned to *Rome* with a noble Triumph. The next year both the Consuls were sent to *Sicily*, and *Hiero* was affrighted into Obedience and an Alliance with the *Romans*. After this the *Romans* having learned from the *Carthaginians* to build Gallies, sent out a Fleet of about 120 Sail, which engaged the *Carthaginian* Fleet, and defeated them. This first Victory by Sea was gained by *Duilius*, one of the Consuls, who afterwards raised the Siege of *Ægesta*, and took *Macella* by Storm. The next year they invaded the Islands of *Sardinia* and *Corsica*, which they took from *Hanno* the *Carthaginian* General, who was slain there. Many Towns in *Sicily* were taken and lost on both sides. After this, the *Romans* resolved to remove the Seat of War into *Africa*. set out a Fleet of 330 Sail under the Command of *Regulus* and *Manlius*, Consuls; *Regulus* defeated the *Carthaginians* a second time by Sea, made a Descent upon *Africa*, and became Master of *Clupea*, a City seated on the Promontory of *Hermæa*. *Regulus* was left *Proconsul* there, who afterwards engaged and killed a Serpent of a monstrous size; was defeated, and taken by the *Carthaginians*, aided by *Xanthippus* the *Lacedæmonian*; was afterwards sent to *Rome* upon his Parole, to procure a Peace, but (in love to his Country more than his own Life) dissuaded the *Romans* from it, and with unspeakable Courage returned to *Carthage*, and died there in Torment. At last the *Romans* proved so successful, that they became Masters of all *Sicily*; subdued the *Carthaginians* a third time by Sea under the

A. M. the Command of *Catulus*, forced them to buy a Peace with *A. a. C.* a vast Sum of Money, and submit to Conditions very advantageous to the *Romans*. In this War the most considerable Commanders among the *Carthaginians* were, *Annibal*, *Amilcar*, and *Asdrubal*, the first of which, being the Admiral of their Fleet, was crucified; according to some Authors, by his own Soldiers, after he had been unfortunately beaten by the *Romans* at Sea.

During these Wars abroad, the People of *Rome* had no leisure to quarrel at home, but all was quiet between the *Patritians* and *Plebeians*. The Year wherein the War was ended another Addition was made to the Tribes, which now made up the Number 35. About this time the first Tragedies and Comedies were made by *Livius Andronicus* a *Græcian*, who was afterwards followed by *Nævius*. Soon after the Peace, the *Carthaginians* fell into an Intestine War, which lasted above 3 Years, and was ended by *Amilcar*. After this, the *Romans* were invited by the *Sardinians* into their Island, which the *Carthaginians* stomach'd, but were forced to yield, not being in a Posture to begin a new War. The sixth Year after the *Carthaginian* War, the Temple of *Janus* was shut the second time, the *Romans* being at Peace with all their Neighbours, which lasted five Years. In the sixth it was opened by a War they had with *Teuta* the Queen of the *Illyrians*, who had affronted the *Romans*, by killing *Lucius*, one of their Embassadors. They fought against the *Illyrians* both by Sea and Land, took several Towns from them, and forced them to beg Peace. After this the *Prætors* were encreased to four, two of which were sent to *Sicily* and *Sardinia*. The *Romans* had Wars with the *Cisalpine Gauls*, defeated them in several Rencounters, and obliged them at last to submit. About this time the *Libertini* or *Freed Slaves* raised great Disturbances in *Rome*, which were soon quelled. The *Illyrians* revolted, but were reduced by *Æmilius* and *Lævius* the Consuls.

X. Period, from the Beginning of the Second Punick War, to the Finishing of it by Scipio Africanus, lasted 17 Years. 216.

THE Occasion of the second *Punick* War, was the Success which the *Carthaginians* had in *Spain*, and their taking *Seguntum*, then in Alliance with *Rome*. The

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Romans sent to demand of the Carthaginians to deliver Hannibal their General up to them, which being refused, they declared War against them.

The War being broke out, Hannibal leaving Hanno to take care of Spain, march'd at the Head of 50000 Foot, and 9000 Horse, directly towards Italy. He first crossed the Pyrenean Mountains into Gaul, passed the Rhosne, arrived at the Foot of the Alps, and in 15 Days passed those inaccessible Mountains with great Danger and Difficulty, with the Loss of above half his Army. When he got footing in Italy, he defeated Scipio, one of the Roman Consuls, at Pavia, and his Collegue Sempronius in another Battle near the River Trebia. From the Country of the Gauls, Hannibal marched into Hetruria, where at the Lake called Thrasymene he defeated the Romans again, cutting off their whole Army, and their Consul Flaminius, with a Detachment of 40000 Men sent by Servilius the other Consul, to join Flaminius before the Battle. Upon these Defeats, the Romans created Fabius Maximus Dictator, who chose Minutius Rufus for his Master of the Horse. This Fabius marched against Hannibal, and wearied him out by Delays, from whence he was called Cunctator; but his Master of the Horse imprudently engaged the Enemy, and had been entirely defeated, if Fabius had not come in to his Assistance, and brought him and the Army off. The next Year happened the famous Battle of Canne, wherein the Romans were defeated, and Æmilius, one of the Consuls, killed, with 50000 Men, 2 Quæstors, 21 Tribunes, 80 of the Senatorian Order, and a great many Knights.

This last Defeat caused a dreadful Consternation in Rome, but yet they would not hearken to any Overtures of Peace. Had Hannibal upon this Success marched directly to Rome, he had in all Probability compleated his Conquests; but drawing his Army into Quarters of Refreshment in Capua, his Soldiers grew effeminate, and ever after he declined in his Fortune; for in the next Campaign he was defeated thrice by the Romans. After this, Hannibal had Tarentum betrayed to him, and the Romans besieged Capua and took it, though attacked by the Enemy who came to its Relief; and though to divert them from their Design, Hannibal marched towards Rome, from whence he decamped without doing any thing. At last Asdrubal, the Brother of Hannibal, was sent into Italy with Supplies, but himself and Army was cut in pieces by the Romans, under the Command of Livius and Nero the two Consuls.

Not.

A. M. Notwithstanding these Wars with *Hannibal*, the Romans *A. a. C.* proclaimed and carried on a War against *Philip* King of *Macedon*: In *Sardinia* they had great Success, killing in one Battle 12000 *Carthaginians*, taking many Prisoners, among the rest *Asdrubal*, *Hanno*, and *Mago*, Persons of Note. *Sicily* revolted from the Romans, but was at last wholly subdued by them, *Syracuse* after 3 Years Siege being taken by *Marcellus* and destroyed. In *Spain* the Roman Affairs were managed with great Success by *Scipio*, upon whose Death young *Scipio*, afterwards surnamed *Africanus*, was sent into *Spain* in the Quality of *Proconsul*. Five Years after, this *Scipio* was made *Consul*, sent into *Sicily*, afterwards crossed into *Africa*, re-established *Masanissa* King of *Numidia* upon his Throne, having taken *Syphax* the Usurper Prisoner. He gave the *Carthaginians* so much Disturbance, that they were forced to recall *Hannibal*, who, upon his Arrival in his Native Country, had an Interview with *Scipio*; but when no Accommodation could be made, they came to a Battle, wherein the Romans proved Conquerors, and the Enemy was forced to sue for a Peace, which was granted them upon Terms very honourable and advantageous to the Romans. And thus ended the second *Punick War*, after it had lasted 17 Years.

XI. Period, from the End of the Second Punick War, to the End of the Third, and the Destruction of Carthage, containing the Space of 55 Years.

3751. *S*oon after the Peace with the *Carthaginians*, the Romans 199. carried on a War against *Philip* King of *Macedon*, which was occasioned by his entring into Alliance with *Hannibal* after the memorable Battle of *Cannæ*. They had a fresh Occasion to do this at the earnest Request of the *Athenians*, and the Complaints of *Attalus* King of *Pergamus*, and the *Rhodians*. *Sulpitius Galba*, the *Consul*, was sent against him, who defeated him several times, and was near taking him; by the Assistance of *Attalus* and the *Rhodians* he raised the Siege of *Athens*. This Year *Furius* the *Prætor* obtained a great Victory over the *Gauls*, who had revolted, and invested *Cremona*. After this *Quintus Flaminius* the *Consul* was sent against King *Philip*, who beat him out of the *Streights*, whilst his Brother *Lucius*, with *Attalus*, regained several confederate Towns. Upon this the Treaty

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of

A. M. of Peace was set on foot, but came to nothing, till *Philip*, *A. M.* being defeated at *Cynocephala*, was forced to beg Peace.

About this time the *Romans* gained two signal Victories over the *Gauls*. Within a Year after some Disturbances were raised in *Rome* about the *Oppian Law*: And soon after they had Wars with *Antiochus* King of *Syria*, who was several times defeated by *Scipio Asiaticus* and *Africanus*, the two Brothers, and at last forced to a Peace upon very dishonourable Terms. Within 3 Years after the War was ended against *Antiochus*, *Scipio Africanus* was called to an Account by the Tribunes, but came off Honourably, and withdrew to *Linternum* in *Campania*, where he lived retiredly. After this the *Romans* had only some Petty Wars with the *Ligurians*, *Istrians*, *Sardinians*, *Corficans*, and *Celtiberians*: But within a short time had Wars with *Perseus* King of *Macedon*, who broke the League which his Father *Philip* had made, and was defeated, taken Captive, and led in Triumph by the *Romans*, as has been already declared. At last the *Romans* found a Pretence to begin the third *Carthaginian War*, which was their being in Arms against *Masaniissa*, a *Roman Ally*. Accordingly a War was proclaimed against them, with a full Resolution utterly to destroy *Carthage*. Three Years together it held out against the *Roman Consuls*, but in the fourth was taken, and laid in Ashes by *Scipio Emilianus*, who by his Victory confirmed the Surname of *Africanus*, to him and his Heirs for ever. Within this Period of Time, the Number of *Prætors* was increased from Four to Six; *Rome* began to be polished by the Conversation it had with the *Grecians*; and *Plautus* and *Terence*, two Comedians, flourished, the former brought Comedy, the latter the *Latin Language*, to very great Perfection.

XII. *Period, from the Destruction of Carthage, to the End of the Sedition of the Gracchi, lasted 23 Years.*

386. **N**OW *Rome* began to enlarge its Dominions abroad, *14.* but grew corrupt and degenerate at home. This Year *Corinth*, one of the noblest Cities of *Greece*, was taken by *Mummius*, one of the *Consuls*, and suffered the same Fate with *Carthage*, and with it the Republick of the *Achaïans*. In *Spain* several Places revolted, but were reduced by *Scipio Asiaticus* to their former Obedience, after he had taken

A. M. taken *Numantia*, a City in *Gallicia*, and demolished it. In A. D. C. *Sicily* a Servile War broke out, but the Slaves who began the War were in a short time broken and dispersed. After this, there happened some Risings at *Athens* and *Delos*, which were with some Trouble suppressed. At last the Romans had great Wars with *Aristonicus* about the Kingdom of *Pergamus* or *Asia*. *Attalus*, the last King, had made the People of *Rome* his Heirs, upon which they entred into Possession of that Kingdom; but *Aristonicus*, the Bastard-Brother of *Attalus*, seized upon it as his own Right and Inheritance. This was the Occasion of the War, which ended within a Year or two, *Aristonicus* being taken Prisoner, led in Triumph, and afterwards strangled in Prison by Order of the Senate.

Though the Romans were thus successful abroad, yet at home their Glory was sullied by many inglorious Factions, Jealousies, Seditions and Contentions. The chief Fomenter of these, was *Tiberius Gracchus*, a Man of a restless and turbulent Temper. He being made *Tribune*, preferred a Law, forbidding any Man to possess above 500 Acres of the Publick Lands, and ordering the Overplus to be divided amongst the Poor. This Law he carried, and three Men, called *Triumviri*, were yearly appointed to be Judges what Lands were Publick, and what Private. This so much disgusted the Senate, that under the Conduct of *Scipio Nasica*, they set upon *Gracchus* in the Capitol, and killed him, and 300 more of his Faction. His Death did not put an End to the Dissentions; for his younger Brother *Caius* being first made one of the *Triumviri*, and afterwards *Tribune*, gave the Senate great Disturbance, till being at last much persecuted by them, he caused his Servant to kill him. Within this Period flourished *Lucilius* the famous Satyrist, and the third Order among the Romans, called the *Equestrian*, was set up, to be Judges of corrupt Officers.

XIII. *Period, from the End of the Sedition of the Gracchi, to the End of the First Civil War in Italy, which takes up the Space of 41 Years.*

3829. DURING the late Troubles, the *Sardinians* rebelled, and 121. were reduced by *Aurelius*; and the *Fregellans* were punished with the Loss of their City by the *Prætor Opimius*. About this time was carried on the War with the *Allobroges*, who, together with the *Arverni* and *Ruteni*, were defeated

by *Fabius Maximus*, and *Gallia Narbonnensis* was reduced into a Province. The *Scordisci*, a People of Gaulish Extraction, inhabiting *Thrace*, were defeated by *Didius* the Prætor, and the Consuls *Drusus* and *Minutius* gained a Triumph over them.

Some time after this happened the *Jugurthine War*. The Occasion of this War was, that *Jugurtha*, Grandson to *Massanissa* King of *Numidia*, having killed his Brethren, seized upon that Kingdom, whereupon the Romans declared War against him. They were several times diverted from prosecuting it by the rich Presents which *Jugurtha* made, but at last he was defeated, first by *Metellus*, and afterwards by *Marius*, who subdued him, (notwithstanding the Assistance of his Father-in-Law *Bocchus* King of *Mauritania*) took him Prisoner, and led him and his two Sons in Triumph to Rome. About the same time the Romans warred with the *Cimbri*, who were defeated by *Marius*, together with the *Teutones* and *Ambrones*. In *Sicily* a second Servile War was ended by *Aquilius Nepos*, the Collegue of *Marius*. At home there happened some Disturbance, occasioned by *Saturnius*, one of *Marius*'s Friends; at first he was favoured by *Marius*, but at last his Fortune declining, *Marius* forsook him too, and he was cut in Pieces by the *Equites* in the *Forum*. About this time flourished *Lucretius*, the famous Poet. After this there happened a Quarrel between the *Senatorial* and *Equestrian* Order, which *Drusus* the Tribune accommodated; but this Man afterwards proposing the *Agrarian Law*, was stabbed in the Court of his own House. But these Troubles did not end with the Death of *Drusus*; for several of the *Italians*, who thought themselves injured, joined in a Confederacy against the Romans, viz. the *Lucanians*, *Apulians*, *Marsi*, *Paligni*, and *Samnites*, with many others. Against them the two Consuls, with *Marius* and *Sylla*, were sent, who were worsted in several Engagements, but at last within 3 Years became Conquerors.

No sooner was the *Social War* finished, but two others broke out. One was with *Mithridates* King of *Pontus*, against whom *Sylla*, one of the Consuls for that Year, was sent. *Marius* opposed the sending *Sylla* on that Expedition, whereupon *Sylla* returning to Rome, forced *Marius* and *Sulpicius* the Tribune, his Friend, to fly for it, and declared them, with 10 more, Enemies to their Country. Upon this, *Marius* fled into *Africk*, and *Sylla* departed on his Expedition against *Mithridates*. Whilst he was gone, & in the

A. M. and *Octavius* were made Consuls, the former of which proposed the Recalling *Marius*, but the latter opposed it; and so hot was the Contention, that *Cinna* was forced to leave the City, and being joined with *Marius*, raised an Army, went and sat down before *Rome*, entered it, and committed great Outrages therein: In the mean time *Sylla* was engaged against *Mithridates* in *Greece*, first routed his General *Arche-laüs*, and at last forced the King himself to a Peace. Upon this, he returned to *Italy* to revenge himself on *Marius*, *Cinna*, and all their Adherents. *Marius* died, and *Cinna* was killed by the Fury of the Soldiers before his Landing. At length *Sylla* came, defeated all that opposed him, entered *Rome*, committed many and great Cruelties there, was the first who published Tables of Proscription, and procured himself to be made *Perpetual Dictator*, which was a great Step towards the Downfal of the *Consular State*, and which happened in the 672^d Year of the City, in the 4th Year of the 174th *Olympiad*, and 80 Years before *Christ*. Within this Period of Time the Capitol was burnt, but by whom, or what means, is uncertain.

XIV. Period, from the Perpetual Dictatorship of Sylla, to the first Triumvirate, which was 22 Years.

3870. **W**Hilst *Sylla* was Dictator, a second War broke out ^{80.} with *Mithridates*, which was ended in two Years. In the third Year of his Dictatorship he laid down his Office, retired into the Country, and there died. After this, a dangerous War broke out in *Spain* against *Sertorius*, one of *Cinna's* Faction. *Pompey* was sent against *Sertorius*, who was killed treacherously by *Perpenna*, one of his Commanders, who himself was afterwards overthrown, taken and killed by *Pompey*.

The Year before this, a third War broke out with *Mithridates*, against whom *Lucinius Lucullus*, one of the then Consuls, was sent. He did many great and memorable Actions against that King, routed him and *Tigranes* King of *Armenia* often, and in a short Space reduced all *Pontus*, except a few Places, to the *Romans*. About this time *Spartacus* the Gladiator having raised an Army of about 7000 Vagabonds, and overthrown many of the *Roman* Commanders, was conquered by *Licinius Crassus* the Proconsul in *Apulia*. Whilst *Lucullus* was carrying on his Conquests over *Mithridates*

A. M. *dates* and *Tigranes*, *Pompey* was sent first to scour the Seas of the *Pirates*, who were sent out by *Mithridates* to infest the *Italian Coasts*; which having done, upon his return he was made *Commander in Chief* against *Mithridates* and his *Allies*. Upon this, he set upon his Expedition subdued *Mithridates* and *Tigranes*; the latter of them made Peace with the *Romans*, but the former being deposed and made Prisoner by his Son *Pharnaces*, got an honest *Gaul* to put an End to his Life. *Pompey* marched against *Darius* the *Median*, and *Antiochus* King of *Syria*, for molesting the *Roman Allies*. Afterwards he went into *Judæa*, entred *Jerusalem*, and made all *Jewry* Tributary to *Rome*. At length he returned home loaded with Honour and Glory, obtained a *Triumph*, which lasted two Days, wherein appeared the Son of *Tigranes*, with his Wife and Daughter; *Zozima*, the Wife of *Tigranes* himself; *Aristobulus* King of *Judæa*, the Sister of King *Mithridates*, with her five Sons, and some Ladies of *Scythia*.

Whilst *Pompey* was abroad, a horrid Conspiracy was carried on at home by *Catiline* and his Accomplices, which was discovered to *Cicero*, the present Consul, by *Pulvia* the Courtesan of *Q. Curius*, one of the Plotters. Upon this, *Catiline* was banished, several of the Conspirators apprehended and put to death, and the whole Plot was quashed by the Vigilance and Care of *Cicero*, who was the first Man that was stiled the *Father of his Country*. After these Disturbances, *Cæsar*, who had been *Quæstor* and *Ædile*, was made *Prætor*, and afterwards attained the High-Priesthood. Upon the expiring of his *Prætorship*, he procured the Government of *Spain*, prevailed upon *Crassus*, a wealthy Man, to be his Security for 830 Talents; having run so far in Debt by his Profuseness, returned to *Italy*, stood for the Consulship, and entred into a Combination with *Pompey* and *Crassus*, who were stiled the *Triumvirate*, and managed the Affairs of *Rome* at their Discretion.

XV. Period, from the First Triumvirate, to the Dissolution of it by the Death of Crassus and Pompey, and to the Perpetual Dictatorship of Cæsar, which takes in the time of 15 Years.

3892. **W**E are now arrived to that part of the *Roman Affairs*, which makes up a great part of their History; but yet to keep to my proposed Brevity, I shall relate only the prin. 58.

principal Matters, and that as briefly as possible. The first Effect of this *Triumvirate*, was the promoting *Cæsar* to the Consulship, one *Bibulus* being his Colleague. As soon as *Cæsar* was Consul, he confirmed all *Pompey's* Acts, won the Commonalty over to him, by preferring and enacting a Law for dividing certain Lands in *Campania* among such poor Citizens as had three Children or more, procured the Province of *Gaul* to be assigned him for 5 Years, and accordingly at the End of his Consulship marched thither with four Legions.

Before he went away, he married his Daughter *Julia* to *Pompey*, procured his two Friends, *Gabinus* and *Piso*, to be made Consuls, and *Clodius* one of the Tribunes. In his Absence *Cicero* was banished by the Instigation of *Clodius*, and *Cato* sent against *Ptolemy* King of *Cyprus*. *Cæsar's* first Enterprize was against the *Helvetians*, whom he defeated, and killed near 200000 of them. After this he returned his Forces against *Ariovistus* King of *Germany*, who had molested the *Sequanians*, the Roman Allies, had an Interview with him, came to an Engagement and defeated him, killing about 80000 *Germans* upon the Spot.

The next Year *Cæsar* marched against the *Belgæ*, who had confederated against the Romans, gave them Battle, defeated them, and the rest bordering upon the Sea-Coast yielded. After this, he led his Army against the *Nervians*, and cut them all in Pieces. Upon the News of these Victories, the Senate of *Rome* decreed a solemn Festival for 15 Days, and this Year *Cicero* was recalled from Banishment.

The next Spring *Cæsar* designing for *Italy*, sent out *Servius Galba*, one of his Lieutenants, against the *Antuates*, *Veragres*, and *Seduni*, whom within a short time he defeated. Soon after his return from *Italy*, he marched against the *Veneti* and subdued them, and about the latter End of the Campaign went against the *Morini* and *Menapii*, but did nothing against them. In the mean time *Crassus* and *Sabinus*, two of his Lieutenants, subdued the one the *Sontiates*, and the other the *Unelli*. This Winter *Cæsar* went to *Italy*, took up his Head Quarters at *Lucca*, where the *Triumvirate* entered upon new Measures, and *Pompey* and *Crassus* being made Consuls, continued *Cæsar* five Years longer in his Government in *Gaul*, and assigned *Syria* and the *Parthian* War to *Crassus*, and *Africk* and *Spain* to *Pompey*. And by this time *Cæsar* had got wherewithal to pay his Debts, and make Presents to his Friends.

In

In the fourth Year of *Cæsar's* Expedition, he fought an Army of *Germans*, being 430000 strong, defeated them entirely, cast a Bridge over the *Rhine*, relieved the *Ubii*, returned and crossed the Seas to *Britain*, made them submit, and returned again to *Gaul*; and reduced the *Morini* and *Menapians*.

The next Year he crossed again into *Britain*, gave them Battle, defeated them, and their General *Cassibelan* sent to him for a Treaty. Upon his return into *Gaul*, he relieved *Q. Cicero*, one of his Lieutenants, who was besieged by the *Eburones*.

The sixth Campaign, *Cæsar* reinforcing his Army with three Legions more, and as many Auxiliaries as he could get, subdued the *Nervii*, *Senones*, *Carnutes*, and *Menapii*; crossed the *Rhine* a second time; marched against the *Suevi*; turned his Arms against the *Eburones*; returned to *Gaul*, and put the *Sicambri* to flight, who had set upon *Cicero's* Camp. After this, he fell afresh upon the *Eburones*, and then called a Council in *Gaul* to punish all Revolters, and for the supplying his Armies with Necessaries.

Whilst *Cæsar* was thus successful in *Gaul*, *Crassus* raised his Levies for the *Parthian* War; in his Journey marched through *Jerusalem*; rifled the Temple of its Treasure to the Value of 10000 Talents; fell upon the *Parthians*, but was routed and killed by them. Thus fell *Crassus* one of the *Triumvirate*, and by this means gave rise to the Contests between the other two, which soon after ensued. *Pompey* kept at *Rome*, and did all he could to lessen *Cæsar*, and to raise his own Esteem.

After the Death of *Crassus*, great Contests happened in *Rome*; *Clodius* was killed by his great Enemy *Milo*, and *Milo* was banished to *Marseilles*. *Pompey* was made Consul alone, and afterwards took *Scipio Metellus* for his Colleague, having lately married his Daughter *Cornelia*. In the mean time *Cæsar* carried on his Conquests in *Gaul*, and in two Years compleated them: He put in for the Consulship in his Absence, but was opposed by *Pompey*, who made two Laws particularly levelled against him; after which, *Cæsar's* Enemies proposed to recall him from his Government, which was violently opposed by *Curio*, who with *Anthony* and *Longinus* fled to him disguised like Slaves. Upon this, the famous Civil War between *Pompey* and *Cæsar* broke out, which lasted two Years, and ended by *Pompey's* Death. For *Cæsar* leaving his Province without leave of the Senate, passed the *Rubicon*, became Master of *Arminum* by Surprise; which

which put *Rome* into such Disorder, that *Pompey* with the Consuls and Senate retired to *Capua*, and thence to *Brundisium*. After this, *Labiens* upon some Disgust left *Cæsar*, and went over to *Pompey's* Party. *Cæsar* advancing, took the Town of *Picenum*, which lay in his way, and became Master of all that Province. Then he marched against *Lentulus*, who had possessed himself of *Asculum*; but upon his Arrival, retreated from the Place. The next Town he invested was *Corfinium*, which, after some Time and Resistance, he took, *Domitius* being taken, and *Lentulus* coming out to *Cæsar*, begged his Pardon. After this he marched directly to *Brundisium*, blocked up the Place and took it, *Pompey* retreating with his Forces to *Dyrrachium*, a City in *Epirus*, to which Town the Consuls were already gone.

Cæsar being now Master of all *Italy*, but not in a Capacity to pursue *Pompey* for want of Shipping, went to *Rome* to settle some sort of Government. He there filled up the Senate, seized upon the Treasury for the carrying on the War, and soon after went to *Spain*. He drove thence *Afranius* and *Petreius*, two of *Pompey's* Lieutenants, became Master of all *Spain*, and took *Marseilles*, which was held out against him by *Domitius*. Upon his return to *Rome* he was made *Dictator*, but having made several Laws, laid down that Office in 11 Days time.

After this, *Cæsar* undertook his Expedition against *Pompey*, rendezvouz'd at *Brundisium*, shipped off five of his twelve Legions, and sailed to *Epirus*. At last being joined with the rest of his Forces, he marched towards *Dyrrachium*, where he besieged *Pompey* in his Camp, forced him to break up, came to an Engagement, was defeated by him, and had been irrecoverably lost, had *Pompey* known how to have made good use of his Success. But he giving *Cæsar* time to recover himself, the Decisive Battle was fought in the Plains of *Pharsalia*, wherein the two greatest Generals of the World disputed for Universal Empire. The Engagement was sharp on both Sides, but at last *Pompey's* Army was defeated, himself forced to fly from Place to Place, at length to *Alexandria*, where upon his Landing he was treacherously killed by *Achillas*, and *Septimius* a Roman Tribune. Thus fell this great Man, and by him fell the second Head of the *Triumvirate*, leaving *Cæsar* to be sole Master of *Rome*. This happened in the 706th Year of the City, and 46 Years before *Christ*.

After the Fight at *Pharsalia*, *Cæsar* followed *Pompey* into *Egypt*, where he heard of his Death, caused a stately Sepulchre

pulchre to be built by the Place where he had been murdered, with a Temple, which he called the *Temple of Wrath*. He then went to *Alexandria*, espoused *Cleopatra's* Interest, worsted *Ptolemy*, Administrator of the Government, and by firing *Ptolemy's* Fleet, burnt down the famous *Alexandrian Library*, wherein (as some report) were 700000 Volumes. At the Beginning of this Expedition, the Senate of *Rome* made him Consul for 5 Years together, Dictator for a whole Year, and Tribune for his Life. After this, he marched from *Egypt* against *Pharnaces* King of *Bosphorus*, whom he subdued so soon, that in writing to *Anicius* at *Rome*, he expressed the Celerity of this Expedition in three Words; *Veni, Vici, Vixi*. Upon this he embarked for *Italy*, and went to *Rome*, where he was scarce arrived, but called away again to subdue the Remains of *Pompey's* Party, who had raised themselves in *Asia* under *Scipio* and *Cato*, and *Juba* King of *Mauritania*. Against these he marched, and in a Decisive Battle put an End to the *Pompeian* Faction on that side the Water; after which Defeat, *Cato* killed himself at *Utica*; *Juba* and *Petrcius* killed each other in Despair; *Asiaticus*, *Sylla*, and *Scipio*, fell into the Hands of *Sitius*, one of *Cæsar's* Lieutenants, and were likewise killed. Upon this, *Cæsar* returned in great Triumph to *Rome*, which lasted 4 Days. On the first, he triumphed over *Gaul*; on the second, over *Egypt*; on the third, over *Pharnaces* in *Asia*; and on the fourth, over *Juba*. After this, he paid his Soldiers, made large Distributions of Corn and Oyl among the People, and entertained all Comers at 22000 Tables. Upon this he was made Master of Manners, committed the Power of Judicature to the Senators and Equites, enacted several Laws, and regulated the *Roman Year*; which Regulation we still follow, calling it the *Julian Account*, and the *Old Style*. Whilst *Cæsar* was doing this at home, he was called away afresh to *Spain*, to subdue the two Sons of *Pompey*, who had raised a great Party against him there. He went with the Character of Dictator, soon reduced *Spain*, killed *Cneius Pompey*, but his Brother *Sextus* escaped. He returned to *Rome* and triumphed, though a little ungratefully to some of *Pompey's* Friends. Upon his return, he was made Consul for 10 Years, Perpetual Dictator, and Censor during Life; stiled Deliverer, afterwards Imperator, then Father of his Country.

☞ From hence the Fall of the Consular State is dated, after it had lasted so many Years. and weather'd out so many Shocks. The first Interruption it met with, was the

A. M. the Creating of *Dictators*. It was afterwards retrenched by the *Tribunes* of the People; then intermitted by the *Decemviri*, and *Military Tribunes*. After this, the *Sedition* of the *Gracchi*, the *Perpetual Dictatorship* of *Sylla*, and the *Triumvirate* of *Cæsar*, *Pompey*, and *Crassus*, were so many Steps towards the Ruin of the *Consular*, and setting up of the *Imperial State*.

The Fifth State of Rome under Emperors, wherein began the Fourth or Roman Monarchy 43 Years before Christ.

C. JULIUS CÆSAR.

Julius Cæsar was the first Emperor, though that Title was not fully settled till *Augustus's* time. 43.

No sooner was Cæsar advanced to this Honour, but he made several Alterations in the Government. The *Prætors* he increased to the Number of (1) Fourteen; the *Quæstors* to Forty, the *Senators* to Nine Hundred, and the *Ædiles* to Six; of which, two were *Patricians* called *Curules*, and four *Plebeians*. The next Year he entered upon the *Consulship* with *M. Anthony*, Master of his Horse; pardoned all who had been in Arms against him; caused *Pompey's* Statues to be set up again; rebuilt *Carthage* and *Corinth*, sending Colonies to both Cities; resolved upon marching against the *Parthians*, to revenge the Death of *Crassus*, and thence to enter through *Hircania* into *Scythia*, to open himself a Way through *Germany* into *Gaul*, and to return to *Rome*: But a stop was put to these vast Designs by his Death.

Several of the *Senators* were Offended at his Ambition, which they gratified at first, by heaping new Honours upon him, in order to make him fall the more glorious Victim. The first Disgust they took, was, that when they waited upon him in a full Body to the Temple of *Venus*, where he was, he rose not up, but received them sitting. The next Offence Cæsar gave both Senate and People, was his dis-

(1) See *Dio Cassus*, l. 43. p. 237. & *Suetonius*, *lib. 41*. Mr. Eachard as falsly XVI.

JULIUS CÆSAR. placing the *Tribunes* for imprisoning some Persons, who put Diadems upon his Statues. Another Indication of his Aim, appeared in his Behaviour at the Celebration of the Feasts called *Lupercalia*, wherein *Anthony* offering him a Crown, he finding the People not so well pleased at it, as he presumed they would have been, refused it twice. These and such like Proceedings of *Cæsar* incensing the Senate against him, above 60 of the Senators conspired to kill him, the chief of whom were *Brutus* and *Cassius*, two *Prætors*. One Day being invited to the Senate, under a Pretence of doing him farther Honour, he went to the House, notwithstanding the Caution given him by *Spurina* the famous *Augur*, to beware of the *Ides of March*, and notwithstanding the frightful and ominous Dreams of himself and his Wife *Calpurnia*. No sooner was he seated; but the Assassines fell upon him, and with 23 Wounds killed him; who expiring, sunk down at the foot of *Pompey's* Statue. Thus fell the Great *Julius Cæsar*, in the 56th Year of his Age, the 4th Year of his Government, the 43d Year before Christ, the 710th Year of the City, and the Year of the World 3907. He was no less famous for his Learning, than for his Valour and Conduct, having in his excellent Commentaries given us a particular Relation of his Expedition in *Gaul*.

A. M.
3907.

TRIUMVIRI.

UPON *Cæsar's* Death, great Confusion and Disorder happened in the City. His Colleague *Anthony*, and his Friend *Lepidus*, resolved to revenge it to the utmost; whereupon they led out a Legion into the *Campus Martius*, which so startled the Conspirators, that they sent to *Anthony* for an Accommodation, who referred all to the Senate, which being assembled, an Act of Oblivion passed, *Cæsar's* Ordinances were ratified, and all things seemed quiet for the present. The next Day *Anthony* ordered *Cæsar's* Will to be read to the People, wherein he adopted his Sister's Grandson, made him Heir of three Fourths of all his Estate, and *Pinarus* and *Pedius* of the other Fourth Part. To the Romans he bequeathed his rich Gardens; and to every Citizen a certain Sum of Money. Among his second Heirs, *Decimus Brutus*, one of the Conspirators, was named. This raised the People's Indignation against the Conspirators, and their Affection to the Memory of *Cæsar*. Immediately after

A. d. C.

after, his Body was brought out, and burnt on a sumptuous Pile, *Anthony* making his Funeral Oration, wherein he extolled the Merit of *Cæsar*, and heightened the People's Passion of Revenge (1).

JULIUS
CÆSAR.



No sooner had *Octavius* (afterwards called *Augustus*) received the News of his Uncle's Murder, but he forthwith left *Apollonia* in *Greece*, and went for *Rome*. Upon his coming thither to ingratiate himself with the People, he sold his Inheritance to pay off the Legacies given 'em by his Uncle. He thought to have been secure of *Anthony's* Friendship, but was deceived in his Temper; for he aimed at the Sovereignty himself, and, in opposition to *Augustus*, proposed the promoting *Sextus*, the only surviving Son of *Pompey*. After this, *Anthony* procured the Province of *Macedonia* to be assigned him; then leaving that Province to his Brother, demanded the hither *Gaul* for himself, which had been allotted to *Decimus Brutus*. This the Senate refused; whereupon he betook himself to Force, led a considerable Army into *Gaul*, was declared an Enemy to the State, and *Octavius*, with the two Consuls *Hirtius* and *Pansa*, were sent against him. At last they came to a general Battle, wherein *Anthony* was defeated and fled to *Lepidus*, and both the Consuls died of their Wounds. *Decimus* endeavouring to make his Escape to *Brutus* and *Cassius*, then in *Greece*, was betrayed by *Sequanus* Governor of *Aquileia*, and his Head sent to *Anthony*. *Octavius* returning to *Rome*, could not obtain a Triumph, nor the Consulship, till being disgusted with the Senate, he sent for *Anthony* and *Lepidus* into *Italy*, with whom he entered into a strict Combination, and so began the second *Triumvirate* (2).

The first thing the *Triumviri* did, after the Establishment of their Authority, was the issuing out a dreadful Proscription of 300 of the *Senatorian*, and about 2000 of the *Equestrian Order*. Among the rest, *M. Tullius Cicero*, the celebrated Orator, fell a Sacrifice to *Anthony's* implacable Revenge, and his Head and Hands being cut off, were ordered to be set upon the *Rostrum*. Then they began to exact Money of the richest Ladies in *Rome*, who were related to their Enemies; afterwards raised Levies, which were headed by *Anthony* and *Octavius*, who leaving *Lepidus* to preside at *Rome*, marched into *Greece* against *Brutus* and *Cassius*. They came to an Engagement at *Philippi* in *Mace-*

(1) Vell. Patere. l. 2. Appian. l. 2. Dio, l. 44. Sueton. in *Julio*. Flor. l. 4. c. 4. (2) Appian. l. 2. Dio, l. 46. Plut. in *Antonio*. Suet. in *Octavio*. Liv. Epit.

TRIUM-
VIRI.

donia, defeated the Army of the Conspirators: *Brutus* and *Cassius* killed themselves, and (as some say) fell by the same Swords with which they had killed *Cæsar* (1).

Upon the Fall of *Brutus* and *Cassius*, the *Triumviri* began to act as Sovereigns, and to divide the *Roman* Dominions between them. Several Days after the Victory were spent in punishing their Enemies; after which, *Anthony* undertook to go into *Asia* to raise Money for the Soldiers Rewards; and *Octavius* to lead the old Troops into *Italy*, to put them in Possession of the Lands that were promised them. *Anthony* first visited *Greece*, then made his Progress through *Asia*, where he squeezed Money from them, and all the Princes of the East, who were dependent on the *Roman* State, and waited upon him. Several of *Brutus's* Party surrendered themselves to him, who were all pardoned, except such as had imbrued their Hands in the Blood of *Cæsar*. Whilst he was in *Cilicia*, he cited *Cleopatra* Queen of *Egypt* thither, who waited upon him in Person, diverted him from Revenge, charmed his Heart, and made him follow her to *Alexandria*, where having sacrificed her Sister *Arsinoe* to her Revenge, he spent the next Year in Softness and Luxury (2).

Anthony being engaged in his Pleasures in *Egypt*, *Octavius* was buisy in settling the Affairs of *Italy*, and dividing the Lands among his Soldiers, in which Distribution *Cremona* and *Mantua* suffered most. After this *Lucius*, Brother to *Anthony*, by the Instigation of *Fulvia* his Brother's Wife, declared himself against the *Triumvirate*, but was at last forced to retreat to *Perusia*, a strong City of *Hetruria*, where being closely besieged by *Octavius*, he was constrained to surrender himself. Thus ended this dangerous War in a few Months time, and *Octavius* returned in Triumph to *Rome* (3).

After this, *Octavius* and *Anthony* had two little Quarrels, but were reconciled first by *Pollio* on *Anthony's* side, and *Mæcenat* on *Octavius's*; afterwards by the Mediation of *Octavia*, Sister to *Octavius*, and Wife to *Anthony*. *Anthony* first sent *Ventidius*, then marched himself in Person against the *Parthians*, whom he subdued, and settled several Kings in the East: And whilst he was thus employed, *Octavius*, with the Assistance of *Lepidus*, routed *Pompey* by Sea, and outed him of all *Sicily*; *Sardinia* and *Corfica* having

(1) Appian. Plut. in Cicerone & M. Bruto. Plin. l. 7. c. 30. Appian. l. 4. Flor. l. 4. Liv. Epit. Patere. (2) Dio, l. 48. Appian l. 5. Plut. in Antonio. (3) Ibid.

before revolted to *Octavius*. But *Lepidus* aiming to get all *Sicily* under his Command, was turned out thence, and banished by *Octavius* to *Cyrcum*. Thus fell one Head of the second *Triumvirate*, and *Pompey* soon after, who had fled for Sanctuary to *Anthony*, was slain by his Order in *Phrygia* (1). TRIUM-
VIRI.

Upon the Banishment of *Lepidus*, *Rome* began to take Breath, and *Octavius* was received into the City with a general Joy. The first thing he did, was the clearing of *Italy* and *Rome* of the Robbers, who of late had been very troublesome to both. Among *Pompey's* Papers, were several Letters and Memoirs of the Chief Senators, enough to have Occasioned new Disturbances, which *Octavius* generously brought into the *Forum*, and publicly burnt them, protesting, that with them he sacrificed all his Private Regretments for the Publick Good. This generous Act endeared the People so far to him, that they made him *Tribune* for Life. Having disposed of the Government of the Provinces, he marched against the *Illyrians*. And now *Anthony* by his Debaucheries with, and his Prodigal Liberality to *Cleopatra*, began to grow Odious to the *Romans*. He marched against the *Parthians*, but with such ill Success, that he was forced with the Loss of the fourth Part of his Troops, and all his Baggage, to save himself in *Armenia*. Another thing which gave Disgust to the *Romans*, was his leading *Artabazus* King of *Armenia* in Triumph into *Alexandria*, which they looked upon as a notorious Affront offered by a *Roman* General to *Rome*, which for so many Years had enjoyed that Honour peculiar to her self alone. These Miscarriages *Octavius* took Advantage of to raise his own, and to lessen the Esteem of *Anthony*; but had no fair Opportunity of declaring War against him, till he was justly excited by the Affront which he offered to his Wife *Octavia*, *Cæsar's* Sister, whom by the Insinuation of *Cleopatra* he sent back again to *Rome*, without so much as seeing her, though in Person he waited on *Cleopatra* to *Alexandria* (2).

This Affront so provoked *Octavius*, that he thought of nothing but Revenge; and after he had ended his Wars with the *Illyrians*, he made Preparations for his Expedition against *Anthony*, and proclaimed War against him. At last *Anthony* marched as far as *Actium*, a Town on the Coasts of *Epirus*, and *Cæsar* embarked at *Brundisium*, crossed the Seas, and sur-

(1) Appian. Dio, l. 48, 49. Plut. (2) Ibid.

TRIUM-
VIRI.

prised *Toryne*, a City near *Actium*. After this, they had an Engagement by Sea, wherein *Anthony's* Fleet was conquered, which Victory was followed by the total Revolt of all his Land-Forces, who submitted to *Cæsar*, and were all spared by him, except some few who had been his professed Enemies. Upon this Defeat, *Anthony* declined in his Fortune, shut himself up in *Alexandria*, and at last by the Desertion of his own Troops, and the Success of *Cæsar*, he grew so desperate, as to lay violent Hands upon himself (1). Thus fell the second Head of the *Triumvirate*, leaving *Octavius Cæsar* the sole Master of all the Roman State; which happened in the 724th year of the City, the 3d of the 187th *Olympiad*, and 28th before *Christ*.

Upon the Death of *Anthony*, *Cæsar* sent to *Cleopatra*, to assure her of his Kindness and Generosity; but she denied *Proculus*, his Messenger, Admittance into the Place, where she had locked her self up with her two Maids. Afterwards being surprised, and taken by *Proculus*, *Cæsar* gave her a Visit; but she understanding by *Dolabella*, that he intended within three Days time to send her and her Children to *Rome* to grace his Triumph, killed her self, by applying an Asp to her Wrist. Before she did this, she sent a Letter to *Octavius*, desiring she might be interred in the same Tomb with *Anthony*, which was accordingly done. By her Death *Egypt* was reduced to a Roman Province, and *Cæsario*, the Son she had by *Julius Cæsar*, was soon after put to Death by the Order of *Octavius*. Upon his Return to *Rome*, he triumphed three Days; for *Illyricum*; for the Battle of *Actium*; and for the Conquest of *Egypt*. And now Peace being established he shut up the Temple of *Janus*; after which, by his Clemency and Policy, he so far won the Hearts of the Romans, that at last they desired, that he alone would take upon him the Administration of the Government, and at length conferred upon him the Venerable Name of *Augustus* (2).

Here begins the Fourth or Roman Monarchy.

AUGUSTUS.

Augustus being fully established in the Empire, performed several very considerable Things for the City. His first (3) Concern was to establish the Religion of the

(1) *Ibid.* (2) *Dio, Suet. in Oct. Plut. Flor. Liv. Epit.* (3) *Mr. Eachard's Rom. Hist. Vol. 2. p. 3. Dio, l. 52, &c. Velleius, l. 2. Oros. l. 6. c. 21.*

State as he found it ; and whatever Changes he made in other Publick Matters, he was still careful to avoid making any in this. In Matters of Civil Government and Common Right, he reformed many ancient Laws, and enacted several new ; yet he did not do this by his own Authority, but was always ready and willing to receive the Judgment and Advice of his Council. In short, he carried all things so fairly, that there was no reason to complain, no Prince in the World being more judicious in the complying with his People, or more skillful in the preserving his Authority.

But his principal Care was to satisfy his Soldiers, and to render them faithful upon all Exigencies. Accordingly he dispers'd them in several Parts, and ordered them good and constant Pay. After which he repaired the High-Ways, suppress'd the Robbers, burnt all the old Bonds and Accounts which were due to the Publick Treasury, and releas'd such Prisoners, as were kept under Restraint only for the malicious Pleasure of their Creditors and Informers.

Having imploy'd himself in this manner for the Space of two Years, News came of several Insurrections, which obliged him to set open the Temple of *Janus*, after it had been shut near five Years, and to march in Person against the Rebels, whom he soon reduced, the *Cantabrians* and *Asturians* being the most formidable of them. And as he thus recovered *Spain*, so in other Parts his Captains were as fortunate, the very Presence of the *Romans* casting immediate Dread upon the Revolters, and making them have a Due Sense of the Evil of Rebellion. Upon his Return he married *Anthony's* Daughter *Cleopatra* to *Juba*, King of *Mauritania*, and his own Daughter *Julia* to *Octavia's* Son *Marcellus* ; a Youth of the highest Merits and Accomplishments. And thus having finished all Wars, he shut up the Temple of *Janus* a second time, within less than a Year after it had been opened, being not very ambitious of new Conquests : For though during the whole Course of his Government, he neglected no Wars that might be necessary or useful, yet he always left such to Heroes as were purely Glorious.

For almost a Year there was a profound Peace, and new Honours were conferred upon *Augustus*, and his Nephew *Marcellus*. But at last other Rebellions broke out, and the Temple of *Janus* was opened the third time. A Year after which *Augustus* was seized with a very dangerous Distemper,

AUGUSTUS. infomuch that he despaired of Life, till *Antonius Musa* undertook the Cure, which he performed so effectually, that the Emperor applied himself with his usual Zeal and Vigour to the appeasing of the Insurrections, and there appeared a universal Joy and Satisfaction in the Countenances of the People; which however was soon changed upon the Death of *Marcellus*; whom all hoped for their Emperor if it should please God to take away *Augustus*.

A great Plague happening a Year after this, *Augustus* was desir'd to take upon him the *Dictatorship*, which he modestly declin'd, and was made only *Procurator of Provisions*, as *Pompey* had formerly been. He made also the same Refusal when they offer'd to create him *Perpetual Censor*. At the same time he put an end to some particular Assemblies, reform'd some others, and committed all Offices to such whom he was certified to be Men of Probity and Conscience, and would act in every particular to the Advantage and Credit of the State.

Though in these Matters *Augustus* shewed the Authority of a Legislator and an Emperor, yet in others he so far humbled himself, as even to plead for some of his Friends, who were cited to answer before the Publick, and to appear in Courts of Judicature like a private Person.

The *Cantabrians* and *Asturians* revolting again, were in a short time reduced, and upon that *Augustus* dedicated a Temple to *Jupiter the Thunderer*. The same Year the *Æthiopians*, about *Egypt*, under the Conduct of their great Queen *Candace*, wasted all the Country as far as the City of *Elephantina*; but at length she was forced to receive Terms of Accommodation.

A. M. 393¹: The following Year, *Augustus* designing to take a Journey through all the Eastern Provinces, the People of *Rome* fell into great Contests and Disturbances about the electing of Consuls; which made the Emperor create a new Magistrate to govern the City. The Person pitch'd upon was *Agrippa*; and that he might have the greater Respect and Authority, he caused him to divorce his Wife, though she was his Sister *Octavia's* Daughter, and to marry his own Daughter *Julia*. Whilst *Agrippa* was thus taking Care of the City with the utmost Wisdom and Diligence, *Augustus*, first settling the Affairs of *Sicily*, passed over into *Greece*, where he shew'd the *Lacedemonians* particular Marks of his Favour. From *Greece* he sailed to *Samos*, (where he Winter'd,) thence into *Asia*, and coming near the Borders of *Parthia*, *Phraortes*, King of that Nation, sent him all the Milli-

A. M.
19.

Military Ensigns and Prisoners taken from *Crassus* and *Anthony*; which made him order Sacrifices to be offered, and a Temple erected in the Capitol to *Mars the Avenger*. At which time *Julia* brought *Agrippa* a Son whom he named *Cajus*, on whose Birth-Day a perpetual Sacrifice was decreed, with other Solemnities; and the *Ædiles* at their own Charge added Games on Horseback, and Hunting to the Birth-Day Solemnities of the Emperor. Having passed through several Provinces of the East, in his Return he was informed of a dangerous Conspiracy against his Life, form'd and carried on by *Egnatius Regulus*. When the Conspirators had been all cut off, he entred Rome, made several new Laws, and was made Consul for his Life.

AUGUSTUS.

A. M.

3934.

The *Cantabrians*, having now had some Breathing, revolted again. Whereupon *Agrippa* marching thither, completed the Conquest of *Spain*, which had with some Intermision resisted the *Romans*, with great Obstinacy and Bravery for about 200 Years. This was a Piece of Service of so great Moment, that upon his Return he was decreed a Triumph, which he refused and gave *Augustus* the Honour of all: which was such an Obligation to the Emperor, that he joined *Agrippa* with him in Quality of *Censor*, and, to give him greater Authority, made him also *Tribune of the People* for five Years, and so with his Assistance reformed several Abuses in the City, which had crept in by Degrees.

A. a. C.

16.

3935.

The next Year, the Emperor's first 10 Years being expired, he took the Government upon him for 5 longer, which were soon after encreased to 10, and *Agrippa's* Authority enlarged. At the same time he and *Agrippa* gave the People the Pleasure of the *Great Secular Games*, which had not been seen for a long time before, and were now celebrated with more than ordinary Pomp and Magnificence. Upon the finishing of which he adopted *Agrippa's* two Sons, *Cajus* and *Lucius*, the latter of which was just now born.

15.

About the same time the *Sicambri*, *Usipetes*, and *Tenchteri*, People of *Germany*, surprised some *Romans* in their Territories, and crucified them; then passing the *Rhine* with great Expedition, wasted many Parts of *Gaul*, overthrew a considerable Party of Horse; and shortly after *Lollius*, Proconsul of *Gaul*, from whom they took a Standard. *Lollius*, though a Person of but small Vigour and Action, in short time found an Opportunity of Revenging himself, by engaging these barbarous Invaders, and driving them

AUGUSTUS. them beyond the *Rhine*. On the other side *C. Lentulus* waged War with the *Dacians* beyond the *Danube*, killed 3 of their Commanders, with great Numbers of their Men; and afterwards placed a Garrison near the *Danube*, to stop the Inroads and Devastations of these Savage People. *Augustus* finding all these Commotions, went into *Gaul* himself, and by his Presence quickly induced the Malecontents to return to their Obedience. After he had continued here for some time, he withdrew himself, and sent *Tiberius* thither to settle things in the most peaceable Order.

During these Commotions, the *Rhetians*, a barbarous People, inhabiting some Parts of the *Alpes* and *Germany*, made a very dangerous Irruption into *Italy* it self; upon which *Augustus* sent his Wife *Livia's* Son *Drusus*, a Person of extraordinary Valour and other Accomplishments, who stopp'd the Torrent of their Fury, and gave them an entire Overthrow in a set Battle nigh *Trent*. Being forced out of *Italy*, they endeavoured to enter *Gaul*, but were repelled by *Tiberius*, and forced to submit. *Agrippa*, on the other side, gave Orders for the Affairs of *Asia*, and all the East, where he behaved himself with that noble Skill and Bravery, that all the *Roman* Allies were more firmly establish'd than ever, and their Enemies so effectually suppress'd, that *Augustus* had new Honours decreed him in these Parts. But *Agrippa* notwithstanding his excellent Services, out of a peculiar Greatness of Mind, refused a Triumph when it was decreed him by the Senate; and this was the principal Cause of the Loss of this Custom so highly advantageous to the *Romans*; others generally following his Example, were satisfied only with the Ornaments of Triumph.

A. M. *Augustus*, having now settled the Affairs of *Gaul*, stopp'd
3939. the IncurSIONS of the *Germans*, and suppress'd the Rebellion
 of *Spain*, left *Drusus* with his Army upon the *Rhine*,
 and return'd to *Rome*, after he had been absent near 3 Years.
 He was receiv'd with Universal Joy, and upon the Death of
Lepidus the *Triumvir*, he succeeded him in his Office of *Pon-*
tifex Maximus, and exhibited Sumptuous Shows and Games
 before the People. He gathered together all the Books of
 Divinations, and Predictions, caused them all to be burnt,
 except some select ones of the *Sibyls*, augmented the Num-
 ber, Dignity, and Revenue of the Priests, especially of
 the *Vestal Virgins*, took a Review of the Senators, and con-
 firmed *Agrippa* in his office of *Tribune* for 5 Years longer.
 But

A. D.
 11.

But not long after this famous Man being returned from a Journey out of *Pannonia*, where he had quelled some Disturbances, fell sick and died, before *Augustus* could arrive to see him.

AUGUSTUS.

Upon his Death, the Emperor found it necessary to have one for his Assistance superior to all others in Power and Dignity, the better to prevent Conspiracies and all other Inconveniencies. Accordingly he made choice of *Tiberius*, whom he caused to quit his Wife *Agrippina*, the Daughter of *Agrippa* by a former Marriage, and to marry *Julia*. Shortly after he sent him against the *Pannonians*, who had lately revolted; whom he successfully subdued, leading away the Younger sort into other Countries. On the other side, his younger Brother *Drusus* did excellent Service against the *Gauls* and *Germans*; and at his Return was honoured with the *Prætorship*. In the same Year he passed the *Rhine* a second time, and made very considerable Conquests; for which great Service he had Triumphal Honours decreed him; and when the time of his *Prætorship* was expired, he obtained *Proconsular* Power. Both he and his Brother *Tiberius* were, by the Soldiers, saluted with the Title of *Imperator*, but it was not allowed them by *Augustus*. However the Games, which *Drusus* exhibited as *Prætor*, were discharg'd with great Expence, and the Birth-Day of *Augustus* celebrated with as much Solemnity; those pompous Entertainments, called *Augustalia*, being now first instituted, by Virtue of a *Senatus-Consultum*, which continued for many Ages. The same Year the *Bessi* and *Sialtæ*, People of great Roughness and Fierceness, making an Irruption into *Thrace* and *Macedonia*, were overthrown by *Piso*, Governour of *Pamphylia*, who obtained Triumphal Honours. In the mean time *Augustus* employed himself in making an Inventory of his whole Estate, and again surveying the Senate, and perceiving the Members were very slow in meeting, he ordained that a *Senatus-Consultum* might be made by fewer than 400, which Number had formerly been necessary. 'Twas now decreed that the Temple of *Janus* should be shut; but this was hindered by the Revolt of the *Dacians*, *Dalmatians* and *Germans*, who were all subdued by *Drusus*, to the great Joy and Satisfaction of the City; which however was extremely allay'd by the Death of *Octavia*, Sister to *Augustus*, for whom the whole City had a more than ordinary Esteem and Veneration.

A. M. In the following Year, when *Drusus* was made Consul with 7.
3943. Q. *Crispinus*, he endeavouring to gain new Conquests and Ho-

AUGUSTUS. Honours, passed the *Rhine*, and conquered the *Chatti*. But marching against the *Suevi* and *Cherusci* he was met by a Woman of more than Humane Stature, who calling him by his Name, demanded of him, *Whither his boundless Ambition would hurry him?* Declaring farther, *That the Fates did not permit him to see all Parts, therefore bad him retire, for the Period both of his Life and Actions was now approaching.* Drusus being now 30 Years of Age, shortly after died in his Return, before he could reach the *Rhine*, and his Body being brought to *Rome*, was there burnt with the greatest Solemnity, and the City filled with Sorrow at so great a Loss. And *Augustus* himself was so much concerned at it, that he retired for a Year. But at his Return he applied himself to the Administration of Justice, taking all possible Care that Criminals should be punished, and such as deserved have all due Respect shewed them.

A. M. 3945. *Augustus's* second 10 Years being expired, he made several Offers of laying down his Authority, but at last was persuaded to receive the Government for 10 Years longer; which Limitation contributed most of all to his Safety and Security in the Throne. The same Year he gave the Title of *Imperator* to *Tiberius*, enlarged the Bounds of the *Pomærium* of the City, named the Month *Sextilis Augustus* after his own Name, as his Uncle *Julius* had formerly done that of *Quintilis*, and made a farther Reformation of the Year. While he was thus busily employed, his great Friend *Mecenas* died, which grieved him extremely, being a Person with whom he had contracted the nearest Friendship and Familiarity, and one who had been the most serviceable of all others in moderating his Passions, and bringing him to a calm and sedate Temper.

While *Augustus* was sedulously employed in the publick Affairs, *Tiberius* was no less busy in his Consulship. He undertook the Reparation of the *Temple of Concord*, after which he dedicated the *Temple of his Mother Livia*, and then marched into *Germany* to pacify some Disturbances there. The same Year a Fire broke out in *Rome*, which occasioned the Creation of *Curatores Vicorum*, and the Division of the City into XIV Regions or Wards.

3947. Two Years after *Augustus* entered upon his twelfth Consulship, and encreased the Honours he had conferred the Year before upon his Grandsons *Cajus* and *Lucius*. But their Mother *Julia* found a different Treatment, being banished for her Lewdness into the Island of *Pandataria*. Presently after which *Augustus* was diverted by a Revolt of the

the *Armenians*, against whom he sent *Cajus* who reduced them with very great Expedition. And now there being a Universal Peace our Saviour *Jesus Christ* appeared in the Flesh, which obliges me to break off the Story, and to refer the Remaining Part of *Augustus's* Reign to another Volume.

AUGUSTUS.

An Account of the Foundation of some of the Chief Cities, &c. from the Beginning of the World to the Birth of Christ, with several other Things not taken notice of in the foregoing History.

AN. Mundi 1718, *Hebron*, the Metropolis of *Judah*, was built. 'Twas the Seat of the Giants called *Anakim*, or the Sons of *Anak*. *Abraham* bought it for a Burial Place for his Dead; and there his Wife *Sarah* was first buried, and 4 of the *Patriarchs*. Adjoyning to it is the Plain of *Mamre*, where *Abraham*, as he sat in his Tent, was visited from Heaven by God in the Shape of a Man (1).

An. 1725, *Tanais* or *Zoan* (a City of *Egypt*) was built (2).

An. 1788, *Babylon*, the Metropolis of *Chaldaea*, was built by *Nimrod*. 'Twas enlarged by *Ninus*, and beautified by *Semiramis*, who made it one of the Wonders of the World. Its Walls were said to be of Brick, cemented with *Bitumen*, 32 Foot thick; so that two Coaches, with 4 Horses, might easily go abreast upon them. Besides this they were 50 Cubits high, and had Towers 10 Foot higher. The Circuit was about 360 or 368 Furlongs; the Houses were at an Acres Distance from the Walls, so that the City took up but 90 Furlongs: Nor were the Houses joined together; but the remaining Ground was tilled, partly to stop the spreading of Fire, and partly to nourish the Inhabitants in case of a Siege. The *Euphrates* ran through the Middle of the City, and on both sides were deep Ditches to receive the Water when the River overflowed. The two Parts of the Town had a Communication by means of a Stone Bridge, which was likewise accounted one of the Wonders of the East; but nothing was so fur-

(1) Dr. Heylin, l. 3. (2) Num. 12. 23.

prising as the Castle, which was 20 Furlongs round, environed with Towers 30 Foot in the Ground, and 80 above it. Upon the Top of this Castle were those marvellous Gardens, that appeared at a Distance as if they hung in the Air: They were supported by square Pillars, and 20 strong Walls, 11 Foot distant from one another. They were filled with very good Earth, in which there grew Trees of 8 Cubits Breadth, and 3 Foot high, that bore exquisite Fruit, being watered by the Help of Pumps and secret Pipes.

The City was celebrated for the Manufacture of Cloth of various Colours; but the Inhabitants were very luxurious, and much addicted to Astrology. It began to decay in the time of the Seleucides, after the Building of Seleucia, which robbed it of its ancient Glory. Ranwolf, a Physician in Germany, in the Year 1574 saw, and gives us this Account of the State of the City as 'twas then. By a small Village on the Euphrates, called Eulogo or Fleugo, is the Seat of the old Babylon, a Day and a half's Journey from Bagdat. The Lands about it are so dry and desolate, that one might justly doubt the Fertility of it, and the Greatness of this City, if the vast Ruins, still to be seen, did not banish all Suspicion. There are still extant some Arches of a Bridge over the River, which is here half a Mile broad and exceeding deep. These Arches are built of Brick, and wonderfully compacted. A Quarter of a Mile beneath the Village, in a Plain, is the fallen Ruines of the Tower of Babel, half a German Mile in Compass, which is a Receptacle of Serpents and venemous Creatures, and amongst them Lizzards with three Heads, called by the Persians Eglo, and said to be very venemous. A little above the Fall of the Tigris into the Euphrates, is a City now called Trax, but formerly Apamea. All that travel over these Plains, will find vast Numbers of the Ruins of very ancient, great and tall Buildings, arched Towers, and other such like Structures of wonderful Architecture, which being now for a long time deserted, are in part tumbled down into Heaps, and in part are yet standing: There is only one Tower, which is called Daniel's, still intire, and inhabited; from whence may be seen all the Ruins of this vast City, which sufficiently demonstrate the Truth of what ancient Writers have said of its Greatness, by the Vastness of their Extent. Dr. Heylin notes that the Walls were 46 English Miles in Compass, and finished in one Year, by 20000 Workmen dayly employed on them. Aristotle says, it might rather have been called a Country than City; for when it was surprised by the Medes and Persians, it was three Days be-

before the Inhabitants of the farthest Parts were aware of it (1).

About the Year 1900 *Ægialeus* reigned in *Sicyonia*, which he called *Ægialeæ*, whence the Country was also denominated. *Sicyon* and his Successors very much adorned and beautified it with Temples, Altars, Statues and Images of their several Gods (2).

An. 1913, *Perusia*, or *Perugia*, a famous Town in *Italy*, was built. 'Tis seated very pleasantly on the Banks of *Tyber*, not far from the *Apennine*, in a very rich and fruitful Soil; well built both for the publick and private Structures; a Bishop's See and made an University Anno Christi 1090 (3).

An. 1919, *Nineveh* was rebuilt by *Ninus*. A City so enlarged by some of the succeeding Kings, that it came at last to be bigger than *Babylon*, being in Compass 480 Furlongs, or 60 Miles; and upon that Account said in *Jonah* to be a City of 3 Days Journey, in Circuit, as indeed it was; accompting 20 Miles to a Journey, according to the common Reckoning of those elder Times; as likewise of the *Greeks* and *Romans* succeeding. The Walls an 100 Foot high, and so broad that 3 Carts might go a-breast on the Top thereof; and in the Walls were 1500 Turrets, of 200 Foot each in height. So strong that it was thought to have been impregnable, especially because of an old Proverb, which signified that the Town should never be taken, till the River became an Enemy to it. Which made *Sardanapalus* make it the Seat of his Residence, in his War against *Belochus* and *Arbaces*; who having besieged it, for the Space of three Years without any Hopes of Success, at last the River overflowed, and carried before it 20 Furlongs of the Wall: Which so terrified this Effeminate Prince that he burnt himself in the midst of his Treasures, as I have related above, and so it remained in the Hands of the Besiegers. They were a very wicked People, and not repenting at the Preaching of *Jonah*, the City was destroyed by *Astyages* King of the *Medes* (4).

An. 1948, *Treves*, or *Tries*, in *Germany* was built. 'Tis seated upon the *Moselle*, but of no great Beauty of it self, and as little Trading, the River being not capable of Ships of Burthen, and the Air generally so clouded and inclined to Rain, that it is by some called merrily (5) *Cloaca Planetarum*.

(1) Collier's Geogr. Dict. (2) Dr. Heylin, l. 2. (3) Dr. Heylin, l. c. (4) Dr. Heylin, l. 3. (5) Dr. Heylin, l. 2.

An. 1950, *Mentz* in *Germany* was built. Situate upon the *Rhine*, 6 German Miles from *Frankfort* on the *Main*, (from whence it is named) to the W. 18 from *Tries*, and 15 from *Spire* to the N. A strong and well guarded Place, adorned with Churches, Monasteries, and other fair Buildings; but the Narrowness of its Streets, and many old Houses, takes away from its Beauty. 'Tis most extended towards the River, and that Part excels the other also towards the Land, as being more populous, and better built (1).

An. 1951, *Wormes* upon the *Rhine* was built. A Town Imperial, and a See Episcopal (2).

An. 1954, *Strasbourg*, the Capital City of *Alsatia* in *Germany*, was built. 'Tis the noblest Place on the *Rhine*, and was for many Years a Free and Imperial City. Of great Extent, and very well fortified. The Arsenal and Town-House do well deserve the View of Strangers, and the Cathedral, dedicated to the B. Virgin *Mary*, their Admiration, not only for the Magnificence and Vastness of the Structure, and its Gates of Brass, but more particularly for its Steeple, which is Pyramidal, and of a Structure that lies all open and pervious to the Light, being accounted the best Piece of Workmanship, of this kind, of all other Steeples in *Christendome*. But what is most to be admired in this Steeple is the Clock-Work, which, besides the Hours of the Day, represents the Motions of all the Planets (3).

An. 1958, *Iberia* in *Catalonia* was built by *Iberus* (4).

An. 1977, *Tigurum* or *Zurich* in *Switzerland* was built. A large City, and a renowned University, situate on both sides of the River *Leman*, where it issueth out of the Lake called *Zurich-See* (5).

An. circ. 2035, *Jerusalem*, situated in the Center of *Judea*, and of the World, according to Cosmographers, was built by *Melchisedeck* King of *Salem* (6).

An. 2045, *Damascus* in *Syria* was built by the Servants of *Abraham*: This City for Wholsomeness of Air, Plenty of Water, Fruitfulness of the Soil, Variety of most delicious Fruits, Pleasantness of Orchards and Gardens, flourishing of Trade, and lastly for the Antiquity of its Original, far excels all the Cities of *Syria*. It is situated at the Foot of Mount *Antilibanus*, in a Plain, whose Soil is naturally barren and dry, except where 'tis watered

(1) *Dr. Brown's Travels*, and *Collier's Dict.* (2) *Dr. Heylin*, l. 2. (3) *Geog. Dict.* (4) *Tarapha de Regibus Hispan. in initio.* (5) *Dr. Heylin*, l. 1. (6) *Jos. Egesippus.*

by the small Rivers *Pharphar* and *Abana*, which are let in and conveyed through Pipes and small Conduits, and make the Land very fruitful, and most fit for planting of Trees, infomuch that it may be justly stiled *Paradise*. Among other Fruits growing here are our *Damascene Prunes*, so called either because they are much better, and in greater Number than in other Places, or else because they were hence carried, and distributed into other Countries (1).

An. 2140, Drepanum in Sicily was built. A very well fortified Town in the time of the Romans, and of great Note in old Authors (2).

An. 2179, Acontium in Arcadia was built by Acontius the Son of Lycaon (3).

An. 2192, Zancle or Mamertina, now Messina in Sicily, was built. It is an Archbishoprick, and was always accounted the most famous Town of Sicily. Its Situation is pleasant, partly on Hills, and partly in the Plain, representing an Amphitheatre, in the Middle whereof is a good Port, 1000 Paces long, bordered with a Key, built with Free-Stones, and adorned with fine Houses. The Trade consisting chiefly of Silks very much enricheth the Town. Its fair Canal is the Passage for all Ships coming from the East. The Town is strong, adorned with Stately Churches and other Buildings. St. Mary the New, whose Porch and Pavement are of Marble of different Colours, where are 14 Marble Statues, a Vault painted, and the Tabernacle of Gold, &c. challenges a Visit (4).

An. 2209, Memphis in Egypt was built. A great and populous City, and was a long time the Royal Seat of the Kings of Egypt, as appeareth by the Pyramids, which are near it; three whereof are very surprising, and accounted the chief of the seven Wonders of the World. The two first are shut up, and the third, which is the greatest, is open. This Pyramid is 520 Foot high, and 682 Foot square; at one of the Angles is a little square Room, where one may rest and refresh ones self. When you arrive at the Top, there is a very fine Platform, which consists of 12 great fair Stones, almost 17 Foot square; it's observed, that the strongest Man cannot from the Platform throw a Stone beyond the Pyramid, but 'tis not true that an Arrow cannot be shot beyond it, as some Authors affirm. There are 16 Steps before you come at the Door of the

(1) See Baumgarten's *Travels*, l. 3. c. 4. in the 1st Vol. of the *Travels* lately printed in English in 4 Volumes. (2) See Cluver's *Sicilia Antiqua*. (3) Natalis Comes *Mytholog.* (4) Collier's *Dict.*

Pyramid ; the Entrance is square and always even, and that Walk leads to two more, at the End of one of which stands an Hall, where may be seen an empty Tomb, made of one Stone only, which is like Porphyry ; some say that that Sepulcher had been made for *Pharaoh*. At the End of the other Alley or Walk is a Hole, which seems to have been made for letting down the Bodies into the Caverns underneath the Pyramid. The other Pyramids that are lock'd are almost of the same Structure. Many are amaz'd whence they could get such vast Stones, and so great a Quantity of them, since there is nothing all about there but Sand ; but 'tis probable there might be a Brook underneath ; besides, there are several Mountains not far off : some say they were brought from *Said* along the *Nile*. Before each of the 3 Pyramids, appear some Remains of old square Buildings, which seem to have been Temples. At some Steps of the open Pyramid is an Idol called by the *Arabs* *Abonel-haoun*, that is, the chief Column ; and by *Pliny*, *Sphinx* : 'Tis a Bust cut out of a live Rock, and seems to have been made of 5 Stones joined together, but, being narrowly observed, its found they are but joints or Veins of the Rock. It represents a Woman's Face, but it is of a prodigious Bigness, being 26 Foot high, and 15 Foot from its Ear to its Chin ; the Top of its Head is open, and the Hole through which a Man may easily pass, reacheth down to the Breast, and there ends. This Idol was adored by the Ancients, and there are several Stories as to its founding, as there are about the Pyramids themselves, about the greatest whereof *Pliny* assures there were imployed 370000 Workmen for 20 Years together. Not far from this Place is another Curiosity, worth the Observation of a Traveller, *viz.* The *Mummies*, which are nothing but dead Bodies embalmed and wrapped in Linnen Cloaths to keep them from Corruption. The Ground where they are found is like a vast Burying Place, adorned in many Places with divers Pyramids. Under the Ground are many vaulted Rooms, cut in Quarries of White Stones, with a Hole to go down into them, like a Well. Those Wells are square, built with good Stones, and filled with Sand, to close the Grotto, which Sand is taken out when People will go in. Then by the Help of a Rope under their Arms they are gently let down to the Bottom, where the Door is. The Rooms built under the Ground are commonly square, and contain many by-places, where *Mummies* are found, some in Stone Tombs, others in Chests or Coffins made of Sycamore, with many

many Ornaments. The dead Bodies are wrapped up with Fillets of Linnen Cloth, dipped in a Composition fit to preserve from Corruption; and those Fillets are so often wound about, that sometimes there are above a 1000 Ells. The Filler, going in length from Head to Foot, is often adorned with many Hieroglyphicks painted in Gold, which shew the Quality and brave Actions of the Deceased. Some *Mummies* also have a golden Leaf delicately set on the Face. Others have a kind of an Head-piece made of Cloth and prepared with Mortar, on which the Face of the Person is represented in Gold. In unwrapping them sometimes small Idols of Metal are found wonderfully well wrought; and some have a little Piece of Gold under their Tongue. Some *Mummies* are shut up in Chests made up of many Cloths pasted together, which are as strong as wooden ones, and never rot. The Balm that preserves those Bodies is black, hard and shining like Pitch, that smells pleasantly. It is called *Mummy*, because composed of *Amomum*, Cinnamon, Myrrhe and Wax. The dead Bodies were also powdered with Nitre or Sea-sand. The *Amomum* of the Ancients is supposed to be the little Tree, the inner Bark whereof is called Cinnamon. They took the small Branches, full of Knots, in the Shape of Grape Kernels, and a kind of sweet Gum, that came out of its Root, to make that Composition, with other Plants and Aromaticall Liquors, which keep Bodies from Corruption. From the Word *Amomum* came *Amomia*, which we pronounce *Mummy*. Some derive it from the *Persian* Word *Mum*, signifying *Wax*, used chiefly by the *Persians* and *Scythians* to preserve Bodies (1). But now the Design and Intent of the *Egyptians*, in being at so great Expence in preserving their dead Bodies, is to be no otherwise accounted for than from their Theology, one Principle whereof was, that The Soul continued with the Body as long as it endured. And therefore some ancient Authors bring it as an Argument for the Immortality of the Soul, that the Bodies of the *Egyptians* did continue so many Years without Putrefaction (2).

An. 2214, *Rhodes*, the Capital City of the Isle of this Name, was built. Situate on the Sea-side, at the Foot of an Hill that grows insensibly steep, and in an agreeable Plain in the North Part of the Island. It is environed with several little Hills full of Springs, and covered with Orange,

(1) See *Monsieur Thevenot's Travells*. (2) See *Mr. Greave's Pyramidographia*.

Pomegranate and other Trees of that Nature. Fenced with double Walls, 13 Towers and 5 Bastions of great Strength and Beauty (1).

An. 2229, *Hispalis* or *Sevil*, the Capital of *Andalusia*, in *Spain*, upon the River *Guadalquivir*, and an Arch-Bishop's See, was built. 'Tis the greatest City of *Spain* next *Madrid*, and one of the richest and most famous for Commerce of all *Europe*. The Form of it is almost round, and it contains divers stately Palaces, fair Churches, and large Squares and Market-places, which are all adorned with Fountains, whose Waters are conveyed thither by an Aquæduct 5 or 6 Leagues from the City. The Metropolitan Church is the greatest of all *Spain*, extending 60 Paces in length, and an 100 in Breadth, with Chapels built quite round it, a beautiful Quire, a sumptuous Vestry, and a very high Steeple, wherein are no less than 24 great Bells. Besides there is an University in this City, a Seat of Inquisition and a Mint. Travellers much admire the Neatness of the Place, where the Merchants meet to discourse about their Commerce. There are also a great Number of Colleges and Religious Houses, and seven Gates; whereof that of *Triana* opens upon a great Bridge of Boats, which leads to a very fair Suburb of the same Name, where the curious meet with a 100 Objects to entertain themselves with; as indeed there are a great many throughout the whole City, which gave Occasion to the *Spanish* Proverb, *Qui no ha visto Sevilla, no ha visto maravilla*. Here is a brave Aquæduct of Brick six Leagues long, and reacheth up to *Carmona*. It hath of late decayed very much, and is still wasting, the Trade being removed to *Cádiz*, because Men pay 27 per cent. at *Sevil*, and but 4 or 5 at *Cádiz*. There are 12 Buildings in it that are extremely fine, amongst which are the Monument of *Ferdinand the Wise*, who recovered this City from the Moors, and that of *Ferdinand* and *Christopher Columbus*, who discovered *America* (2).

An. 2245, *Granada* in *Spain* was built. Situate on two Hills, divided by a Valley, through which runneth the River *Darien*. In Circuit about 7 Miles, and containing in the time of the Kingdom of the Moors about 200000 Souls. Fenced with strong Walls, fortified with 130 Turrets, and replenished with Abundance of wholesome and pleasant Springs. 'Tis divided into 4 Parts, in the best whereof, called *Granada*, dwell the Merchants and Gentry of better

(1) Collier's Dict. (2) Collier's Dict.

Quality; the Houses of which are, for the most part, built of Free-Stone, with delicate and artificial Masonry, shewing great Magnificence. In this Part standeth the Cathedral Church, a Work of admirable Structure, of a round Figure, having for some time been a Turkish Mosque. In that Part of the Town called *Alhambra* is the Palace of the Moorish Kings, covered with Gold, indented with Mosaiical Work; which by reason of the Curiosity of the Building, and the Multitude of Fountains about it, may deserve to be reckoned amongst the Wonders of the World; having withal a goodly Prospect over all the Town, lying under it upon the East; a spacious Champion towards the North, and the snowy Tops of *Sierra Nevada* towards the South. This City is the ordinary Parliament, and Court of Justice, for all the Southern Parts of Spain, as *Valladolid* is for the Northern; *Madrid*, which is the highest Court, having Jurisdiction over, and receiving Appeals from both (1).

An. 2247, *Isleben*, the chief City of the Country of *Mansfeld*, was built. Famous for the Birth of *Luther* (2).

An. 2250, *Epidaurus* in *Laconia* in Greece was built by *Epidaurus*, the Son of *Argus*: Seated on the Bay named *Golpho di Napoli*, and now called *Malvasia*. A Town well built, and very well peopled. Remarkable for the sweet Wines called *Malvesy* or *Malmsey*, sent hence into all other Parts in great Abundance (3).

An. 2331, *Cornetum* or *Corneto*, a Town of Italy; in the Patrimony of St. Peter, was built. Situate at the Mouth of *La-Marta*, in the *Tuscan* Sea, with a Bishoprick that is joyned to that of *Monte-fiascone*, because the Air is so very dangerous (4).

An. 2402, *Gnosus*, the most celebrated City of *Crete* in old times, now a poor Village called *Ginos*, was built (5).

An. eod. *Chalcis* in *Eubæa* was built. Formerly called *Eubæa*, *Stymphelos*, and in the time of *Stephanus Byz.* (6) *Hypo-chalcis*. It had the Name of *Chalcis* from *Comea* (7) otherwise named *Chalcis* the Daughter of *Asopus*. Now (as also the Island) called *Negropont*. It stands upon the Bank of *Euripus*, towards the Continent of *Achaia*; to which it is joyn'd by a Draw-Bridge, which leads to a great Tower, formerly built by the *Venetians* in the *Euripus*, from whence they pass the Continent by a Stone-Bridge of 5 Arches.

(1) Heylin, l. 1. (2) *Idem*. l. 2. (3) Dr. Heylin. (4) *Geogr. Dict.* by Collier. (5) *Idem*. (6) *Steph. Byz. in voc. Χάλκη*. (7) *Euclath. ad Hom. l. 2. p. 279.* calls her falsely *Κρήνη*.

The City is about 2 Miles in Compass; but the Suburbs, which are inhabited by Greek Christians, are more populous than the City, having about 5000 Inhabitants, where none but *Turks* and *Jews* dwell. It hath 4 Mosques, one whereof was formerly the Cathedral Church, dedicated to *St. Mark*, and was under the Arch-Bishop of *Athens*. The *Jesuits* have also a House in the Suburbs, where they teach Youth (1).

An. 2418, *Fesulana*, now *Fesulæ*, was built. Sometime one of the 12 Cities of *Tuscany*, and of very great Fame, now a poor Village hard by *Florence* (2).

An. 2420, *Genoa* was built. Situated on the North of *Italy*, upon the *Tyrrhenian* Sea, and lies in the Form of a Theatre, upon the Ascent of an Hill, opening its Bosom to the Sea, 5 or 6 Miles in Compass; so full of stately and regular Buildings, Palaces, Churches, Monasteries, &c. that its proverbial Epithet in *Italy*, is, *Genoua la superba*. The Republick of *Genoua* is one of the most eminent in the World (3).

An. 2450, *Mitylene*, the chief City of the Isle of *Lesbos*, was built by *Xanthus* the Son of *Triopas*. Seated on a Peninsula looking towards the Main Land, strong by Nature, and fortified by Art: having on either side a commodious Haven, that on the South being most fit for Gallies, the other capable of Ships of Burthen. Beautified heretofore with magnificent Buildings, and very pleasant for several Curiosities, but now mean by reason of the Damages receiv'd from the *Turks* to whom it belongs (4).

An. 2458, *Prague* in *Bohemia* was built, the Walls whereof seem to enclose the greatest Circuit of Ground of any City in *Germany*, but, like the City of *Lyons* in *France*, the Hills and void Spaces within take up a large Tract. This great Place, which is situated upon the River *Muldau*, consists of 3 Towns, viz. the *Old*, the *New*, and the *Lesser Town*. The *Old Town* lies upon the East of the *Muldau*, is very populous, full of Buildings, private and publick, and therein is the University, which is very considerable for the great Number of Students in it, and was founded by *Charles IV.* Emperor of *Germany* and King of *Bohemia*. The *New Town* is large, and together with the River encompasses the *Old*, and is divided from it by a large Ditch, into which they can let the River. But the *Lesser Town* exceeds both these for Pleasantness, Beauty of Buildings and fair

(1) *Diß. Geogr.* (2) *Heylín.* (3) *Bohun's Geogr. Diß.* (4) *Heylín.*

Palaces. It lies West of the River *Muldan*, which between this and the *Old Town* is passable by a strong Stone-Bridge, consisting of 16 great Arches, being about 1700 Foot long, and 35 Foot broad, and 2 open Gates under 2 high Towers of Stone at each End. A great part of this Town lies high, and upon the Hill stands the *Upper Prague*, where besides a Palace of the Emperors are divers other curious Structures, and particularly the Palace of Count *Wallenstein*, Duke of *Friedland*, General to the Emperor *Frederick II.* who being suspected to usurp the Kingdom, was afterwards kill'd at *Egra*. This Palace was built upon the Ruins of a 100 Houses, purposely pluck'd down to make Room for it; wherein the Hall is large, the Garden handsome; upon the side whereof is a Place to manage Horses, and near to it a Fish-Pond. In another Part is a noble *Aviary*, with a Garden and Trees in it, about 18 Paces long and 18 broad. The Stable is large, and worth seeing, wherein there is a Marble Pillar between each Horse, and for every Horse there is placed in a Niche of the Wall a Rack of Steel, and Manger of Marble, and over his Head hangs a Picture of the Horse, as big as the Life, with his Name under it (1).

An. 2463, *Turin*, the chief City of the Principality of *Piemont*, was built. Situate on the River *Po*, in a very important Place for the Guard of *Italy*. Near it is a Park full of Woods, Lakes, and pleasant Fountains, which make it one of the sweetest Seats of *Europe*, and upon that Account the Duke of *Savoy* keeps his Court here, where he has a fine Palace (2).

An. 2488, *Millan* the chief Town of the Dukedom of *Millan* was built. One of the largest Towns of *Europe*, being 10 Miles in Compass. It has 22 Gates, above 230 Churches, whereof 96 are Parishes, 40 Monasteries, and 100 Societies. The Cathedral, called *Dome*, is overcast within and without with white Marble, with above 600 Statues of the same, and 160 Columns so big, that 3 Men can hardly fathom one. The other Churches are very fine; the Palaces stately; the Trade considerable; and the Town extraordinarily well inhabited. The Castle is one of the finest Fortresses in *Italy*, and is composed of 6 great Bastions, with large Ditches full of running Water (3).

An. 2505, *Thebes*, *Heliopolis* or *Diospolis*, in *Egypt* was built. It had 100 Gates, or 100 stately Palaces; and out of each, 200 armed Men could be sent, in case of Necessity (4).

(1) See *Dr. Brown's Travels*, ed. opt. p. 164. (2) *Dr. Heylin*.
(3) *Diſt. Geogr.* (4) *Plin. l. 5. c. 9. Strab. l. 17.*

Here was a great Number of Obelisks, as *Tacitus* and *Ammianus Marcellinus* have insinuated.

An. civ. 2519, *Ratisbon* in *Lower Bavaria* was built. A fair, rich and populous City, situated on the *Danube*. Beautified with a great Number of Churches and religious Houses. Anciently an Episcopal See, and lately made the ordinary Place for the General Diets of the Empire (1).

An. 2522, *Melke*, *Paphus*, *Thasus* and *Callista* were built (2). *Scaliger* tells (3) us *Calista*, (corruptly written in the Greek *Kallista*) was founded 300 Years after, and *Thasus* in the 15th Olympiad.

An. 2599, The Use of the Buckler was found out in the War between *Prætor* and *Acrisius* (4).

An. 2626, *Parma* in *Italy*, the Capital City of a *Dutchy* of the same Name, was built. A Bishop's See formerly under *Ravenna*, and now under *Bolonia*, where there is also an University. Its the ordinary Residence of the Duke and his Court, stands upon the River *Parma*, dividing it into 3 Parts, and is 3 Miles in Circumference. The Duke's Palace, his Gardens, the Cittadel, Cathedral and Fortifications are worth the Observation of Travellers (5).

An. 2645, *Placentia*, or *Piacenza*, a City of *Lombardy* in *Italy*, belonging to the Duke of *Parma*, was built. It has the Title of a *Dutchy* and Bishoprick under *Bolonia*, is situated in a fruitful Plain, within a 100 Paces of the *Po*, and deserves its Name, by reason of the Beauty of its publick Places, Streets, Fountains, and Edifices, both Sacred and Profane. Five Miles in Circumference, and has above 20000 Inhabitants (6).

An. 2650, *Cremona*, a Town of *Italy* near the *Po*, and the Capital of the *Cremonois*, was built. Its Castle is very strong, its Tower very high, and most of the Streets are very large and straight, beautified with good Buildings, magnificent Churches, and spacious Squares or Places (7).

An. 2655, *Præneste* in *Italy* was built. Formerly well fortified and of great Note, being mentioned by several excellent Authors, but now of no great Account (8).

An. 2673, *Brixia* or *Brescia*, in *Lombardy*, was built. Situate on a little River called *Garcia*, and is the Seat of an Arch-Bishop, who is an Earl, Marquis and Duke. Its Territories are in length 100, and in Breadth 50 Miles. The City

(1) Dr. *Haylin*, l. 2. (2) *Euseb. chron. num.* DLXXXIX. (3) *Not. ad Euseb.* (4) *Polyd. Virg. de invent. rer.* l. 2. c. 11. (5) *Geogr. Dic.* (6) *Ibid.* (7) *Ibid.* (8) *Vide Joseph. Marlam Suarchum, Ep. Vastionensem, de Antiq. Plan.*

is populous, the Air found and good, and the Soil exceeding plentiful of Corn, Wine, and Fruits; having in it Mines, both of Iron and Copper, to the great Enriching of the People (1).

An. 2680, *Vercelli* in *Piedmont* was built. A strong Town, bordering upon *Millan*, to which it formerly belonged (2).

An. 2683, *Novara*, in the *Dutchy of Millan*, was built. Situate upon an high Hill, where a great many ancient and noble Families inhabit (3).

An. 2725, *Parthenope* or *Naples*, the Capital of the Kingdom of *Naples* in *Italy*, was built. As it is the best situated; and in the best Climate, so is it one of the noblest Cities of *Europe*; and if it is not above half as big as *Paris* or *London*, yet it hath much more Beauty than either of them. The Streets are large and broad, the Pavement great and noble, the Stones being generally above a Foot square, and it is full of Palaces, and great Buildings. The Town is well supplied by daily Markets, so that Provisions are ever fresh, and in great Plenty; the Wine is the best of *Europe*; and both the Fish and Flesh is extream good: it is scarce ever cold in Winter, and there is a fresh Air comes, both from the Sea and the Mountains, in Summer (4).

2770, *Cumæ*, a Town of *Italy* near *Naples*, was built. Famous formerly for its Temple of *Apollo*, and noble Fortifications, but now inconsiderable (5).

An. 2771, *Gajeta* or *Gajeta*, a City of *Italy*, in *La Terra di Lavoro*, with a Bishop's See, under the Arch-Bishop of *Capua*, was built. Situated in a *Peninsula*, partly upon the Slope of an Hill, the Foot whereof is wash'd by the *Tuscan Sea*; having a fair Harbour defended by a strong Castle, and on the other side a good Cittadel. 'Tis the Key of the Kingdom of *Naples*, and has a fair Cathedral, a curious Chapel in the Cleft of a Rock, an ancient Tomb, (thought to be the Sepulchre of *M. Minutius Plancius*) and the Skeleton of *Charles of Bourbon*, Constable of *France* (6).

An. 2773, *Colen* in *Germany* was built. The Metropolis of the Arch-Bishoprick and Electorate of *Colen*, and is a large, rich, populous, and magnificent City, containing about 5 Miles in Compass, in which are numbered 19 Hospitals, 37 Monasteries of both Sexes, 30 Chapels of our Lady, 9 Parishes, and 10 Collegiate Churches, besides the Cathe-

(1) Dr. Heylin. (2) Ibid. (3) Ibid. (4) Bp. Burne's *Travels*, p. 206. Lond. 1689. (5) L. Alberti *Descript. Ital.* (6) *Geogr. Dict.*

dral, being a Church of vast Bigness but little Beauty (1).

An. 2775, Benevent, in the Kingdom of Naples, was built. It has the Title of a Duchy and Arch-Bishoprick, and is situated upon the Rivers of Sabato and Calore, in a fertile Country, where it gives its Name to a Valley (2).

An. 2778, Lisbon, Olyssippo, Ulyssippo, or (as the Spaniards call it) Lisboa, the Capital of the Kingdom of Portugal, the Royal Seat of their Kings, and an Arch-Bishop's See, was built. It has a large, safe, convenient Harbour, and a Castle built on a Hill by the Tajo. 'Tis the greatest of all Spain, and every Day encreases. The Spaniards have a Proverb of it, Qui no ha visto Lisboa, no ha visto cosa boa. He that has not seen Lisbon, has seen nothing that is good (3).

An. 2782, Orestia, in Thrace, was built. Famous for the Birth of Ptolemæus Lagi (4).

An. 2784, Imola, a City of Romandiola, was built. Anciently called Forum Cornelii, and was destroyed by Narses, but repaired by the Lombardians. 'Tis now a pretty, neat Town (5).

An. circiter 2786, Favenza or Faenza, near Imola, was built. Pleasantly seated upon the little River of Amona, having one very broad Street, a beautiful Market Place, and several neat Churches: and is in great Request for Vessels of Potters-Earth and Linnen-Cloth (6).

An. 2787, Angleria, or Angeria, now Castrum, situated a Mile from Millan, and subject to the Arch-Bishop of Otranto, was built. The Duke of Millan was formerly stiled Earl of it (7), but 'tis nothing near so famous as it hath been, there being nothing at present to keep up its Name but a little Castle.

An. 2788, Padua (in Latin Patavium) a City of Italy, belonging to the Venetians, was founded. 'Tis a Bishoprick, suffragan to that of Aquilee, and celebrated for the Birth of Livy, and other great Men. It is one of the chief Towns of Italy, and is divided into the old and new Town, whereof the latter has still its Castles, Towers, Walls and Ditches fill'd with the Water of the Rivers Bachiglion and Brent, on which the City is situated: It also has the Cathedral, University and Palace of Justice, which is a superb Structure, and very magnificent without. In this Place is also the fine Library of Padua, and a great Hall called Palagio de Ragione 140 Foot long, and 40 wide, without any

(1) Dr. Heylln, l. i. (2) Diß. Geogr. (3) Bohun's Diß. (4) Steph. Byz. (5) See Hoffman's Lexicon. (6) Diß. Geogr. (7) Pet. Berg Chron. Supplem. f. 271. b.

Pillars. At the farther End is a great round Stone called *the Stone of Reproach*, where Bankrupts use to go and sit. The Galleries of the Houses secure those who walk in the Streets from Sun and Rain. In the new Town are the Church and Abbey of *St. Justin* and *St. Anthony*, with other stately and magnificent Structures, as well Sacred as Civil (1).

An. 2790, *Tarvisium*, *Trevise*, or *Trevigi*, a Town of Italy in the Territories of *Venice*, was built. A Bishop's See, suffragan to *Aquileja*, and the Capital of the *Marche Trevisane*, to which it has given Name (2).

An. 2791, *Ancona*, an Episcopal City in Italy, under the Arch-Bishop of *Fermo*, seated upon the *Adriatick Sea*, and the Capital of *La Marca d' Ancona*, part of *St. Peter's Patrimony*, was built. Here is a good Harbour built by *Trajan*, who adorned it with a *Triumphal Arch*. Besides other Curiosities, the Fortifications of the City are rare and uncommon (3).

An. 2794, *Eccia* in *Andalusia*, was founded, a Town at present of no great Account, but formerly much noted (4).

An. 2795, *Aquileja*, a Patriarchal City of Italy, was built. In ancient times very great, being one of the principal Cities of Italy, and the Residence of some Emperors, but now almost desolate by reason of its bad Air, troublesome Rubbish and Ruins, and the Neighbourhood of *Venice*, which ruins its Trade (5).

An. 2798, *Luna* or *Lunigiana*, on the Coast of *Genova*, near *Tuscany*, was built. Famous formerly for its Marble Mines mentioned by *Strabo*, *Pliny* and *Livy* (6).

An. 2801, *Pisa* in *Tuscany*, upon the River *Arno*, was built. An Arch-Bishop's See, and an University (7).

An. 2805, *Ardea*, in *Latium*, was built by *Ardea*, Daughter of *Cyrce* and *Ulysses*, or, as others say, by *Danae* Mother of *Perseus* (8).

An. 2809, *Aretium* or *Arezzo*, a City of Italy, and Bishop's See, was built. Situated upon the Descent of a Hill, in a fertile Plain; famous in the time of the Romans, wasted by the *Goths*, *Lombards*, and divers other Tyrants, till it fell under the Jurisdiction of the *Florentines* (9).

An. 2811, *Wirtzburg*, the Metropolis of *Franconia* in Germany, was built. 'Tis the Seat and Residence of the Bishop, who is Titular Duke thereof, and is situate on the

(1) *Diâ. Geogr.* (2) *Ibid.* (3) *Ibid.* (4) *Dr. Heylin, l. 2.* (5) *Dr. Heylin & Bohun.* (6) *Diâ. Geogr.* (7) *Ibid.* (8) *Isaackson.* (9) *See Natalis Comes.*

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Maine or *Mænus*, in a pleasant Plain environed with Meadows, Gardens, and fruitful Mountains; and very well fenced with Walls, Trenches, Bulwarks, and other Arts of modern Fortification; well peopled, and for the most part handsomely and neatly built (1).

An. 2856, *Tours* in *Gallia Lugdunensi*, was built. An Archbishop's See, and a fair, rich, and well-traded Town, situate on the Banks of the *Loire*, in a most sweet and pleasing Country. Famous for those of the Reformed Religion, who were called *Hugonots* from their going to their Assemblies in the Fields through the Gate of *St. Hugo*. Though others say they had this Name, as being the Disciples of the night-walking Spirit (or *Robin Goodfellow*) which they call *St. Hugo*, in regard they had their first Meetings, for the most part, in the Night, like the Primitive Christians in time of Persecution (2).

An. 2897, *Magnesia* in *Asia*, near the Mountain *Sipylos*, was built (3). 'Tis to be seen in many ancient Monuments and Coins; as in one found by *Sr. Geo. Wheeler* (4) at *Smyrna*, in the *Armenian Church-Yard*. being the Sepulchral Monument of one *Tatias*, Son of *Herethimus*, a *Magnesian* at *Sipylos*; whose Tomb was adorned with Wreaths of Plenty, held up by Victories. The Inscription was,

ΤΑΤΙΑΣ ΗΡΟΘΕΜΙΔΟΣ ΜΑΓΝΗΤΙΣ ΑΠΟ ΣΙΠΥΛΟΥ ΖΟΖΑ
ΚΑΤΩ ΥΙΟΩ ΤΩ ΚΑΤΑΙΧΟΜΕΝΟ ΛΥΣΑΝΙΑ ΛΥΣΑΚΑΙ
ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΛΥΣ

Variety of Coins may be seen in the same Place, and in *Harduin's Account de Nummis Antiquis Populorum & Urbium*.

An. 2899, *Smyrna*, in the *Lesser-Asia* or *Anatolia*, formerly built by the *Amazons*, was repaired and enlarged by the Children of *Coarus*. 'Tis one of the most flourishing Cities of this part of *Asia*, both for its great Trade and the number of its Inhabitants, in which I include *Franks*, *Jews*, and *Turks*. But at present there is but little of its Ancient Glory left standing, Earthquakes and Fire and War having made as great Desolations and Wastes here, as in the other parts of *Anatolia*. The great number of Coins (whereof *Dr. Will. Ray* late Consul there, has given us a sufficient Demonstration by the noble Donation made by his means a little

(1) Heylin, l. 2. (2) *Ibid.* (3) See *Euseb* and *Schönger's Notes* (4) See *his Travels*, l. 3. p. 259.

while since to the *Bodleian Library* in *Oxon.*) and Inscriptions continually dug up in this Place, are so many Instances of its Lustre and Grandeur, not to mention its being one of the 7 Churches of *Asia*, mentioned by *St. John* in his Revelation (1).

An. 2960, *Bardewick*, in *Lower-Saxony*, was built. It stands within a Mile of *Lunenbourg* Northward, which arose out of its Ruins, and consists now of a Castle, and some few Houses, having been almost destroyed by *Henry the Lion*, Duke of *Saxony*, in 1189 (2).

An. 2979, *Samos*, a City of an Island of the same Name, was built. Formerly a very Potent, but at present an Inconsiderable Place (3).

An. 2988, *Capua* a Town of *Italy* in *Terra di Lavoro*, was built by *Capys* (4), though others (5) say by *Romus* and *Romulus* the Sons of *Mars*. Formerly a very celebrated Place, but now continually decaying, and is at present two Miles below the Ancient *Capua*.

An. 3019, *Samaria*, the Metropolis of the Kings of *Israel*, was Founded by King *Omri* (6), on the top of Mount *Samron*. *Eusebius* tells us 'twas called *Ethonias*. But however this be, 'tis certain 'twas a very Magnificent City, notwithstanding it consists now, only of a few Cottages filled with *Gracian Monks* (7).

An. circ. 3032, *Madrid*, anciently called *Mantua*, was built. The Seat of the Kings, whose Residence there, tho' the Country adjoyning be neither Rich nor Pleasant, hath made it of a Village the most populous City of all *Spain*. 'Tis Customary here, that all the upper Rooms belong to the King; unless some Composition be made with him for them. And the *Spaniards* use to brag to Strangers of this Town, That they have a City walled with Fire; which they make good, by saying that 'tis situated in the midst of Quarries of Flint (8).

An. circ. 3060, *Felsina*, now called *Bononia*, or *Boulogne*, in *Romandiola* was built. 'Tis seated in a spacious Plain near the *Appennine Hills*, and is a very populous City, of a round Form, and a great Circuit. Honoured with many Palaces of the neighbouring Nobles, the chief University of *Italy*, and the retiring place of the Popes (9).

An. 3075, *Carthage* in *Africa* was built. *Appian* says (10)

(1) *Sr. George Wheeler* and *Dr. Smith*. (2) *Baudrand's Geogr. Dict.* (3) *Dict. Geogr.* (4) *Steph. Byz.* (5) *See Etymolog. Magn. in voc. Καπύη* (6) *1 Reg. 16.* (7) *Dr. Heylin, l. 3.* (8) *Ibid.* (9) *Ibid. l. 1.* (10) *In Lybici: Καρχηδὼν τὴν ἐν Λιβύῃ ἀπὸ τῆς ἡμετέρας ἑστῆς πειρήκοντα πρὸ ἡμετέρας ἡμέρας.*

50 Years before the Destruction of *Troy*. 'Twas the chief City of this part of the Universe, and contended with *Rome* to be Mistress of the World. Situated in the Bottom of a safe and capacious Bay, the Entrances whereof were very strongly Fortified both by Art and Nature. Encompassed with the Sea, except on one side only, where 'twas joyned to the Land by a narrow *Isthmus*, about two Miles and an half in Breadth. In Circuit 24 Miles, but Measuring by the outward Wall 'twas 45. For without the Wall of the City it self there were 3 Walls more, betwixt each of which were 3 or 4 Streets, with Vaults under Ground 30 Foot deep; wherein they had Room for 300 *Elephants* and all their Fodder, with Stables over them for 4000 *Horse* and all their Provender, and Lodging in those out-streets for the Riders of the said *Horse*, and for 20000 Foot besides, which never came within the City to Annoy or Pester it. Not to mention the Castle *Byrsa*, magnificent Temple adorned with curious Statues, stately Arsenal, and other Rarities, which are every where to be met with, accurately Described by Ancient and Modern Authors (1).

An. 3108, *Malaga* or *Malaca*, in *Spain* was built. Situate on the Mouth of the River *Gaudalquivir*, and is a Town of great Traffick and much Resort, especially for Raisins, Almonds, and *Malaga-Sack*. Well Fortified, and Famous for the noble Armory of the Kings of *Spain*, with which he furnishes all his Garisons in *Africk* (2).

An. 3175, Ingraving in Marble was invented by the Ancestors of *Malas* (3) according to *Pliny*, though 'tis plain from Scripture that 'twas of a much earlier Date (4).

An. 3215, *Naxos* in *Sicily* was built by *Theucles* or *Theocles* the Leader of a Colony from *Eubaea* (5).

An. eod. *Catana* at the foot of Mount *Ætna* in *Sicily*, was built (6) by a Colony from the same Island, the Leader whereof was *Euarchus*; but *Thucydides* assures (7) us 'twas built 5 Years after *Syracuse*. Its Riches consist principally in the fruitfulness of the Soil, the Habitation of many Gentry, and by being a small University (8).

Anno eodem, *Ravenna* in *Italy* was built. Situate in the Embracements of two Rivers, called *Montonus* and *Renchus*: by the Confluence whereof at their Influx, or Fall, into the *Adriatick*, it was once Beautified with one of the

(1) *Dr. Heylin*, l. 4. (2) *Dr. Heylin*, & *Hoffman's Lex.* (3) *Plin. Nat. Hist.* l. 36. c. 5. (4) See *J. Ger. Vossius de Idol.* l. 3. c. 45. (5) See *Thucyd.* & *Cluver's Sicilia Antiqua.* (6) See *Euseb.* & *Scal. not.* (7) *L. 6. c. 3.* (8) *Dr. Heylin.*

fairest Havens in the World. 'Tis now in a declining Condition; though notwithstanding the meanness of the Private Buildings, the Publick are of a grave and stately Structure (1).

An. 3217, *Syracuse*, called *Syracuse* by *Theocritus*, was built. The most ancient Name was *Omothermon*, and afterwards *Ortygia* (2). 'Twas the Greatest and Best City of all that were possessed by the *Græcians*, if we may credit *Tully*, being Thirty Miles in Compass (3), upon which Account *Pindar* terms it *μυριαπόλις Συράκουσας*; And *Strabo* tells us that 'twas one of the Biggest Cities in the whole World, containing without the utmost Wall (for 'twas environed with 3 Walls) 180 Furlongs in Compass, which of our Measure cometh to 18 Miles. It was Compounded of 4 Towns made up into one, viz. *Insula* (or the Isle) *Acradine*, *Neopolis* and *Tyche*, besides the Fort called *Hexapla*, which Commanded the rest; the greatness of all which, the Ruines and Foundations of it do still Demonstrate. Very strongly situated and of an Excellent Prospect, from every Entrance both by Sea and Land. The Port, which had the Sea on both sides of it, was for the most part environed with beautiful Buildings; and that part of it which was without the City was Banked up on both sides, and sustained with very fair Walls of Marble. Besides other Structures, here was a vast number of fine Temples, particularly Two of great Note, one dedicated to *Diana*, (whence several Coins *ΣΥΡΑΚΟΣΙΩΝ*, with the Effigies of *Diana Venatrix* and the Epithet *ΣΩ*, i. e. *Σωτήρ* or *Saviour*) and another to *Minerva*, whose Effigies is found on several Coins. 'Twas the Custom of this Town when any of the Citizens grew too potent, to write his Name in an Olive-Leaf, which being put into his Hand condemned him to Banishment for 5 Years, without any more ado, and was called *Petalism*, from the Greek Word *Πέταλον*, signifying a Leaf. But notwithstanding this Policy, they could not be so well secured in their Freedom, as not to be pestered with Tyrants, this City being more famous for them than any other in the World.

An. 3227, *Astacus*, (afterwards called *Nicomedia*, now *Nicor* or *Comidia*.) in *Bithynia*, was founded. Situate on the Top of an Hill, environed with a pleasant and delightful Plain, Honoured with the Seat and Residence of many of the *Roman* Emperors, when their Affairs called them into the East before the Building of *Constantinople*; upon which Account here were a great many Marryrs who suffered in

(1) Dr. Heylin. (2) Goltzius de Urb. & Pop. (3) Goltz. ibid.

the Persecuting Times, particularly under *Dioclesian*. In those Times Wealthy, and of great Account, now much Decayed; but notwithstanding well inhabited by *Greek*, and *Turks*, for the commodiousness of the fresh Springs thereabout (1).

An. 3235, *Megara*, in *Sicily*, was built. Now called *Augusta*: Situate on the Shore, and of so large a Haven, that it could never be Fortified (2). Its most Ancient Name was *Hybla*, and being noted for its excellent Honey; there are some Coins with the Letters *EM* in a Crown, with a Bee. And hence the *Mel Hyblaëum* of *Pliny* (3) and other Authors.

An. 3237, *Grotona* in *Upper Calabria*, in *Italy*, was built. *Livy* tells us 'twas anciently Twelve Miles in Compass, and 'tis yet considerably Big. The Inhabitants (4) hereof were once so Active, that at one Olympick Meeting the Victors were all of this Town. But their Glory much decayed in a Battle against the *Locrians*, in which 120000 of them and their Confederates were Vanquished by 15000 of their Enemy.

An. 3240, *A'ghios* near the Hellespont in *Asia* was built by a Colony of the *Milesians* or *Cyclopians* (5), or as others of the *Eolians* (6). It now belongs to the *Turks*, and is well Fortified (7).

An. 3242, *Tarentum*, in *Upper Calabria*, was built. A Town formerly very well Fortified, and much Noted for the Valour of its Inhabitants, but at present much decayed (8). From this Town it is, That the *Tarantula* derives its Name, which is a kind of Spider, which in Summer Time is of so Venemous a Nature, that if it bite any one 'tis certain Death, unless some Person immediately plays upon a Musical Instrument, which hath such Efficacy upon him that is bit, that he infallibly recovers; concerning which *Alexander ab Alexandro* has given several considerable Instances, and farther asserts, That as he passed through these Parts he was amazed to hear in almost every Village, Variety of Musick, till he was informed of the Truth of the matter, and had seen a Youth effectually cured by this means.

An. 3246, *Corcyra* or *Corfu*, the chief Town of an Island of the same Name in the *Ionian Sea*, was built. The *Turks* have found it impregnable, having received frequent Repulses here. 'Tis situate at the Foot of a Mountain, on the Top of which are built two inaccessible Fortresses, as being

(1) *Dr. Heylin*, l. 3. (2) *Idem*. (3) *Lib. XI. scđ. 13.* (4) *Idem*. (5) *Thucyd.* l. 8. *Strab.* l. 13. (6) *Scđ. Marcianus Heracleota.* (7) *Dr. Heylin*. (8) *Idem*.

strongly fenced with a natural Rock ; the one called *The Old Fortress*, and the other *The New* : justly Esteemed the chief Bulwark of *Venice*, whose Trade and Power would soon Decay should these Forts be lost. For which cause the Governors of each Fort are sworn before the State of *Venice* never to hold Correspondence, by Word or Writing, with one another ; lest by the Treachery of one the other might be also drawn from his Faith and Duty. Nor is their Command here for more than Two Years, their Commissions then terminating, and new Successors being sent (1).

An. 3247, *Luca* in *Tuscany* was built. Situate on the River *Arno* not far from the Mountains of *Luna*. About 3 Miles in Compass, and contains about 24000 Inhabitants, who are for the most part a Courteous and Modest People, of good Judgments, and great Industry. So strongly Fortified by the Help of Art and Nature, that this City, *Zara* in *Dalmatia*, *Canea* in the Isle of *Candia*, and the Town of *Ligorn*, were thought in former Times (when the Art of Fortification was less known) to be the 4 strongest Towns in the *Christian* World. The Streets thereof are Narrow, but Paved with Broad Free-Stone, and most easy to Walk on : The Buildings very Fair, built of Free-Stone also, and Beautified with pleasant Gardens. On the North-West stands a very strong Castle, near which lieth the Cathedral, stately Paved with Marble, but very Dark, as most of the *Romanish* Churches are, to give the better Colour to the Burning of Tapers in the Day (2).

An. 3262, *Ecbatana* in *Media* was rebuilt by *Dejoces*. This City for Beauty and Magnificence was little inferiour to *Babylon* or *Ninive*. In Compass 'twas 180 or 200 Furlongs, which make about 24 *Italian* Miles. The Walls thereof (though *Polybius* says it was ἀτείχιστος without Walls) are affirmed in the Book of *Judith* to have been 70 Cubits High, 50 Cubits Broad, and the Towers upon the Gates 100 Cubits Higher ; all built of Hewn and Polished Stone, each Stone being 6 Cubits in Length, and 3 in Breadth. But this is to be understood only of the innermost Wall, there being 7 in all about it ; each of them Higher than the other, and each Distinguished by the different Colour of their Pinnacles, which afforded the Eye a most pleasant and delightful Prospect. In former Times the ordinary Residence of the Monarchs of the *Medes* and *Persians* in the Heat of Summer ; as *Susa* (the Metropolis of *Susiana*) was in the Cold of

(1) Dr. Heylin. (2) Dr. Heylin.

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Winter. The Royal Palace being about a Mile in Compass was built with all the Cost and Cunning that a Stately and Royal Mansion could require: Some of the Beams thereof of Silver, and the rest of Cedar, which were distinguished with Plates of Gold. *Josephus* says 'twas built by *Daniel*, which must be understood no otherwise than that he was Overseer of the Work, by the special Appointment of *Darius Medus*, to whom the Building is ascribed by others. Through the Neglect of the Kings of the *Parthian* Race, it became nothing but an Heap of Ruines (1).

An. 3266, *Cyzicum*, seated in the *Propontis*, in an Island of the same Name, was built. A Town of wonderful Strength and Beauty, when first known to the *Romans*, but at last destroyed, for the most part, by an Earthquake, and the Falling-Sickness (2).

An. 3267, *Locri* now *Gieraci*, in *Lower Calabria*, was built, by the *Locrians*, a People of *Achaia*. Famous for the Law-giver *Salencus* (3).

An. 3275, *Chalcedon*, in *Bythinia*, was built. Formerly a very celebrated City, but now only a little Village, being called *Scudari* (4).

An. 3277, *Interamna*, commonly *Terni* and *Terani*, a City of *Umbria* upon the River *Nar*, between *Spoletium* and *Narnia*, was built. Famous for Doves, and the Family of the *Castelli* (5).

An. 3280, *Rhegium*, in the *Lower Calabria*, was built. A Town, in former Times very welltraded, but left in a manner desolate since the Year 1594, when 'twas fired by the *Turks* (6). Situate on the Sea-Shore, opposite to *Messana* in the Isle of *Sicily*, which is supposed to have been broken off from the rest of *Italy*, and that this Word received its Name of *Rhegium* from the Greek Word *Ῥήγιον*, which signifieth to break off, or pull asunder. Nor is this at all unlikely, if we consider the various Mutations which have happened, sometimes by tempestuous Winds, sometimes by Earthquakes, sometimes by the Violence of the Sea, elegantly described by *Ovid* (7).

*Vidi ego quod fuerat quondam solidissima tellus
Esse fretum, vidi factas ex æquore terras ;*

(1) Vid. *Strab.* l. 9. *Plin.* l. 5. c. 19. l. 6. c. 14. *Curt.* l. 7. *Dr. Heylin.* (2) *Dr. Heylin.* (3) *Idem.* (4) See *Pet. Gyllius de Bosporo Thracio.* (5) *Hoffman's Lex.* (6) *Dr. Heylin.* (7) Is *Metamorph.*

*Et procul a pelago conchæ jacuere marinæ,
Et vetus inventa est in montibus anchora summis.
Quodque fuit campus, vallem decursus aquarum
Fecit, & cluvie mons est deductus in æquor,
Eque paludosa siccis humus aret arenis.*

*Where once was solid Land, Seas have I seen,
And solid Land where once deep Seas have been :
Shells far from Sea, like Quarries in the Ground,
And Anchors have in Mountain Tops been found.
Torrents have made a Valley of a Plain,
High Hills by Deluges born to the Main ;
Deep standing Lakes suckt dry by thirsty Sand,
And on late thirsty Earth now Lakes do stand.*

An. 3289, Byzantium was built by Byzas, Captain of a Colony of the Megareans, whose Image is found upon some Coins (1). Justin makes Pausanias, King of Sparta, to have been the first Founder thereof, and a MSt. Catalogue in Greek of the Constantinopolitan Emperors, in the Bodleian Library, amongst the Barroccian MSS. (number 18) makes Cypselus a Megarensian to have founded it anew, a considerable time after Byzas, whom he will make us believe to have lived before the times of Troy. 'Tis not printed, and upon that Account I will transcribe the Passage. *Ετη ἀπὸ κτίσεως πόλεως εἰκοα.* [In the Catalogue at the End of Nicephorus, publish'd by Petavius, 'tis *εἰκοα*, in Nicephorus's Chronography, publish'd by Scaliger, and in a MSt. Copy of the same in Sion College, *εἰως*; and in a Catalogue at the End of Codinus de Originib. amongst the Byzantine Historians, being altogether the same with that at the End of a MSt. Codinus, amongst Sr. Hen. Savile's MSS. at Oxon, 'tis read *εἰως* | ἀπὸ κτίσεως τῆς Μεγαρέως Κυψέλλης ἔχουσα ἔτη 3289. ἀπὸ δὲ Βύζαντος τὸ πάλαιον ἄρξαντος πρὸ χρόνων ἧς τρωικῶν αἰφπ. καὶ τιλιυτῶς Κωνσταντίνου ὁ μζας καὶ ἰσαπόστολος, τὰ πάντα βασιλεύσας ἔτη 100. [Some Catalogues have ἔτη 100, some 100, and others 100, without an Addition of the Months] καὶ μῆνας 1. That is, From the Creation of the World are 4821 Years. From the Foundation of Constantinople by Cypselus the Megarean are 993 Years; But from the Building of it by Byzas (the first Founder) who lived before the Trojan times 1580. And then Constantine the Great, and equal to the Apostles, died, having reigned

(1) Steph. Byz. Euseb. Harduin. de Nummis Urb. & Pop. Antiq.

31 Years and 10 Months. The Reason why this Author makes Cypselus to be a Magarean, is probably to distinguish him from the Corinthian Cypselus, because Byzantium is said to have been (as hinted above) a Megarean Colony. But from what Authority he makes him a Founder, I know not; perhaps from a Romantick one, such as Malela's vouchers.

An. 3294, *Acanthus*, in Macedonia, now called *Eriffo*, was built, and had its Name either from the Thorns, which were all round it, or from a Man so called (1). 'Tis remarkable, that the Grasshoppers here do not sing as in other Places, whence the Proverb (spoken of one that is mute, ignorant, and unlearned) *Acanthia cicada*.

An. eod. *Stagira*, in the Confines of Macedonia, was built. Celebrated for being the Birth-Place of *Aristotle*.

An. 3295, *Abdera*, a Sea Town of Thrace (built first by the Sister of *Diomedes*, whence 'twas denominated (2)) was re-edified by the *Teii* (3). The Birth-Place (at least he lived here in his latter Days) of *Democritus*, who spent his whole Life in laughing at the Follies of others.

An. 3296, *Lampsacum* upon the Hellespont was built. Here the Beastly God *Priapus* was worshipped in as beastly a Figure. *Quem non denudo* (as *Lactantius* wittily scoffeth it) *ne quid appareat risu dignum* (4). 'Tis at present a pretty neat Town, and well inhabited.

An. eod. *Borysthenes* or *Olbia* in Pontus was built, though *Pomp. Mela* makes *Olbia* distinct from *Borysthenes* (5).

An. 3321, *Synope* in Pontus was built. Pleasantly seated on a long Point or Promontory, shooting into the Main, and remarkable for the Birth and Burial of *Mithridates* (6).

An. 3322, *Lipara*, a City and Island of the *Æolides*, was built.

An. 3323, *Ostia*, at the Mouth of *Tyber*, was built by *Anus Martius*. Formerly a famous Haven, but since damm'd up, to stop the Passage of the Enemies Ships into the City (7).

An. 3325, *Dyrrhachium*, now *Durazzo*, in Albania was built by the *Corcyraans*. But there are Coins, which shew that the Inhabitants were of Opinion that 'twas built before by *Hercules* (8).

An. 3334, *Cyrene*, now *Coreno*, a Town of Africa in Barbary, was built by *Battus* (9). The Inhabitants whereof

(1) Steph. voc. *Ακανθός*. (2) Solin. *Polyhist.* c. 10. (3) See *Salmasius's* Notes upon Solin. (4) Dr. Heylin. (5) See *Gronov. Not. in Steph. Byz.* (6) Dr. Heylin. (7) Dr. Heylin. (8) See *Harduin. de Num. Urb. &c.* (9) Justin. l. 13.

were famous for riding. Whence *Dionysius Periegetes*,

Κυρήνην τ' εὐίππον Ἀμυχαλαὶ γινῶ ἀνδρῶν.

An. 3340, The Game of Chess was invented, to the great Profit and Delight of Mankind, it being a Princely Exercise, full of good Policy, and very much conducing to the quickening of the Memory, and moderating of the Passions (1). 'Tis much used in all the Eastern Countries (2), and was formerly more in Vogue in *England* than at present; upon which Account the King's Treasury (called in *Latin* *Scaccharium*) was denominated from it; And *John Lydgate* calls it *The Game Royal*, likens it to an Amorous War, and shews the Esteem he had for it, by his Dedicating one of his Poems to the Lovers of this Game:

To all folkes vertuouse,
That gentil bene and amerouse,
Which love the fair pley notable,
Of the Chess most delyrable,
Whith all her hoole full entente,
To them this boke y will presente:
Where they shall fynde and son a noone,
How that I nat pore agoone,
Was of a ffers so fortunat
Into a Corner drive and Maat.

An. 3352, *Thessus* the first Tragedian lived, and not long after *Sufarion* the first Comedian (3).

An. 3437, *Puteoli*, commonly *Pozzuolo*, in *Naples* was built. So called either from the Multitude of Pits, or from the Sulphureous Smells of the hot Waters thereabouts (4). The Greeks called it *Διχαράρχια*, *Διναράρχια*, or *Διναρχία*, and there is no Question but it was a very eminent City, however at present reduced to mean Circumstances.

An. 3472, Cockfighting was instituted by the *Athenians*, upon their Victory against the *Persians* (5). For as *Themistocles* led forth his Army, he espyed two Cocks fighting;

(1) See A. Saul's Famous Game of Chess-play, Lond. 1614. 12°. J. Rowbothum's Pleasaunt and wittie Playe of the Chesses renewed. Lond. 1562. Duod. 8c. (2) See Dr. Hyde de ludis Oriental. (3) See *Marin. Oxon.* and the late Disputes about the Genuineness of *Phalaris's Epistles*. (4) *Strabo*, l. 5. *Festus*, *Varro*, l. 4. de L. L. (5) *Ellan. Var. Hist.* l. 2.

which he shew'd his Soldiers, telling them that they neither fought for their Country-Gods, nor for old Monuments, nor for Glory, nor for Liberty, nor for Children; but for Victory. This so animated his Men, that he had good reason to think he might have otherwise lost the Glory of the Battle. And he thought he could not pitch upon a better Instance of Courage, than to have this innocent Sport added to the rest, that by that means they might be put in Mind of the Courage of their Predecessors, and resolve to follow their Example.

An. 3491, Pavia in Italy was founded. See Vol. 2. P. 404.

An. 3565, Norwimatum or Nimigen, a City of the Low-Countries, and Capital of the Lower Guelderland under the States of Holland. was built. Seated upon a Part of the Rhine called the Waal, between the Rhine and the Maas, two Leagues from Arnheim to the South, and six from Utrecht to the East; three from Cleves to the West, and 20 from Cullen to the same. 'Tis seated in a good Air, on the Side of a Hill, having three great dry Heaths on three Sides of it, and the Waal on the fourth (1).

An. 200. Sienna, or Sena, a City of Etruria in Italy was built. An Arch-Bishop's See and an University. 'Tis one of the greatest Cities of Italy. and very considerable for its Citadel, Palace and Churches. The Cathedral is in a manner wholly built of black and white Marble. The Pavement of the Church is of Mosaic Work, adorned with rich Figures, which represent divers Histories of the Old Testament. The Roof of it is Azure, spangled with Golden Stars. The great Hospital, the Convents of the Dominicans and Cordeliers, the Palaces and the Streets are very sumptuous and magnificent. It is also accommodated and beautified with several curious Fountains, of which that of Branda, in the great Market-place, is the chiefest. But two things especially are most remarkable in this City; First, That all the Houses are of the same Architecture or manner of Building, supported with Arches that make it of a round Figure; Secondly, That it is made in the manner of a Shell, hollow in the midst. But what is still more curious is, that it may be fill'd with the Fountain Water, and so make a kind of Lake, on which a Sea-Fight may be represented in Imitation of the Romans of old. The Inhabitants are ingenious and courteous, and

(1) *Diſt. Geogr.*

Speak *Italian* with greater Neatness and Politeness than in any other Part of *Italy* (1).

An. 3571, *Groningen* or *Groening*, the chief Town of *Groening-Land*, was built. 'Tis rich, and very well built, situate amongst divers small Streams, which run through it, and having also divers Channells for Conveyance of Waters, which adds much to the Safety and Strength thereof (2).

An. 3614, *Mantua* was repaired, about 780 Years after it had been built. The chief City of a Dukedom of the same Name, seated on the River *Nincius*, now called *Sarona*. By Nature strong, environed on three Sides with a running Water, half a Mile in Breadth; and on the fourth Side with a Wall (3).

An. 3619, *Alexandria* in *Egypt* was built, by *Alexander the Great*. Situated very conveniently, between the Sea and one of the Arms of the River *Nile*, by which means it enjoys two Havens, the Old and the New. In Process of time it became famous all over the World, and not only the first City of *Africa*, after the Destruction of *Carthage*; but the first in the World, next to *Rome*. And truly whether you consider the Advantage of the Situation, the Fertility of the Soil, the Magnificence of the Buildings, the Convenience of the Harbour; or whether you look upon it in respect of the Sciences and Arts that have been professed therein, it seems to excel all others, as having bred within her Schools many famous Astrologers, Physicians, and Historians. The Walls of it are fortified with 120 Towers, four Stories each, and capable to lodge 100 Souldiers; the Roofs of the Houses are Platform-wise, therefore in the Summer the People eat and drink upon them. Since it came into the Hands of the *Turks*, it lost much of its ancient Splendor, or rather is almost ruined to what it was, there being not above 8000 Inhabitants in it; the chief Occasion whereof is, because it hath lost the Trade of the *Indies*, since the *Portuguese* found out a safer way, by the *Cape of Good Hope*. Near the Haven is the Island *Pharos*, now join'd to the Firm Land by a Mole which *Cleopatra* caus'd to be rais'd; upon that Island stood the Tower of *Pharos*, one of the VII Wonders of the World; upon the Ruines whereof the *Turks* have now built a Castle, and another upon the Harbour. But notwithstanding the great Decay of the City, there are yet to be seen the Ruins of *Cleopatra's* magnificent Palace, and

(1) *Ibid.* (2) *Dr. Heylin.* (3) *Idem.*

The Cells and Chambers appointed for the LXX that translated the Bible.

An. 3618, *Nice* in *Bithynia*, was built. Sufficiently celebrated for the first General Council there holden.

An. 3640, *Eysmachia*, in *Thrace*, was built by *Lysimachus*. Once of great Importance, but at length rased to the Ground, by the barbarous *Thracians*, tho' afterwards re-edified by *Antiochus the Great* (1).

An. 3642, *Antigonia*, in *Epirus*, was built by *Antigonus*. Now called *Argiro Castro*, as *Niger* thinketh; but *Croja*, according to *Sophianus* and *Lazius*.

An. 3645, *Antioch*, in *Pisidia*, was built by *Seleucus*, the first King of *Syria* of the *Macedonian* Race, and by him so called in Honour of his Father *Antiochus* (2).

An. 3650, *Ladicea*, in *Phrygia*, was repaired by *Seleucus*.

An. 3651, *Seleucia*, in *Isauria*, was repaired by the same *Seleucus*.

An. eod. *Apamea*, in *Phrygia*, was built by *Seleucus*, and so called in Honour of his Wife (3).

An. 3653, *Edessa*, the Metropolis of *Osroene*, was built. Memorable for the Story of *Abgarus*.

An. 3654, *Berræa*, in *Syria*, was built by *Seleucus*.

An. 3655, *Pella* beyond *Torin* was built by him.

An. 3666, *Verona*, one of the biggest and fairest Cities of all *Italy*, was built. The Churches here are very magnificent, and the other Curiosities are extremely fine, particularly the old Roman *Amphitheatre*, the most entire within-side of any now standing, and one of the first Magnitude when it was built (4).

An. 3668, *Vincentia* or *Vicenza* in *Italy*, was built. Pleasantly seated on the Banks of the River *Brabio*, and another navigable Water, called formerly *Enotenus* now *Retone*. The Territory of the City not more large than fruitful, abounding with all sorts of Fruits, and yeilding a very good sort of Wine, which from thence is vended to *Venice*. The Buildings of it, for the most part, are of polish'd Stone, whereof the Fields adjoyning afford special Quarries; and the Inhabitants generally an industrious People, making a great Quantity of Silks, with which they adorn themselves, and supply their Neighbours (5).

An. 3682, *Rimini*, anciently called *Ariminum*, in *Italy*

(1) Dr. Heylin. (2) See Dr. Heylin. (3) See Isaacson's Chron. (4) *Diæ. Geogr.* (5) Dr. Heylin.

was built. A large City, and seated in a plentiful and pleasant Soil, abundantly productive of Wines, Figs and Olives; wealthy withal, the Trade, which formerly enriched *Ravenna*, being for the most part managed here (1).

An. 3783, *Pollio* erected a Library at *Rome*, of the Books brought thither upon the Conquest of *Perseus* (2).

An. 3792, *Toledo*, in *Spain*, was built. Pleasantly seated on the *Tagus*, beautified with many Pieces of rare and excellent Architecture; and fortified with 30 Towers standing on the Walls. By reason 'tis situated almost in the midst of *Spain*, there are a considerable Number of Inhabitants, consisting of the Nobility, Scholars, Merchants and Soldiers. The private Buildings are generally but mean, tho' far more handsome in the Inside than the Outside promiseth; most of them being furnished with Water from the River *Tagus*, conveyed into them by the admirable Invention of one *James*, a Native of *Cremona*, in the Dukedom of *Milain*. The Streets narrow, close, hilly, and uneven, exceeding troublesome to walk or go upon, especially in slippery or dirty Weather, by reason of its steep and uneven Situation, on the Side of an Hill: by which, and by the River, which almost surrounds it, it is naturally very strong, and well helped by Art. For that reason made the Seat of the *Gothish* Kings: by one of which, called *Bamba*, so repaired and beautified, (besides the Addition of a strong Wall, for Defence of the Palace) that he is by some accounted the Founder of it. For so we find in these old Verses:

*Erexit (favore Dec) Rex inclytus Urbem
Bamba, suæ celebrem portendens Gentis honorem.*

*King Bamba (God assisting) rais'd this Town
Extending to the ancient Goths Renown (3).*

An. 3798, *Corduba* in *Spain* was built by *Marcellus* a Roman Consul. A City of great Circuit, but very few Houses, by reason of the great Number of Gardens in it (4).

An. 3864, *Florence* the Capital City of *Tuscany* was built by *Sylla* the Dictator. Seated upon the River *Arno*, and esteemed one of the biggest Cities of *Italy*, being about six Miles in Compass. So well Peopled as to contain above 100000 Souls, and as many in the Houses within the Ter-

(1) *Idem.* (2) *Uld. Uisp. Origin. l. VI. c. 4.* (3) *Dr. Heylin.*
(4) *Idem.*

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riety belonging to it. The Streets are paved with broad Stones, the Palaces are sumptuous, the Churches magnificent, and all the Houses so neat and beautiful, that it may well deserve the Name of *Florence the Fair*. Amongst other things, the Library ought particularly to be taken Notice of (1). (2)

An. 3879, *Pampelun*, the Metropolis of the Kingdom of *Navarre* in Spain, was built by *Pompey*; upon that account anciently called *Pompeiopolis*.

An. 3881, *Middlebourg*, the chief Town of *Zealand*, was built by *Metellus*, thence called by the *Latines* *Metello-Burgus*.

An. 3882, *Albenga*, a City and Port in the Republick of *Genoa*, was built.

An. 3895, *Liege*, the chief City of the Bishoprick of *Liege*, was built. Situate in a pleasant Valley, environ'd with Hills, the *Meuse* entring in two Branches, accompanied with many other little Rivers, which make in it many delightful Islands. The Compass of it is about four Miles; the ordinary Buildings very fair, all built of Stone; the Bishop's Palace a magnificent and sumptuous Piece; the Churches Forty in number, Eight whereof are Collegiate, the rest Parochial, all for Riches and Beauty exceeding all in any City of *France* or *Germany*. Besides these, there are so many Covents, Monasteries and Religious Houses about the Town, that reckoning all together they amount to 100; all of them of such fair Revenues, so well Endowed, and the Religious Persons of so great Authority, that 'tis deservedly stiled, *The Paradise of Priests*. 'Tis likewise a University of so considerable note, that 9 Kings Sons, 24 Dukes Sons, 29 Earls Sons, besides Barons and Gentlemen, (the greatest part of which were Canons of the Church of *St. Lambert*, the Cathedral of the City) were Students here at one time (2).

An. 3915, *Bergomo* in *Italy* was built.

An. 3923, *Merida* in *Spain* was built.

An. 3926, *Toulouse*, the Capital City of the Province of *Languedoc* in *France*, was built.

An. 3932, *Nordlingen*, in *Schwaben*, was built.

An. 3933, *Huy*, a Town and Castle in the Temporal Lordship of *Liege*, on the River *Mæse*, was built.

An. 3947, *Elsenore*, a noted City of *Denmark*, in the Island of *Zealand*, was built.

TO MAGI

(1) *Dist. Geogr.* (2) *Heylin.*

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F I N I S.



London Printed for Tim: Childe.

Ductor Historicus :
OR, A SHORT
SYSTEM
OF
Universal History.

VOL. SECOND.

CONTAINING

A Compendious Account of the most considerable Transactions in the World, From the Birth of *Christ*, to the Final Decay of the *Roman* Monarchy, and the Establishment of the *German* Empire, by *Charles the Great* :

In Three Books, *viz.*

I. A Series of the Succession, and a History of the Reigns of all the Emperors, from the Birth of *Christ*, to the Removal of the Imperial Seat to *Constantinople*. II. The Succession of the Emperors, continued from the Translation of the Empire, to the Reign of *Charlemagne*. III. The History of *Persia* under *Parthian* Kings, and the *Persian* Race restored, to the Destruction of that Monarchy by the *Saracens* : The several Kingdoms erected in *Europe* by the *Francks*, *Saxons*, *Goths*, *Vandals*, &c. and their Respective Successions : The Life of *Mahomet*, and the Succession of the *Saracen* Caliphs : Together with an Account of the Foundation of the most considerable Cities, &c. for 800 Years after *Christ*, with other Miscellaneous Things not mentioned in the Course of the History.

By THOMAS HEARNE, M. A.

OXFORD, Printed by *Leon. Lichfield*, for *Tim. Childe* at the *White-Hart* in *St. Paul's Church-yard*, LONDON. 1704.

TO THE READER.

SINCE there have been several Treatises published, concerning the Usefulness of History, and the Author of the former Volume of this Work, has both in the Preface, and the Body of the Book, abundantly proved it, 'twill be unnecessary for me to inlarge upon that Subject. But because Inscriptions and Coyns are slighted by some, who are otherwise very much inclined to the Study of History, and esteemed to be of little Use in acquiring a competent Skill in it; I shall take this Opportunity to show in short, how necessary an Insight therein is, for such at least, as design to be accurately acquainted with any Part of Ancient History.

And First, for Inscriptions. 'Tis very observable, That this was the most Ancient Way, of preserving to Posterity, the Knowledge of any considerable Action; which made Seth Erect his Pillars (a), that thereby his Skill in Astronomy might be known to Future Ages. And Manetho (b), that his History might obtain the greater Authority, tells us, That he made use of certain Monuments with Inscriptions, which he found in Terra Seriadica, the very Expression Josephus, in the Place just now quoted, makes use of; and signifies no more, than the Mountain of Seris, as

(a) Josephus lib. 1. Antiq. Judaicæ cap. 2 (b) Georg. Syncellus pag. 49.

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the Learned Goar has observed in his Notes upon Syncellus, which Scaliger was not aware of. And therefore there seems to be a Corruption in Josephus in the Words, $\kappa\tau\iota\ \tau\omega\ \Sigma\upsilon\gamma\epsilon\lambda\lambda\omicron\varsigma$, and consequently in the Latin Version in Terra Syria.

It must indeed be granted, That sometimes there are Corruptions in this Kind of Monuments, proceeding from the Ignorance of the Ingravers; but yet not so many, nor so considerable, as those we meet with in such Books, as are preserved of Ancient Authors, in which there are not only frequent Interpolations, but Alterations of the very Words of the Text, according as they have met with ignorant Transcribers.

And therefore for settling any Point of Time, 'tis very requisite to have recourse to such Monuments, as appears plainly from the Chronicon Mar-moreum at Oxford for the Greek, and the Fasti Capitolini at Rome for the Roman, Historians; by the Help whereof Sigonius, Onuphrius, Pighius, Sr. John Marsham, Mr. Dodwell, and several other Eminent Chronologers, have made such considerable Discoveries in Ancient History, as must be acknowledged; to have far surpassed any thing of that Kind, that had been attempted before. And of what farther Use these, and several other Inscriptions, may be, for the Adjusting and Settling the Accompts of Time, and rectifying the Fasti Consulares, will better appear, when the Right Reverend the Present Lord Bishop of Worcester, shall be pleased to favour the World with his most Judicious and Learned Chronology.

So that from hence 'tis plain, That Manetho had good Reason to extract his History from Pillars only; especially since he was a Priest of Egypt, and had therefore a very great Skill in Hieroglyphicks, in which all the Egyptian Learning was
com.

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comprehended, and from which Pythagoras received his Mystick Philosophy (a); by the Help whereof he benefited the World with several curious Discoveries and Hypotheses, amongst which is the Motion of the Earth, for which Copernicus hath obtained so much Applause, tho' he was only the Reviver of it. This appears from Aristotle himself; who says (b) some Philosophers were of Opinion, that Fire is placed in the Center; whereby he seems more especially to mean Philolaus Crotoniates. And tho' Simplicius interprets Aristotle's Words otherwise, yet 'tis certain, the Pythagoreans meant no more by Fire, than the Sun, since the Egyptians, from whom Pythagoras learned this Notion, was of the same Opinion with the Pythagoreans, as is Evident from Clemens Alexandrinus's Account of (c) their Representing the Sun by a Beetle. And Plutarch (d) expressly tells us, That the Pythagoreans place the Seat of Fire in the Middle of the World, agreeable to which Archimedes (e) relates of Aristarchus of Samos, that he thought the Earth moved round the Sun, which stood immoveable in the Center, tho' Plutarch (f) hath a Passage which seems to contradict this Assertion concerning Aristarchus, bringing him in as an Accuser of Cleanthes for being of this Opinion; but Menage (g) discovers an Error in the Text of Plutarch, and therefore for ὡςπερ Αἰσαρχος ὤλετο δὲ κλεάνθην τὸν Σάμιον ἀσεβείας προκαλεῖσθαι τῆς Ἑλλήνας, he reads ὡςπερ Αἰσαρχος ἔ Σάμιον ὤλετο Κλεάνθης δὲ ἀσεβείας προκαλεῖσθαι τῆς Ἑλλήνας, the Result whereof is the quite Contrary.

(a) Iamblick vit. Pythag. (b) II. Coel. 13. (c) Strom. L. V. (d) In his Life of Numa. (e) In Psammite pag. 449. (f) In lib. de Facie in Orbe Lunæ. (g) In observat. in Diog. Laërt.

However

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However were there nothing else to evince the Usefulness of these Pieces of Antiquity, yet 'twere sufficient, that by them we have a Knowledge of the most Ancient Way of Writing, as is plain from Aristotle in Pliny (a); who, from this Inscription, in a Brazen-Table in the Palace,

NAVSIKRATES TISAMENO
ATHENAIOS,

has asserted, that the Ancient Greek Letters were almost the same as the Latin; and therefore, in the more Modern Greek Letters, that Inscription should be exprest thus:

Ναυσικράτης Τισαμένης Ἀθηναῖος.

And 'twas from certain Inscriptions that Herodotus(b) hath informed us, that the Cadmeian Letters were like the Ancient Ionick, the Alphabet whereof may be seen in Scaliger, who has also represented the Inscriptions of Herodotus in the same Letters. Which makes me wonder why Josephus (c) should say, there were no Greek Inscriptions, or Ancient Greek Monuments, before the time of Homer. But nothing better expresses the make of these Letters, than a certain Inscription in the Farnesian Gardens, the Letters whereof, as they little differ from the Latin, so they are a true Pattern of those brought over by Cadmus; which I shall here add for better Satisfaction to the Reader.

(a) See Scaliger upon Eusebius's Chron. (b) L. V. c. 59, &c. (c) Lib. contra Ap. in principio.

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ODENI. ΘΕΜΙΤΟΝ. ΜΕΤΑΚΙΝΕΣΑΙ.
ΕΚ. ΤΟ. ΤΡΙΟΓΙΟ. ΗΟ. ΕΣΤΙΝ. ΕΓΙ. ΤΟ.
ΤΡΙΤΟ. ΕΝ. ΤΕΙ. ΗΟΔΟΙ. ΤΕΙ. ΑΓΓΙΑΙ.
ΕΝΤΟΙ. ΗΕΡΟΔΟ; ΑΛΡΟΙ. ΟΛΑΡ.
ΛΟΙΟΝ. ΤΟΙ. ΚΙΝΕΣΑΝΤΙ. ΜΑΡΤΥΣ.
ΔΑΙΜΟΝ. ΕΝΗΟΔΙΑ. ΚΑΙ. ΗΟΙ.
ΚΙΟΝΕΣ. ΔΕΜΕΤΡΟΣ. ΚΑΙ. ΚΟΡΕΣ
ΑΝΑΘΕΜΑ. ΚΑΙ. †ΘΟΝΙΟΝ. ΘΕΟΝ. ΚΑΙ..

Which in other Letters is:

Οὐδενὶ θεμιτὸν μετακινήσαι
ἐκ τῆς Τριογίης, ὃ ἐστὶν ἐπὶ τῆς
τείτης ἐν τῇ ὁδῷ τῇ Ἀππία.
ἐν τῷ Ηρώδου ἀγρῷ. ἔργον
λαΐον τῷ κινήσαντι. Μάρτυς
δαίμων ἐνοδία, καὶ οἱ
κίονες τῆς Δήμητρος, καὶ κόρης
ἀνάθημα, καὶ χθονίων θεῶν, καί. *

From whence 'tis plain, that anciently there were not so many Letters in use amongst the Greeks as afterwards, according to the commonly received Opinion, That Cadmus brought over only XVI. which were Α. Β. Γ. Δ. Ε. Η. Ι. Κ. Λ. Μ. Ν. Ο. Π. Ρ. Σ. Τ. tho' Aristotle in Pliny makes XVIII. adding to them Υ. and Φ. 'Tis true indeed Υ. was always in use amongst them, and so there are XVII. but then 'tis only one of those Letters called ἐπίσημα; but Φ. is a Corruption in Pliny, as is plain from Marius Victorinus, who tells us, That before Θ, Φ, Χ, were invented by Simonides, they used to place after Τ, Γ, Κ, the Aspirate Η, as ΤΗΒΟΣ, ΠΗΙΛΟΣ, ΚΗΡΟΝΟΣ, for δις, φίλΘ, χερίΘ.

Nor are, in the Second Place, Coyns of much less use than Inscriptions, as the Excellent Baron Spanheim

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Spanheim has shewed (a) in a great many Instances. We have here lively represented the Names and Effigies of the Ancient Families and Emperors, with the Years and Places wherein they Atchieved any Great Enterprize, not to mention the Figures of Garments, Animals, &c. which none will deny to be of great Use in History: But what concerns me more at present, is the Settling of divers Particulars in Chronology, tho' there may be several Errors committed, unless there be great Caution taken, as is plain from those who think, That because the Tribuneship was Annual, therefore (b) the TRIB. POT. was so likewise, and consequently, That the Years of the Emperors Reigns are to be accounted by it; which is a great Mistake, as is Evident from these following Instances.

'Tis granted That Tiberius reigned Twenty Three Years, And yet in Gruter's Inscriptions (c) concerning Tiberius, 'tis said, TRIB. POT. XXVIII. and in another Place (d), TRIB. POT. XXXIX. The same is in a Coyn of Patin's Edition of Suetonius (e); and therefore he had TRIB. POT. before he was Emperor, together with Augustus. Accordingly Suetonius in Tib. C. XVI. Data rursus Tribunitia potestas in quinquennium. Again in Gruter (f), we have

AVG. TRIB. POT. XXX.

TIB. TRIB. POT. IX.

both in the same Year. And

AVG. TRIB. POT. XXXI.

TIB. TRIB. POT. X.

both too in the same Year.

(a) De Usu & Præst. vet. num. (b) See Obad. Walker conc. Coyns. (c) Pag. CCXXXV. (d) Pag. CCXXXVI. (e) In Tib. C. XVIII. (f) Pag. CCXCV.

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So Augustus's XXXII, with Tiberius's XI. and Aug. XXXV, with Tib. XIV. then Augustus's last, or XXXVII. was Tiberius's XVI. and Tiberius's XXXIX. was the last of his Reign. So Commodus was Emperor not full 13. Years, but there is a Coyn of his TRIB. POT. XV. COS. VI. and in his Seventh Consulate he Died; so that he had TRIB. POT. XVII Years, which was Four Years with his Predecessor.

'Tis no small Invitation to this Study, That we have received a Great many Obligations from the Old Romans, who were the First that Improved our Country in Buildings, High-Ways and the Art of War. 'Tis to them also that we owe the Drayning and Rendering habitable a great part of the Country, which before was Lakes and Bogs; the first Essay and Pattern whereof seems to be Romney-Marsh, a large and spacious Tract in the County of Kent, and more anciently secured from the Inundation of the Ocean, than any other Part of this Kingdom, as appears from the Laws and Constitutions for Regulating its Repair. 'Tis impossible the Britains or Saxons, who succeeded, should be the Authors of this Undertaking, the former being so Rude and Barbarous, that they were not versed in any Art, and the latter so Illiterate, that no considerable Invention can be ascribed to them: But the Romans Skill in all manner of Arts, and their Industry in improving them, is a strong Argument, that this can be attributed to none but them; especially since Tacitus (a) assures us, That the Britains made great Complaints, That the Romans wore out and consumed their Bodies and Hands, in sylvis & paludibus emuniendis, in clearing the Woods and banking the Fens:

(a) In Vita Agricolaë.

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*and 'twas inhabited long before the Year of Christ DCCXCVI. as is clear from what is spoken by Ethelwerd (a) of Ceolf King of Mercia, viz. That (b) he ravaged and laid in Waste the Country of Kent, and the Province called Merfswari: by which must be understood Romney-Marsh, because Mr. Camden, in his Britannia, speaking of it, saith, That in the Time of the Saxons the Inhabitants thereof were called Menyc-pape, i. e. viri palustres, or Marshmen. And Mr. Walker and others are of Opinion, that the very Name it self confirms this Assertion; tho' Mr. Lambard (c) relates, That in the Saxons Time 'twas written Rumen-*ea*, that is the Large Watry Place, and since by a Corruption Rumenale and Romenale, which seems true from the Grant of Arch-Bishop Fleigmund (d) about the Year of Christ DCCCC. in these Words—Concedo Ecclesiæ Christi terram quæ vocatur *Wesing-Merfsc* juxta flumen quod vocatur RUMEN-EA. Indeed there are no Coyns found here to show the Reasonableness of this Assertion; but in the Great Level in Lincoln-shire, there have been a great Number dug up, which the best Writers (e) alledge as a very good Argument, that the Romans were the first Authors of Draining these Marshes: and is abundantly confirmed from the Large Heaps of Earth or Lows still to be seen here, which without all doubt were raised as Monuments of some Eminent military Persons, whilst the Roman Colonies remained in this Nation. For notwithstanding the Danes (f) used this Custom, yet the Urns frequently found here*

(a) Chron. l. 3. f. 478. a. (b) Cantiam Vastavit, & provinciam quæ dicitur Merfswari. (c) Peramb. of Kent, p. 208. (d) Lel. Coll. Vol. II. in Bibl. Bodl. p. 57. (e) See Sir. Wm Dugdale's Hist. of Imbanking and Drayning, pag. 174. (f) Olaus Wormius in Mon. Dan. pag. 39.

Show

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show that these Lows rather belong to the Romans.

It must be confessed, That though a great number of Roman Coyns are found in this Island; Yet the greatest Part of them are of no great Rarity, being generally of those who were called the Thirty Tyrants, namely Carausius, Aleetus, Marius, Maximus, Posthumus, Tetricus, Victorinus, &c. However they are of great use to our Antiquaries, who, besides other Advantages, by the help of them often trace out the Garrisons, &c. of the Romans, whilst they remained in these Parts.

I have the rather insisted upon these Particulars, because I have made use of Inscriptions and Coyns several Times in the following Epitome, concerning which I am now to speak.

The Author of the first Volume came as low as the Birth of Christ. 'Tis at that Period therefore that I have now began, and carried it down to the Emperor Charles the Great, which I looked upon as a fit Period to stop at: that Prince commencing anew the Western Empire; and at that Time the Saxon Heptarchy became united under Egbert, the first sole Monarch of England. I intend, God willing, to carry on this Work, and with all convenient Speed to publish a Third Volume. I have not exactly followed the Method of the First Volume, but given a History of the Roman Emperors in two Distinct Books, and reserved the History of other Affairs to a Third; only I have interwoven the Account of Ecclesiastical Matters, as also those of Britain 'till the Invasion of the Saxons, with the former, thinking it more proper, than, by Discoursing thereof in a Distinct Book, be obliged to make frequent Repetitions. I have not omitted any Thing Material, and have been as particular, as the Nature of my Design would permit; but where I have been more short than ordinary, as in

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some of the Synchronisms, I have taken care to refer my Reader to such Authors as have discoursed of it at large; as also throughout the whole Volume I have never forgot to quote the Authors I have made use of.

As I have been very cautious in omitting such things as seemed Fabulous, so have I been very Nice in endeavouring to break off in the Synchronisms, at such time as either some new Series of Kings began, or some notable Alteration happened, tho' perhaps some Years before, or after the Year DCCC. which is the Period allowed to this Volume.

I have nothing more to observe at present, only that I hope this Volume will recommend it self sufficiently, in that it treats of the Roman Monarchy from its Height, to its Utter Decay; and by it may be perceived, That as the Romans Subdued the World, and Vanquished in Battle more than Double their Number of Enemies, equal, if not superior to them in Courage, under the Banners of a Severe and Regular Discipline; so when they became negligent, they found a strange Alteration, and that that State is not safe where Discipline is not cherished, tho' Vice and Luxury had got such a sure footing amongst them, that they could not recover their former Glory, and so, at last, the most Honourable Republick in the World became the Object of Scorn and Contempt.

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B O O K I.

*From the Birth of Christ to the Removal of the
Imperial Seat to Constantinople by Con-
stantine the Great. Containing the Space
of CCCXXX. Years.*

A U G U S T U S. 2

AUGUSTUS being in his XIII. Consulship with *A. D. I.* *Plantius Silanus* (1), and having made Peace with all Nations, and shut up the Temple of *Janus* a Third time, after it had stood open XXII. Years, he ordained a general *Taxation*, or *Census*, throughout the *Roman Empire*, that he might know the true State and Value of the whole. In which Space of time the Lord of Heaven and Saviour of the World, *Jesus Christ*, after an ineffable manner joyn'd himself to Human Nature, and appear'd on Earth, being Born of a Virgin in the Kingdom of *Judæa*, which was at this time in Subjection to the *Roman Empire*. This, according to the

(1) See Mr. Eachard's *Rom. Hist.* Vol. 2. p. 36.

AUGUSTUS

vulgar Account of our Saviour's Nativity, was in the DCCII. Year of the City, the Third of the CXCIV. Olympiad, A. M. MMMMIII, or MMMMIV, in the XXV. Year of *Augustus's* Reign. This had been foretold even to *Augustus* himself, who (1) when he had sent to demand of the *Pythian* Oracle who should Reign after him, is said to have receiv'd this Answer :

*Hebræus puer injungit, Divum Dominator,
Hacce Domo fugere, & rursus me inferna subire.
Ergo tacens aris posthac discedito nostris.*

Upon which *Augustus* immediately built an Altar in the Capitol to the FIRST BORN GOD, as not onely *Suidas*, but also *Nicephorus* and *Eusebius*, as *Cedrenus* testifies, have recorded. And all Heathen Writers are unanimous in this, that about this time all their Oracles, after a most wonderful manner ceased : which made *Plutarch* write a Treatise concerning the Reasons of this Effect, but insisting onely upon Natural Causes, he plainly shews that he was ignorant of that which was the true.

Tiberius was now retir'd to *Rhodes* (2); the Cause whereof was either the Disgust he bore for the great Favours which *Augustus* had shewn to his Grandsons *Cajus* and *Lucius*, or else for dislike of his Wife *Julia's* Behaviour. Here he liv'd for several Years, for the most part (3) in a private and retir'd manner, reading and conversing with the *Greeks* after a familiar way, onely upon some Occasions he would appear like a publick Magistrate. But at length growing weary of living here (4), and being in great Danger of his Life for his Vices and other Actions, which were very much disliked by the People, he solicited his return; which was granted after he had been absent Eight Years; upon Condition, That he should bear no Office in the Common-wealth. Being accordingly arrived at *Rome*, he gave himself wholly (5) to a retir'd Life, doing some private Courtesies, but acting in no Publick Business. But his Disquiets and Jealousies were soon at an end, by the Deaths of *Lucius* and *Cajus*, which have by many been imputed to the secret Arts of *Livia*, who, by all possible Ways and Methods, endeavour'd to advance her Son *Tiberius* to the Empire.

Not long before this, *Herod* King of *Judea*, in Expectation (6) of destroying our Saviour, made a barbarous

(1) *Suid. in voc. Aug.* (2) *Sueton. Tib. c. 10.* (3) *Suet. ibid. c. 11.*
(4) *Ibid. c. 11, 12, 13, 14.* (5) See *Mr. Eachard p. 38.* (6) *Matth. c. 4. 2.*

Book I. Roman Monarchy.

3

AUGUSTUS

Massacre of all the Infants in and about *Bethlehem*, that were Two Years of Age and under. His Cruelty to his Wife (1), his Severity to his Children, and his Tyranny to his Subjects, had given *Augustus* just Occasion to say, *That he had rather be a Hog than his Son*: and made *Josephus* give this Character of him (2), 'That he was a Man inexorably cruel; a Slave to his Passions; That his Will was his Law; That (3) there was never any Man made up of so many seeming Contradictions. For take him in the general, for his Liberality and the external Appearance of a Disposition to do good to all Men, One would have concluded him the best natur'd Creature under the Sun: But then to consider on the other hand, the extreme Rigour and Injustice of his Practices, even upon his nearest Relations, as well as upon his Subjects at large, it is not to be deny'd, but that he was harsh and inexorable, without either Pity or Shame. And yet these things notwithstanding, no Man (4), in the general, was more Fortunate than himself. He mounted the Throne from the Condition of a private Man; fell into many Difficulties, but surmounted them all, and liv'd at last to a great Age. But his Death was no less miserable, than his Life had been detestable, labouring under all the nauseous and tormenting Concomitants that can be imagin'd; as (5) a violent Fever; an intolerable Itching all over his Body; Gripes of the Cholick; Dropical Humours; windy Pains in his Stomach; his Privy Parts putrify'd and crawling with Worms; Difficulty of Breathing; broken Sighs; Contraction of the Nerves, and Convulsions all over. His Reign had been so odious to his Subjects, that when his Son *Archelaus* (6) was come to *Rome* to beg the Kingdom of *Judæa*, the Jewish Ambassadors, accompany'd with 8000 of their Country-men in *Rome*, petition'd that they might be joyn'd to *Syria*, and live under Roman Governours, without any King; but *Augustus* judg'd it most proper to give one Half of *Judæa* to *Archelaus*, and the rest to his Two Brothers *Antipas* and *Philip*.

Augustus having thus settled the Affairs of *Judæa*, and having Govern'd Thirty Years (7) he took the Government upon him for Ten more, tho' with some Unwillingness and almost by Constraint. The People offer'd him the

(1) *Josephus Antiq. Jud. l. 15. c. 11.* (2) *Antiq. l. 17. c. 10.* (3) *Antiq. l. 16. c. 9.* (4) *Antiq. l. 17. c. 10.* (5) *Joseph. Bell. Jud. l. 1. c. 21.* (6) See *Joseph. Antiq. l. 17. c. 10. De Bello Jud. l. 2. c. 1. and elsewhere in Josephus.* (7) *Eachard p. 39.*

AUGUSTUS Title of *Lord*, which he refus'd, and thought the Title of *Pater Patriæ* more Honourable. Some time after which his Palace was accidentally Burnt down; which when Rebuilt, he would have accounted a Publick Edifice, which contributed very much to the People's good Opinion of him. 'Twas at this time that he did one remarkable thing, more peculiarly belonging to his Office of *Pontifex Maximus*, which was a farther and compleat Reformation of the *Roman Year*. The Third (1) Intercalary-Day, which had crept in by the Carelesness of the *Roman Priests*, being superfluous, was omitted in the Month of *February*; but thenceforward, he commanded, that One Day in the Beginning of every Fifth Year, should be intercalated, according to the Institution of *Julius Caesar*: And for the perpetual Observation of this Order, he commanded it to be Engraven in Brass. And from this Year, the Accounts of Time took their Rise, this Course being constantly observ'd 'till the Change made in the Kalendar by Pope Gregory 1574 Years after. But lest the *Roman Fairs*, which were held every Ninth Day, should fall upon the *Kalends* of *January*, One Day was often added in the End of the preceding Year, over and above the Custom, and taken away again the Year following, that the whole Course might exactly agree with the former Institution of *Julius Caesar*, which was made about 47 Years before the last Change.

His Daughter *Julia* had been banished for her Lasciviousness to the Island *Pandataria*, but after Five Years strict Confinement, upon the Importunities of the People, she was remov'd from the Island into the Continent, tho' he would never consent that she should be wholly restored; and when the People were more than ordinary urgent with him in that matter, he in a violent Passion wished, *That they might have such Daughters and such Wives*. However, he conferred extraordinary Favours upon her Husband *Tiberius*, first making him Partner in his Tribuneship for Five Years, and afterwards Adopting him for his Son (2), and caused him, at the same time, to adopt his Brother *Drusus's* Son *Germanicus*, a Youth of rare Vertues and amazing Excellencies, though at the same time *Tiberius* had a Son of his own; and in the same Day, *Augustus* likewise adopted *Agrippa Posthumus*, the onely surviving Brother of *Cajus* and *Lucius*. After this (3) he undertook a new Purga-

(1) Suet. Aug. c. 31. (2) Suet. Tib. c. 15. (3) See Suet. and Dio Cassus.

tion, and Modelling of the Senate, strictly examin'd into the Manumission of Slaves, and generously recruited the Estates and Fortunes of several Young Men of *Equestrian* and *Senatorian* Dignity. AUGUSTUS

In the mean time (1) a great and dangerous Conspiracy was discovered against him ; and *Cornelius Cinna*, Grandson to *Pompey* by his Daughter , was found to be the principal Person concerned, besides some others of the highest Rank. But such was *Augustus's* Clemency, that he frankly pardoned them : which so far obliged all Men, and had such happy Effect upon others, that from that time, not onely all Conspiracies against him ceased, but likewise the very Suspicion and Imagination of them.

Sometime after, he erected a Military Treasure ; set up a sort of Flying Chariots for the more speedy Conveyance of News ; when there was a great Famine in the City , so that the Emperor himself, and many of the Senators, besides others , were forced to forsake it, He decreed that what was Enacted by those Senators in the City should be valid ; afterwards he would not permit the People to Feast publickly on his Birth-day ; and amongst other things he Banish'd young *Agrippa*, whom he had lately Adopted, by reason of the Lewdness of his Life.

This Year there were many Wars in the Provinces, as *A. D. VII.* well as Miseries in the City, viz. of the *Isauri* in *Asia*, the *Gastuli* in *Africk*, &c. but were at length brought to an happy issue. Amongst other Expeditions against the *German*s, *Tiberius* pierc'd as far as the *Visurgis* and *Albis*, and did noble service in those Parts, and gain'd great and rich Spoils , which caused both him and *Augustus* to receive again the Title of *Imperator*. But the greatest and most dangerous War was rais'd by the *Dalmatians* and *Pannonians*, who gathering together an Army of 200000. Foot, and 9000. Horse, very much threaten'd *Italy* and *Rome* it self. However, by the Valour of *Tiberius* and *Germanicus* they were forced to submission. But before the finishing this War, *Augustus* returning in the Winter to *Rome*, great complaints weremade to him, concerning the too great number of unmarried *Equites*, which in a great measure proceeded from the looseness of their Lives. Upon which, making an Eloquent Speech in praise of Marriage, he immediately encreas'd the Rewards of such as had Children, and impos'd considerable Fines upon unmarried Persons, allow-

(1) See Dio.

AUGUSTUS

ing them the term of a Year, in which space if they comply'd, they were freed from the Penalty. About which time, he Banish'd the Famous Poet *Ovid* into *Pontus*, either for his Amorous Elegies and his *Art of Love*, or else for such secret Crimes or dangerous Discoveries, which must have been more Fatal to him than Banishment.

Upon the Finishing of the Wars in *Dalmatia* and *Pannonia*, *Tiberius* and *Germanicus* return'd to *Rome*, and receiv'd due Honours for their great Service. But all was soon Eclips'd, upon the dreadful News from *Germany* of the entire Defeat of *Quintilius Varus*. Three compleat Legions were Destroyed through his imprudent Management. This was a very great Affliction to the Emperor, as appear'd from several Alterations in him. However, *Tiberius* and *Germanicus* vigorously invading *Germany*, the Good old Emperor's Spirits were soon renew'd. Some disturbances being rais'd by Augurs and Fortune-Tellers, he forbad all such Persons to use any Publick or Private Prediction concerning the Death of any Man. Then *Tiberius* was joyn'd in the Government of the Provinces with *Augustus*, and invested with almost the same Authority.

A. D. XIV.

In the Year of our Lord XIV. he transferr'd the Authority of his perpetual Tribuneship upon *Tiberius*, and likewise granted his Son *Drusus* the Priviledge of standing for the Consulship within 3 Years. He had 20 Counsellors, by reason of his Age, assign'd for a Year. The same Year he made his Will, and delivered it to the Vestal Virgins; in the following he Solemniz'd a *Census*, in which *Lustrum* were found 4137000 Heads in *Rome*, a Number proportionable to the Vastness of the *Roman* Dominions.

Shortly after this (1) sending *Tiberius* into *Illyricum*, and accompanying him as far as *Beneventum*; he returned back indisposed by a *Diarrhæa*, and coming to *Nola* nigh *Capua*, he there finding himself Dangerously ill, sent for *Tiberius*, and his most inward Friends and Acquaintance, to whom he recommended many wise and useful Things. After which calling for a Looking-Glass, he caused his Hair to be comb'd, and his wrinkled Cheeks to be smooth'd up, as an Actor upon the Stage, and asked his Friends, *Whether he had Play'd his Part well?* And upon their answering, *Yes*, he cry'd *Plaudite!* and so Expir'd in the Embraces of his beloved Wife *Livia*, bidding her *Remember their Marriage, and Farewel.*

(1) Suet. Aug. c. 98.

As to his Character, he was (1) a Person of the highest Learning and Eloquence, and the most amazing Wisdom and Sagacity; and though he cannot be said to have had so large a Soul, and so vast a Genius as his great Uncle *Julius Cæsar*, yet he had as Generous a Temper; a Mind as penetrating, and certainly a more Regular Spirit. His principal Vices were his Love of Women, and his Cruelty and Fallacious Actions in the second *Triumvirate*; in the former he was not very excessive, except in relation to his own Wife *Livia*; and the latter proceeded not from his Nature and Temper, but were purely the Effects of his exquisite Policy: However, his innumerable Acts of Wisdom and Virtue afterwards sufficiently wip'd away those Blots and Imperfections; and never any Prince, in what Age soever, was more universally Honour'd and Esteem'd by the greatest Potentates upon Earth, nor more truly Beloved and Adored by his Own Subjects. He was almost Matchless in his Government, yet considering the many Misfortunes of his Life, it's hard to Judge whether he was more Happy than Miserable. He is most properly call'd the Founder and Former of the Roman Empire, as *Julius Cæsar* is said to have mark'd it out, having Reign'd almost 41 Years, from the full Establishment of his Authority by the Senate and People, and 44 from the Death of his Rival *Anthony*, or rather from the Battle of *Actium*, from which time many will have his Reign to Commence, as some will have it from the Death of *Julius Cæsar*, which makes his Reign 57 Years according to that account. He Died in the 767th Year of the City, the Second of the 198th Olympiad, and the 15th Year of our Saviour Christ, being almost the 76th of his Age, leaving *Rome* in a State flourishing beyond all other Cities in the World.

As to the Affairs of *Britain* in his Time, we find nothing hardly Attempted by him; so that the *Britains* enjoy'd a long quiet. He once indeed (2) advanced as far as *Gallia*, in Order to the reducing of this Island under his Obedience; but was diverted (3) by a Revolt in *Pannonia*. Seven Years after which he again Attempted it, and came as far as he did before; but the *Britains* sending their Ambassadors he desisted. The Year after which he again resum'd his Resolution, but was interrupted by the Revolt of the *Spaniards*. *Kymbelin* or *Kynobelin* (4) was King of

(1) Ezechard p. 50. (2) Dion. Cass. l. 49. (3) *Ibid.* l. 23. (4) Geoff. of Monmouth.

AUGUSTUS

Britain at this Time. There was a good Correspondence between him and the *Romans*, so that the *Britains* now began to Learn the *Roman Arts*, to Flatter for Advantage, and by Gifts to appease a Powerful Prince, and to buy off a War. So they sent their Tribute to *Augustus* (which was agreed upon between him and the foresaid Ambassadors,) with (1) Offerings and Sacrifices to the *Roman Gods*, to be offer'd in the Capitol; where in the Temple of *Mars*, they swore Fidelity to the Senate and People of *Rome*. Which obsequious Addresses, as is probable, gave occasion to *Horace* to write thus (2):

*Though we believe that Thundering Jove
In Heaven Reigns, yet here below
Augustus we a God do prove;
Since Britains and proud Persians too,
Are to his Empire made to bow.*

This *Kynobelin* appears to have been so Conformable to the *Romans*, that he caused Coins to be stamped after their manner; as appears from some now remaining.

Philosophers that Flourished in *Augustus's* time, were *Athenodorus* the Stoick, Præceptor to *Tiberius* (3), and also to *Augustus* himself (4); 2 *Sotion* the Pythagorean, Master to *Seneca* (5); 3 *Nigidius Figulus* in great Familiarity with *Cicero* (6); 4 *Thrasyllus* the Mathematician; and *Marcus Terentius Varro*, the most Learned (7) of the *Romans*. Orators were 1 *Munatius Plancus*, Scholar to *Cicero*, and Builder of *Lyons* in *France* (8); 2 *Messala Corvinus*, and others. The chief Latin Poets were 1 *Virgil*, the most Celebrated of them all. When *Augustus* returned Home out of the East (9), he was met by this great Poet at *Athens*, who to finish his *Aeneis* had retir'd to *Greece*; and being entertained by *Augustus*, he return'd with him, and visiting *Megara* in a very hot Season, contracted a Distemper which so much encreased with Sailing, that in a few Days after his Landing at *Brundisium* he Died, in the 52^d Year of his Age. He was in Favour, and most intimately Acquainted with *Augustus*, who extreamly Admired and Loved him, as well for the inimitable Excellencies of his Muse, as the Immortal Honours he received from his Pen. For under the Name of *Aeneas* he made the Noblest, the

(1) *Dion* *ibid.* (2) *Carm.* l. 3. *Od.* 5. (3) *Suet.* in *Aug.* (4) *Lucian.* in *Macrobiis.* (5) *Vid.* *Sen.* *Ep.* 49. and 58. (6) *Vid.* *Cic.* *Ep.* *Fam.* l. 4. (7) *Quintil.* l. 10. c. 1. (8) There is an Inscription at *Caetta* which mentions this. (9) *Ezechard* p. 18.

most Exquisite and most Compleat Panegyrick upon *Augustus* that ever was made in any Age of the World; and is generally believed to have much promoted that Veneration the Senate and People had for him. 2. *Horace* the chief of *Lyrick Poets*; 3. *Val. Catullus*, called by some (1) *the Learned*, by reason of his Exactness in the Purity of the *Latin Tongue*; 4. *Cornelius Gallus*, a great Friend of *Virgil's* (2), and beloved of *Augustus* till guilty of Conspiracy against him; 5. *Æmylius Macer*, an Imitator of *Nicander* (3), in writing of Herbs, Serpents and Birds; 6. *Ovidius Naso*; 7. *Alb. Tibullus*, an amorous, but elegant Poet (4); 8. *Sextus Aurelius Propertius*, the best Writer of Elegies, and very elegant, though he is something lascivious (5); 9. *Publius* the Mimick Poët. Nor was this Emperor's Reign less famous for Excellent Historians, such as *Livy* (6), *C. Nepos*, *Sallust*, *Nic. Damascenus*, *Dionysius Halicarnassens*, *Strabo*, *Hyginus*, &c. Nor for Grammarians, as *M. Verius Flaccus* (7), *Asconius Pædianus*, (some of whose Comments upon *Livy* are extant) &c.

TIBERIUS.

TIBERIUS. 2

AUGUSTUS's Death (8) was not made known till *A. D. XV.* after *Julia* had caused *Agrippa Posthumus* to be murdered. So that *Tiberius* was settled in the Throne e're *Augustus's* Death was heard of. *Augustus's* Body was brought from *Nola* to *Rome*, and the Funeral performed with great Solemnity, and his Will being read, 'twas found that he left most he had to *Tiberius* and *Livia* (9).

Tiberius was by Birth a *Patrician*, had liberal Education, and a Wit more than ordinary, and could dissemble as Artificially as any, as he now egregiously shewed, by making a Refusal of the Government (10): so that the Senators fell down at his Feet, and besought him to accept it; whom he answered with ambiguous Words, and at length complaining, that a miserable and intolerable Servitude was imposed on him, received it as by Constraint, and yet so as he seemed to signify that he would again relinquish it.

At first he carried (11) himself (as ever in some Cases) very cunningly, cloaking with marvellous Dissimulation those Enormities which afterwards appeared. For some

(1) See *Martial*. (2) See *lib. 4. Georgic*. (3) *Quintill. & Manil. Astronomic. l. 2.* (4) *Ovid. l. Amor. 15.* (5) *Ovid. Trist. 2. lib. 3. De Arte Am. Martial, l. 8. & alibi.* (6) See in the 1st. Vol. of this Work. (7) See *Suet. de Clar. Grammat. A. Gell. l. 4. c. 5. Plin. l. 7. 8. & seqq.* (8) *Suet. Tib. XXII.* (9) *Tacit. Annal. l. 1.* (10) *Tacit. ibid.* (11) *Suet. in Tiber. c. 26. 27, &c. Tacit. ut antea.*

TIBERIUS. time he counterfeited incredible Patience, stooped too low in his complementing of Senators and Magistrates, rejected all High Titles and Honours (not enduring the Name of *Dominus* or Lord) and consulted the Senate continually, not doing little or much without its Consent; nay suffering some things therein to be carried against his Mind. He was also at first very temperate in his Diet, and exact in reforming Manners, and appeared to every One to be a good Prince, but at last strangely deceived the Expectation every one had of him.

From the Beginning he envied *Germanicus*, his Brother *Drusus's* Son by Nature and his own by Adoption, who now prosperously carried on the War in *Germany*. Within Two or Three Years after, a plausible Occasion offered it self for recalling him. The *Parthians* were in great Com-motions about their Kings, (1) and rejected *Vonones*, who was set up by *Tiberius*, and rebelled, setting up *Artabanus* in Opposition to him, then Reigning in *Media*. At first he was repulsed by *Vonones*; but the second time over-threw him, and got Possession of the Kingdom. *Vonones* retiring into *Armenia*, sent to *Tiberius* for Aid, who be-cause *Artabanus* threatned hard, and had got the principal of the *Armenians* on his side, did not think fit to make War upon him: therefore *Vonones* yielded himself to *Creticus Silanus*, who Governed *Syria*, and *Artabanus* set *Orodes*, One of his own Sons, over *Armenia*. At the same time *Antiochus* King of *Commagena* dying (2), a Contention arose between the Nobility and Commons; the former would have the Country reduced into the Form of a Roman Province, but the People were for a King. Now also *Philopator* King of *Cilicia* being dead, his Subjects were divided upon the very same Grounds. *Syria* also and *Ju-dea* being weary of their Burthens, desired a Diminution of their Tributes.

A. D. XIX. At length through the Artifices of the Emperor, *Germanicus* was forced to (3) return, and to undertake the composing the Affairs of the East. He placed *Zeno*, the Son of *Polemo* King of *Pontus* over *Armenia*. *Q. Veranius* a Knight had the Oversight of *Cappadocia*, which was made a Province. *Q. Servæus* was set over *Commagena*.

The Year following *Germanicus* (4) made a Voyage into *Ægypt*, to view it for its rare Antiquities: whence return-

(1) Joseph. *Antiq.* l. 18, c. 3. Tacit. *Annal.* l. 2. (2) Suet. in *Tib.* c. 49. Tacit. l. 2. (3) Sueton. in *Caligula* c. 1. Tacit. l. 2, c. 56. (4) Tacit. l. 2. c. 59, 60, &c. Suet. in *Calig.* c. 1, 2, 3, 4, &c.

ing into *Syria*, he was most shamefully, and without any measure affronted by *Piso*, and at length died of a lingering Disease at *Antioch*, being thought to miscarry by the Fraud of *Tiberius*, and Ministry of *Piso*. His Death was much lamented for his rare Qualifications. But Three or Four Years after (1) *Tiberius* was punished in his own kind, by the poysoning of his own Son *Drusus*, and that by his greatest Favourite *Ælius Sejanus*; who also afterwards was the Cause of the Deaths of the Two Sons of *Germanicus*.

After this *Tiberius* withdrew into the Isle of *Capreæ*, and gave himself up to all sorts of Enormities (2), not looking to the Supply, either of Army or Provinces; suffering *Armenia* to be seized on by the *Parthians*, *Mæsia* by the *Dacians* and *Sarmatians*, and *Gaul* to be wasted by the *Germanians*. He instituted a new Office for the Management of Pleasures; prefer'd such as were the most lewd and vicious; was excessively covetous, both as to getting, and keeping what was unjust; so undutiful to his Mother, as he refused to come to her, when living; and when dead, neglected to bury her; neither would he perform her Will, but persecuted her Friends, though she justly deserved such Treatment, having had an hand in the Death of *Germanicus*; having chosen Twenty of the principal Men of the City to be his Counsellors, he scarcely left Two or Three of them alive; no Day, either holy or prophane, was free from Slaughters; every Offence little or great was Capital; many were condemned with their Wives and Children; Rewards proposed to Informers, and all Testimonies taken for true; and in short, he grew so abominably cruel, that for putting Persons to the more Pains, he invented new ways of Punishment.

In the Twelfth Year of *Tiberius*, *Pontius Pilate* (3) was sent into *Judæa* to succeed *Tiberius Gratus*, the Fourth Governour after the Banishment of *Archelaus* the Son of *Herod* to *Vienna*. *Coponius* was the First, *M. Ambivius* the Second, *Annius Rufus* the Third, and *Gratus* the Fourth. *Pilate* at his First Entrance set up *Cæsar's* Images at *Jerusalem*, which moved the *Jews* to Sedition: but being overcome by their Intreaties, he removed them to *Cæsarea*. He being now Governour of *Judæa*, *Herod Antipas* Tetrarch of *Galilee*, his Brother *Philip* Tetrarch of *Ituræa* and *Trachonitis*, and *Lysanias* of *Abylene*, *Annas* and *Caiaphas* being High-Priests, in the Beginning of the Fifteenth Year of *Tiberius*, *John Baptist* began to Preach and Baptize in the Resemblance

(1) Tacit. Annal. l. 4. (2) Suet. in Tib. c. 40, 41, 42, 43, &c. (3) Joseph. Antiq. l. 18. c. 2. Euseb. Hist. Eccl. l. 1. c. 9. Luc. 3.

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and Spirit of *Elias*. Amongst others, he Baptized *Christ* himself, of whom he was the Forerunner. His Ministry (as is thought) commenced on the 10th Day of the VIIth Month, which was Penitential, and so great a Fast, that every Soul which did not then afflict it self, was to be cut off; and was also expiatory, the High-Priest (the Type of him before whose Face *John* was sent) entering alone into the *Holy of Holies*, and with Blood expiating the Sins of the People: this being also the Day wherein, by Sound of Trumpet, the *Jubilee* was proclaimed.

Jesus being now about 30 Years of Age (1) after his Baptism by *John* in *Jordan*, (being first of all allowed for the *Messiah* and Son of God, by the descending of the Holy Ghost in the Form of a Dove, and resting upon him, as also by a Voice from Heaven) was led of the Spirit to be tempted of the Devil; and after that returned into *Galilee*, and in his Journey received *Andrew* and *Simon* his Brother, and the next Day called *Philip* of *Bethsaida* the City of *Andrew* and *Simon* surnamed *Cephas* or *Peter* by the Lord. On the Third Day being invited to a Marriage in *Cana* of *Galilee*, he performed his First Miracle, by turning the Water into Wine, whereby his Glory was manifested and his Disciples believed in him. Afterward he went down to *Capernaum* with his Mother, his Brethren, (or Kinsmen) and Disciples, where they did not stay long. Then came he to the Exercise of his Ministry, the Acts whereof are distinguished by Four *Passovers*. Amongst the Four Evangelists which describe them, *Matthew* alone hath neglected the Order of Time, which is constantly observed by the rest, except in the History of *John's* casting into Prison, as *Luke* hath recorded it.


At the time of his *First Passover*, he went to *Jerusalem*, cast Buyers and Sellers out of the Temple, wrought Miracles, and instructed *Nicodemus* in the Mystery of Regeneration and Faith in himself. Leaving *Jerusalem*, he went into *Judaea*, and Baptized with his Disciples, at which time *John* Baptized in *Aenon*, being not yet cast into Prison. A Question was started between some of the Disciples of *John* and the *Jews* about Purifying. *John* gave his last Instruction to his Disciples concerning *Christ*, they having reported his Acts with some Emulation, and not long after he was cast into Prison, for reprovng *Herod* the Tetrarch for committing Incest with his Brother *Philip's* Wife. Which when *Jesus* heard of, and that the *Pharisees*

(1) See Dr. Howell's *Instit. of Hist.* Book the 7. ch. 2. p. 835.

took notice that he Baptized more by the Hands of his Disciples, he departed out of *Judæa* (where he had continued about 8 Months) and came into *Galilee*. As he passed through *Samaria*, he happened into Discourse with a certain Woman at a Well near the City *Sychar*, who being convinced that he was the *Messiah*, she brought the Inhabitants of the City to believe on him, Four Months before the *Harvest* or *Passover*, about the Middle of the Ninth Month called *Ab*. Staying here Two Days, he returned the second time out of *Judæa* into *Galilee* after his Baptism, being received with great respect by the *Galileans*, who had seen the Acts which he did at *Jerusalem*. Here he Preached in their Synagogues, and wrought his Second Miracle in *Galilee*, by healing at *Cana* the Son of a Nobleman that lay sick at *Capernaum*. After he had wrought Miracles at *Capernaum*, he went to *Nazareth*, where he had been brought up, and expounding the Prophet *Esay* concerning himself, they first admired, and then cast him out, and had he not got away, would have cast him down headlong.

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Leaving *Nazareth*, he taught at *Capernaum* where they were astonished at his Doctrine, and cast out an Unclean Spirit that was first commanded Silence. Coming into the House of *Simon* and *Andrew*, he cured *Simon's* Mother-in-Law of a Fever, and about Sun-set he healed divers sick Persons, and cast out Devils out of divers of whom they had taken Possession. In the Morning he went into a desert Place where he Prayed, and coasting through *Galilee*, he Preached in their Synagogues, and cast out Devils. Then he taught the People out of a Ship, helped the Fishers to a miraculous Draught of Fishes, and commanded *Simon Peter*, *Andrew*, *James* and *John* to follow him: And going through all *Galilee*, his Fame spread through *Syria*, which caused great Multitudes to flock to him. In a certain City he healed a Leper, which made greater Numbers to come to him, insomuch that he could not enter the City, but was forced to stay without in desert Places where he taught and prayed. After a few Days he returned to *Capernaum*, healed the *Paralitick*, and forgave him his Sins before the *Pharisees*. Going thence towards the Sea, he called *Levi* or *Matthew* from the Receipt of Custom, and defended his Disciples against the *Pharisees* for Eating with *Publicans* and Sinners, and not Fasting. On the Second Sabbath after the First (that is, on the second Sabbath of the New Year, instituted after their Return out of *Egypt*, and beginning with the Month *Nisan* or *Abib*), passing

TIBERIUS.  passing through the Corn-Fields, he vindicated his Disciples again against the *Pharisees* for Plucking and Eating the Ears of Corn, and explained the Doctrine of the Observation of the Sabbath.

After this (1), on the *Second Passover* of his Ministry, he went up to *Jerusalem*, and cured One who had lain 38 Years diseased at the Pool of *Bethesda*, for which, and because he had called God his Father, the *Jews* went about to kill him, and he opposed against them his most Divine Apology. Going thence, on another Sabbath, in the Synagogue, he healed One that had a withered Hand, for which the *Pharisees* and *Herodians* presently sought to kill him: But getting item thereof, he departed to the Sea, where, teaching the People, he commanded a small Vessel to wait on him, because of the great Croud. About this time he spent a whole Night in Prayer upon a Mountain, and when Day appeared, made choice of Twelve, whom he called by the Name of *Apostles*. Coming again into the Plain, he healed the sick; and coming home, the Press was so great, that he could not Eat; whereupon his Friends came to take him, supposing he had been besides himself. Having seen the Multitude, he went up into the Mountain, and his Disciples coming to him, he there Preached his long Sermon, first speaking to the Apostles and then to the Multitude. At the End whereof he entred into *Capernaum* and healed the Centurion's Servant, who was ready to die. The Day following he raised from the Dead the Son of a certain Widow in the City *Nain*. Then *John* sent his Disciples to ask him, whether he were the *Messiah*? And having answered them, he took Occasion to speak of *John*, and upbraided the Cities, acquiescing in the Will of his Father, as to the revealing or hiding the things of Salvation. Then *Simon* the *Pharisee* invited him to Dinner, where a Woman, who was a Sinner, washed his Feet with her Tears, whose Sins he forgave, and defended her against *Simon*. After this he Preached through every City and Village, his Disciples being with him, and certain Women ministring to him, amongst whom was *Joanna* the Wife of *Chusa*, *Herod's* Steward. Then he healed a Man possessed with a dumb and deaf Devil, and vindicated himself against the *Pharisees*, who reported, that he cast out Devils through the chief of them. When the *Scribes* and *Pharisees* demanded of him a Sign, he gave them onely that of *Jonas*, and when his Mother and Brethren asked to

(1) John V,

He plainly declared who were his nearest Relations. On the same Day, going to the Sea, he taught the People from the Ship in the Parable of the Sower and others: and at Evening having dismissed them, a great Tempest arose, which he stilled, and saved his Disciples who were then in danger. Coming into the Country of the *Gadarens*, or *Gergasens*, which lieth over-against *Galilee*, Two *Demoniacs* met him exceeding fierce, (though *Mark* and *Luke* mention but One) out of whom he cast the Devils, and permitted them to enter into the Swine. The *Gadarens* hereupon desired him to depart out of their Coasts, which he did accordingly, and came to *Capernaum* his own City.

At his Return the People gladly received him. And being in great Expectation of him by the Sea-side, he answered the Disciples of *John*, when they enquired why his Disciples fasted not, as they and the *Pharisees* did. As he spake, he was desired to heal the onely Daughter of *Jairus*; and as he was going down, a Woman, who had an Issue of Blood Twelve Years, was healed by the touch onely of the Hem of his Garment. Passing thence he cured Two blind Men, and charged them to say Nothing of him; but in vain. As they passed away, a Man, who was possessed with a dumb Devil, was presented to him whom he healed to the great Amazement of the Company, though the *Pharisees* blasphemed. Then going about to all Towns, he taught and healed, and coming into his own Country, was contemned again by his Countrymen, who called him *Carpenter*, as he taught in the Synagogue on the Sabbath-Day. As he went from Village to Village, he took pity of the Multitude, because though the Harvest was great, yet the Labourers were but few, and therefore he bad his Disciples pray for Labourers into the Harvest. Then he sent out his Disciples Two and Two, with Commission to go and Preach. Having made an End of commanding them, he went and Preached in their Cities; and the Twelve went about the Villages, teaching and healing every where. About which time *John Baptist* was beheaded, by Procurement of *Herodias*, which *Jesus* hearing of, he went with his Disciples by a Ship into a desert place, called *Bethsaida*. Which the Multitude understanding, they got there before him, where he taught and healed them. And *Jesus* went up into a Mountain, where he sate with his Disciples, the *Passover* being nigh. It being late, and having Compassion on the Multitude, he fed Five Thousand Men (not reckoning Women and Children) with Five Barley Loaves and Two small Fishes, where-

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whereof Twelve Baskets full of Fragments were taken up. When they would have come to take him by Force, to make him a King, he caused his Disciples to pass over to the other side opposite to *Bethsaida*, and towards *Caper-naum*. When he had prayed in a Mountain apart, he came towards his Disciples, walking upon the Sea, when they had now rowed Twenty Five or Thirty Furlongs, and were troubled with a contrary Wind. Being affrighted at him, he made himself known, and saving *Peter* (who had desired he would bid him come to him on the Water) when he was sinking, he passed over with them. Coming into the Land of *Genesareth*, all sorts of diseased Persons were brought to him, and as many as touched the Hem of his Garment were made whole. The Day after, the People which were left on the other side came to him to *Caper-naum*, and in the Synagogue he Preached concerning the *Bread of Life*, attesting himself to be it, against the murmuring of the *Jews*. After this several of his Disciples passed from, and walked no more with him. And though the Twelve refused to depart, yet he declared that One of them was a Devil, meaning *Judas Iscariot*, who was to betray him.

After the *Third Passover* of his Ministry, the *Scribes* and *Pharisees* came to him, and complained that his Disciples Eat with unwashen Hands, whom he convinced of Ignorance and erroneous Doctrines; and departing into the Coasts of *Tyre* and *Sydon*, he dispossessed a *Syrophœnician* Woman of a Devil, because of the Greatness of her Faith. Passing thence to the Sea of *Galilee*, he healed a deaf Man, being troubled with an Impediment in his Speech, and in a Mountain cured divers others: And about the same time fed about 4000 Men, besides Women and Children, who had tarried with him Three Days, with Seven Loaves, and a few small Fishes; and Seven Baskets full of Fragments were taken up. Then taking Ship, he came into the Parts of *Dalmanutha*, or the Coast of *Magdala*. The *Pharisees* asked a Sign, but he refused to give them other than that of *Jonas* the Prophet. When his Disciples had forgotten to take Bread, he bid them beware of the Leaven of the *Pharisees* and *Herod*, his meaning being of the Leaven of Doctrine. Coming to *Bethsaida*, he cureth a blind Man by Degrees, without the Town. Passing thence into the Towns of *Cæsarea-Philippi*, he asked his Disciples concerning the Opinion which Men had of him, and what themselves thought. *Peter* answered that *he was the Christ*: which thing he forbid them to declare, foretold his

his Death and Resurrection, called *Peter Satan*, for checking him about his Sufferings, and foretold his Transfiguration, which after Six Days was fulfilled. The Day following he cast the Devil out of the *Lunatick*, which his Disciples could not. Going thence through *Galilee*, he taught his Disciples that he must die and rise again; which they understood not, and were troubled, but yet were afraid to ask him. At *Capernaum* he paid Tribute-Money, by the Example of a little Child taught his Disciples Humility, spake against offending of a weak Brother, and forgiving one another Seventy Times Seven, and approved of him that was casting out Devils in his Name. After this he walked in *Galilee*, not caring to do it in *Jury*, by reason the *Jews* sought to kill him. Now the *Jews* Feast of *Tabernacles* (the *Scenopagia*) was at hand. His Brethren or Kinsmen would have him go up, that his Disciples might believe in him; but he refused to comply, and so went up after them secretly.

The time being come wherein he was to be received up he set his Face to go to *Jerusalem*: and when the *Samaritans* would not receive him, he checked his Disciples who would have had Fire called from Heaven upon them. Then he sent out *Seventy Disciples*, Two into every City where he designed to go. And in the midst of the Feast, when the Multitude were very inquisitive about him, he came and taught in the Temple. On the last Day thereof, when he spake of Faith in himself, a great Difference arose, and those, who were sent to apprehend him with *Nicodemus*, defended him against the *Pharisees*. Departing into the Mount of Olives; he returned betimes in the Morning, and refused as a Judge to condemn the Woman taken in Adultery. In the Treasury, amongst other Things, he told them that he was before *Abraham*, and thereupon the *Jews* took up Stones to cast at him; but he hid himself, and passed away through the midst of them. Passing by he cured a Man that was born blind, and Preached concerning the true Shepherd, Sheep and Door, as also of Thieves and Mercenaries. Then the *Seventy* return with Joy, and when a Lawyer asked him how he should inherit eternal Life, he sent him to the Law; and by a Parable declared who is our Neighbour. After which he was entertained in the House of *Martha*, who ministred to him, while her Sister *Mary* hearing his Word, was preferred before her. One of his Disciples requesting him to teach them to Pray, as *John* did his Disciples, he prescribed and taught them the *Lord's Prayer*; adding Arguments for Constancy and Firm-

TIBERIUS. Firmness of Faith. Then he cast out a Devil that was dumb, spoke against the Hypocrisy of the *Pharisees*, denounced Woes against the Expositors of the Law, bad his Disciples beware of the *Pharisees* Doctrine, refused to be a Judge between a Man and his Brother about the Inheritance, and thence took Occasion to speak against anxious Cares of the World, and bid them be ready against the Lord's Coming.

Some told him of the *Galileans*, the Blood of whom *Pilate* mingled with their Sacrifice. Whence he took Occasion to press Repentance. On a certain Sabbath, he healed a Woman that had a Spirit of Infirmary 18 Years. In his Journey to *Jerusalem* to the *Feast of the Dedication*, he taught through the Cities and Villages, courageously answered the *Pharisees*, who bid him begone for Fear of *Herod*, healed one of the Dropsy in the House of One of the chiefest of the *Pharisees*, and took Occasion to speak the Parable of the Great Supper. When the Multitude followed him, he Preached concerning the Denial of Life it self for his sake. Then he spake divers Parables, healed Ten Lepers, and shewed that the Coming of the Son of Man should be like to that of *Noah* and *Lt.*

At the *Feast of Dedication*, when it was Winter, *Jesus* walking in *Solomon's* Porch, told the *Jews* that he and his Father were One, and when they took up Stones to cast at him, he defended his Divinity by his Works, and got away from them. Beyond *Jordan* many were healed by him, and believed on him; then he admitted Infants, and raised *Lazarus* from the Dead. *Caiaphas* prophecyng, *That he was to die for the People*, they resolved to put him to death, which made him to go into the City *Ephraim*, where he taught. Ascending towards *Jerusalem*, he went before his Disciples, who were amazed and afraid. Now he told them of his Sufferings, which they understood not, repulsed *Zebedee's* Sons, when they asked to sit on his Right and Left Hand in his Kingdom. Near *Jericho* he healed a blind Man, and having being entertained by *Zachæus*, he restored to Sight Two others, and being near to *Jerusalem*, he spake the Parable of the King, who going a Journey committed Ten Talents to his Servants to be improved till his Return. Six Days before the *Passover* he came to *Bethany*, where he supped, and *Mary* anointed his Feet and wiped them with her Hair. Near *Jerusalem*, he sent his Disciples for the Ass's Colt, whereon he rode into the City, and being near it, foretold its final Destruction. He cast the Buyers and Sellers out of the Temple, Preached

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concerning his Passion, and had a Voice from Heaven answering his Prayer, which some thought to be of an Angel, and others of Thunder, and in the Evening went to *Bethany* with the Twelve.

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In the Morning he returned, cursed the Barren Fig-tree, and as he taught concerning Faith in himself, the *Chief-Priests* consulted how to kill him. Teaching in the Temple, the *Chief-Priests*, and *Pharisees* and *Elders* ask him by what Authority he did all this, and he gave them such an Answer as put them to Silence. After some Parables spoke by him, he pronounced Woes against the *Scribes* and *Pharisees*, &c. And after that *Judas* betrayed him.

So that in the *Fourth Passover*, *Jesus* himself, our *Passover*, was offered and an End thereby put to all Sacrifices, which were but Types of this. For being by *Judas* betrayed into the Hands of the *Chief-Priests*, and by them delivered up to *Pilate* the Governour, he at last, though with some refusal, condemned him, and delivered him to the Souldiers to be crucified. This was about the Sixth Hour, or a little after Noon, at what time a great Darkness arose; for the Sun was obscured, and so continued till the Ninth Hour, or Three of the Clock. Thus he who was in the Form of God, and counted it no Robbery to be equal with God, made himself of no Reputation, and suffered Death, even the (most ignominious) Death of the Cross.

But our Saviour was not to continue in the Grave, and therefore after Three Days, rising from the Dead, he gave Commission and Instructions to his Disciples, whom he ordained his Ambassadors to the whole World, and Forty Days after he rose, he ascended into Heaven, and sent down the Holy Ghost upon his Disciples, according to his Promise. After which the Church increased: And about the End of the Year, when the *Hellenists* murmured against the *Hebrews*, the *Apostles* chose Seven Men called the *Seven Deacons*, who were to take care of what was gathered for the Poor. About which time *James* the Apostle, the Son of *Alphæus* (1) (called also the Brother of the Lord) and surnamed the *Just*, was created the First Bishop of *Jerusalem*. And in the Year following *Christ's* Resurrection, a Persecution was raised by the *Jews* against the Church, wherein *Stephen* One of the *Seven Deacons* and the Proto-Martyr was stoned to Death, by the Procurement of *Saul*, who the same Year was converted, and called to the

(1) Eusebius.

TIBERIUS. Apostleship, after which he went from *Damascus* into *Arabia*.

About Two Years after *Christ's* Death, *Philip* the Tetrarch (1) died, and *Tiberius* laid his Principality to the Province of *Syria*. *Artabanus* (2) upon the Death of *Artabanus* made his other Son *Arfaces* King of *Armenia*. But upon the Request of divers of the Nobility of *Parthia*, *Tiberius* set up *Phraates*, and upon his Death recommended *Tiridates*. *Mithridates*, Brother to *Pharasmenes* King of the *Hiberi*, joyning with the *Albanians* procured the Death of *Arfaces*. *Artabanus* had before this (3) attempted *Cappadocia*, and sent also to demand the Treasure, which *Vonones* had left in *Syria* and *Gilicia*, as also the ancient Borders of the *Persians* and *Macedonians*. But at length he desisted (4), and fled away cowardly with a few to the Confines of *Scythia*. *Vitellius* hereupon, being President of *Syria*, carried *Tiridates* into the Kingdom, but he delaying to seize on the chiefest Places, *Artabanus* recovered his Kingdom, and the other was forced to fly. *Vitellius* upon this was ordered to make Peace with him, which accordingly he did, and then *Vitellius* (5) came to *Jerusalem*, and amongst other things, deposed *Joseph* surnamed *Caiaphas* from the High-Priesthood, to which he promoted *Jonathan* the Son of *Annas*.

About this time it happened (6), That a certain Impostor that was never without Lies, and Phantastical Stories to draw the Rabble together, gave out, that if the People would but meet at the Mountain *Garizin*, a sacred Place, in the Esteem of the Country thereabouts, he would undertake to shew them the *Holy Vessels* which *Moses* had caused to be buried there so long since. These credulous Fools betook themselves to their Arms, and Besieged *Tirathaba*, waiting for others to come into, and joyn them, and so to march up to the Mountain together with a considerable Army. But *Pilate* was too early for them, and with a strong Body of Horse and Foot prepossessed the Mountain, whence they made a Charge among the *Samaritans* that were gotten together about the Village; routed and killed great Numbers of them; took and carried away a Multitude of Prisoners; and for those amongst them that were of Interest, or Quality, *Pilate* struck off their Heads. The principal Men of the *Samaritans* applied themselves upon this Defeat to *Vitellius*, a Person of

(1) *Joseph. Antiq. l. 18. c. 6.* (2) *Tacit. Annal. l. 6. c. 31.* (3) *Sueton in Tib. c. 49.* (4) *Tacit. ibid. c. 41.* *Dio l. 59.* (5) *Joseph. Ant. l. 18. c. 6.* (6) *Joseph. Ant. l. 18. c. 5.*

Consular Dignity, and at that time Governour of Syria, with a Complaint against *Pilate*; and charged him with Murder. For they insisted upon it, that their Meeting at *Tirathaba*, was no Defection from the Romans, but the seeking for a Refuge for themselves against the Violence of *Pilate*. *Vitellius*, upon this, sent his Friend *Marcellus* to take charge of the Government of *Judæa*, and ordered *Pilate* to go to Rome, to answer before *Cæsar* the Accusations that were exhibited against him. He had now been Ten Years in his Government, and upon this Order put himself upon a Journey thither, but the Emperor died before he came.

TIBERIUS.

For going on (1) in all his vile Enormities, in the Twenty Second Year of his Reign, his Strength began to fail him; which occasioned him to remove to several Places, settling at last in a Promontory of *Misenum*. Here, after many nice Considerations and Consultations with his Favourite *Macro*, he named *Cajus Caligula*, the only surviving Son of *Germanicus*, for his Successor, together with a young Grandson of his called *Tiberius*. It is probably conjectured, that he named the former, expecting to have his Vices efface the Memory of his own Wickedness, and with Belief that he would extinguish the Roman Nobility: For he had often said, *That in Caligula he had brought up a Serpent for the People of Rome, and a Phaeton for the rest of the World*. Though his Spirits sensibly declined, his Dissimulation was as strong as ever, and he despised all Physick. But his Weakness was discovered by *Charides* a famous Physician, who pretending to kiss his Hand, felt the Defect in his Pulse. This was immediately perceived by this subtle and wary Prince, who shortly after seemed to fall into such Faintings as all then judged him dead, and began to make their Court to the new Emperor. But recovering again, to the great Surprise and almost Confusion of *Caligula* and *Macro*, they soon found Means to dispatch him with a Pillow, or by Poyson, as some Authors report, being now 78 Years of Age. Authors differ about the Manner of his Death, and some seem to excuse *Caligula* of the Fact, though he publicly confessed, that he designed his Death, *To revenge the Murder of his several Relations*.

This was the deserved End of *Tiberius*, and was received with great Satisfaction by all. In short, As *Augustus* may justly be said to have been the wisest and greatest Monarch,

(1) See Ezech. p. 80.

and

TIBERIUS. and the most Skilful Politician in the World; so *Tiberius* may truly be said to have been the most subtle and swelling Tyrant, and the most exquisite State-Jugler that *Rome* ever saw. He corrupted all that was good, and introduced all that was bad in the Empire: And what proved a far greater Misfortune to the State, was its having his false Politicks embraced by the greatest Part of his Successors, several of which were greater Monsters, and far more ignorant than himself; who placed the Honour and Glory of their Reigns not in governing the Empire best, but in enslaving it most; Methods that generally prove as fatal to Princes, as destructive to Subjects. He reigned 22 Years, 7 Months, and 7 Days, according to *Dion*; and died in the 790th Year of the City, 63 Years after the perfect Settlement of the Empire by *Augustus*, 38 Years after our Saviour's Nativity, and Five after his Crucifixion.

The *Britains* were as secure in his Reign as they had been in *Augustus's*: for being given up to Ease and Luxury, he thought (1) it best to observe *Augustus's* Advice of contracting, rather than enlarging the Bounds of the Empire: though it is certain that they still paid their usual Customs and Tolls to the *Romans*, for the Commodities they transported into *Gaul*, and exchanged with them things wrought in Ivory, for Chains and Trinkets of Amber, which they wore for Pendants and Bracelets.

In his time flourished *M. Cocceius Nerva* the Father and Son (2), and *Crassus Longinus*, all Three Lawyers. Also *Valerius Maximus*, who wrote the Actions and most considerable Sayings of the *Romans*, and other great Men, in Nine Books, dedicated to *Tiberius*; *Velleius Paterculus*, who wrote an Abridgment of History, in Two Books, whereof we have lost a great Part. He is very exact in marking the time when things happened, and has a good Style, but is blamed for praising *Augustus's* Party too much, and to have given ridiculous Commendations, not onely to *Tiberius*, but also to *Sejan*, whom he speaks of in Two Places, as a Man of the greatest Merit of the whole Commonwealth. *Pomponius Mela*, who wrote a Piece of Geography, entituled, *De Situ Orbis*, which hath the Notes of several Learned Men upon it; the best Editions whereof are those of *Holland*, with *Vossius's* and *Gronovius's* Notes: and lastly, not to mention others, *L. Junius Columella*, who wrote of Husbandry.

(1) Suet. in Aug. (2) Tacit. *Annal.* lib. 5. Suet. in *Nerone*, c. 37.

CALIGULA. 3

THough *Tiberius* left behind him a Grandson of his own Name, by his Son *Drusus*, yet he preferred before him *Cajus* the Son of *Germanicus*, either for some Reason fetcht from Astrology (1); to which he was much addicted, or else by means of *Macro* (2) his Freedman, and greatest Favourite, who being a vile and loose Person, *Cajus* insinuated himself into his Favour by the Procurement of his Wife. He was received into the Empire with great Applause by all sorts of People. For the Army had a great liking to him, because he had been continually brought up amongst them, and some indeed say that he was Born in the Camp. This is certain, That he was surnamed *Caligula* (3) from his wearing the Military Buskin in his Youth, called *Caliga*.

A.D. XXXVIII

After the sumptuous Funeral of *Tiberius*, *Cajus* (4) made *Agrippa*, Grandson of *Herod* the Great by his Son *Aristobulus*, King of that Country whereof *Philip* had been Tetrarch. *Agrippa* had run through many Straights for want of Money, by reason of his Profuseness, and at length became very dear to *Caligula*. His Sister was *Herodias*, with whom *Herod Antipas* was so taken, that he married her, having first of all divorced his other Wife, who was Daughter to *Aretas* King of *Arabia Petræa*; for which *Aretas* (5) made War upon him, and defeated his Forces, which was taken by the People as a Judgment of God upon him, for putting to death *John Baptist*. *Herodias* envying her Brother *Agrippa*'s Greatness, importuned her Husband to go to Rome, and beg or buy the Title of King; but *Agrippa* prevented this by Letters to the Emperor, signifying that *Herod* had been of *Sejanus*'s Conspiracy, and was a disaffected Person, whereupon *Caligula* banished him to *Lugdunum* (now *Lyons*) in *Gaul* (whither *Herodias* accompanied him) and gave his Principality and Estate to *Agrippa*. And as these Two suffered for their contriving the Death of *John Baptist*; so also did *Pilate* for condemning Christ. For being also banished by the Emperor Two Years after to *Vienna*, he killed himself (6), and so became the Revenger of his Wickedness upon himself, as he who betrayed Christ into his Hands had been before.

(1) Joseph. *Antiq.* l. 18. c. 8. (2) Suet. *In Cal.* c. 12. Tacit. *Annal.* l. 6. c. 50.
 (3) Suet. *loc. cit.* (4) Joseph. *Antiq.* l. 18. c. 8. (5) Joseph. *ibid.* c. 7.
 (6) Euseb. *Hist. Eccl.* l. 2. c. 7.

His

CALIGULA.



His natural Disposition hurried him on to all sorts of Intemperance and Cruelty, which yet for some time he moderated so happily, that he was accounted a very good Prince (1), and governed so justly, and appeared so great a Patron of Vertue, that few expected to see such a Monster as he afterwards degenerated into. This Degeneracy made *Seneca* to say of him (2), *That Nature seemed to have brought him forth to shew what the greatest Viciousness, backed with the greatest Power, could be able to do.* So that from the latter Part of his Reign, the Reader can expect nothing but an uninterrupted Train of execrable Vices, monstrous Extravagancies, and such ridiculous Inconsistencies, as cannot be well related, with that Gravity and Decency necessary to an Historian. His Pride and Vanity displayed themselves first, insomuch that he was the first Emperor that called himself *Lord*, and assumed to himself Divine Honours (3), causing the Heads of the Statue of *Jupiter* and some other Gods to be taken off, and others resembling his own to be put in their Places. One while he was a Male-Deity, at another a Female; sometimes he was *Jupiter*, other times *Juno*; sometimes *Mars*, other times *Venus*; sometimes *Neptune* and *Apollo*, and other times *Diana*. He committed Incest with all his Sisters, made Persons of the greatest Rank run by his Chariot, and stand girt with Towels when he was at Meat; so cruel that he killed his Grandmother *Antonia*, murdered his Brother *Tiberius*, though he had Adopted him, with all his Kindred, except his Uncle *Claudius*, whom he preserved for a Laughing-Stock; and forced *Macro* and *Ennia* to kill themselves, and in short committed all manner of Cruelties, which had ever been exercised before, or himself could invent. He used all Endeavours to bring the Poem of *Virgil*, and the History of *Livy* into Disgrace; the former he said *had no Wit*, the latter was *verbose and negligent*; ordering his Statues to be removed from the Libraries in *Rome*; and he said, *Seneca was all Sand without Lime*, censuring in like manner the most sublime Wits in *Rome*. So prodigal was he, that he would drink most precious Pearls dissolved in Vinegar, and invent all sorts of Delicacies, by which course he spent infinite Sums in Three Years, which *Tiberius* had hoarded up; and to recruit his Coffers, raised unheard-of Tributes. But above all, must not be forgotten his Prodigality in building a Bridge over a Creek of the Sea in *Campania*, Three Miles and Six Hundred Paces in length,

(1) Suet. Calig. c. 15, 16, 17, &c. Joseph. Ant. l. 13. c. 9. (2) De Consolat. ad Albinam, c. 9. (3) Suet. Cal. c. 22, &c.

intending thereby to terrify the *Britains* and *Germans*. And so idle was he, and abounding in vain Conceits, that having, in *Belgium*, taken into Protection *Adminius*, the Son of *Cunobelyn* King of *Britain*, who was banished by his Father, as if the whole *British* Island had been brought under his Subjection, he sent boasting and magnificent Letters to *Rome*, giving especial Charge and Command to the Post, that at their Arrival, they should drive their Chariots directly into the Market-place, and the *Curia*, and deliver his Letters no where but in the Temple of *Mars*, and in a full Assembly of the Senate (1). And that he might (2) make a greater Show of his Conquering *Britain*, he put out to Sea in a Galley, put his Souldiers in Battle-Array, and after all, commanded them to gather their Helmets and Laps full of Cockles, Muscles, and other Shells, with which Spoils, as if he had conquered the Ocean, he returned to *Rome*, having first of all rewarded his Souldiers with an Hundred *Denarii* a Man, and erected an High-Watch-Tower on the *Belgick* Shore, the Ruins of which are supposed, even to this Day, to be seen at very low Tides, on the Coast of *Holland*; being called by the Inhabitants, *Britten-Huis*. And when returned, he required a Triumph for this Noble Enterprize, but finding the Senate averse, he had Thoughts of murdering them all; but he was not long after made away with himself.

For when neither (3) his own Reason, his Subjects Petitions, nor his Country's Customs could move him to Moderation, or divert him from his Cruelties, many began to conspire against him, but durst not execute their Designs by reason of his Guards; till at length *Cassius Chareas*, an Officer of his Guards, resolved upon it, being prompted to it upon many Accounts. He secretly imparted his Designs to several *Senators*, *Equites*, and others, who readily joyning with him, privately kept themselves in Arms, every Person promoting it with all possible Vigour and Resolution. *Chareas* having appointed a set time for this Fatal Attempt, he ordered his Companions to attend him in a Vault, or private Gallery, where the Emperor usually passed unseen from his Palace to certain Baths, not far distant. There *Chareas* repaired to his Associates, and shortly after meeting with *Caligula*, and first paying some respect to him, he gave him a Mortal Wound, crying out, *Tyrant, think upon this*; and immediately the rest of the Conspirators rushed in, and dispatched him.

(1.) Suet. in *Calig.* (2) See *Dio*, l. 15. & *Suet. ibid.* (3) *Suet. ibid.*

CALIGULA.



with Thirty Wounds, he for some space crying out, *That he was still alive.* This was the miserable End of *C. Caligula*, the Fourth Emperor of *Rome*, in the 29th Year of his Age, after a short Reign of Three Years, Ten Months, and Eight Days; a Person commendable onely for his sharp Wit and Eloquence, and so monstrously wicked, That Nature never produced any thing which in its kind exceeded him. His prodigious Enormities justly pulled down Heaven's Vengeance upon the Head of him and his Family: For he himself not onely fell by the Hands of his own Friends and Subjects, and had his Body left half burnt upon a poor Pile, erected privately and in haste; but also his Wife *Cæsonia*, whom he loved to Madness, was at the same time stabbed by a Centurion; and his onely Daughter, an Infant in the Cradle, had her Brains dashed out against a Wall, with design to extirpate the whole Race of a Tyrant, who had made himself so unsupportably odious to all Mankind. His Money was also melted down by a Decree of the Senate; that, if it were possible, both his Name and Fortune might be forgotten by future Ages. He died in the 794th Year of the City, 42 after our Saviour's Nativity, and 9 after his Crucifixion: In whose short Reign the Name and Faith of *Jesus Christ* was preached in a considerable Part of the World by the Holy Apostles and many others, *St. Matthew* then writing his first Gospel, and the Believers of *Christ* obtaining the Name of *Christians*.

In his time flourished *Appion* the Grammarian, who disputed with *Philo* the Jew.

C L A U D I U S. 4

A. D. XLII.

THE Senate now (1) thought to resume their ancient Form of Government, though it was a thing very impracticable, *Saturninus* the Consul especially stickling at it. The Souldiers rightly judging, That such an Empire could not be ruled in a popular way, resolved the contrary. *Tiberius Claudius Drusus*, Brother to *Germanicus Caesar*, and Son to *Drusus* (by *Antonia* the younger, the Daughter of *Antony*, the *Triumvir*, and of *Octavia*, the Sister of *Augustus*) was yet living. Judging him to be the most fit, they pulled him out of a Hole where he hid himself to save his Life, and immediately declared him Emperor. The Senate were forced to give way, and *Claudius*

1) *J. Joseph. Ant. l. 19. c. 2 & 3. Suet. in Claud. c. 10.*

was accordingly confirmed, and promised the Souldiers a Donative, upon their taking an Oath to defend his Person. He put *Chereas* and others to death, who had conspired against *Caligula*, but to the Senate behaved himself with great Moderation and Civility. He confirmed *Agrippa* in his Kingdom, enlarged his Dominions (1) by an Addition of *Judæa* and *Samarina*, and bestowed on him *Abila* and the Principality of *Libanus*; and upon his Desire granted to his Brother *Herod* the Kingdom of *Chalcis*, and published favourable Edicts in behalf of the Jews. This is that *Agrippa* (called also by One of the Evangelists (2) *Herod*), who labouring all manner of ways to gratify the Jews, killed *James* the Brother of *John*, and shut up *Peter* in Prison, who was afterwards miraculously delivered, and a just Punishment by the Divine Hand sent upon *Agrippa*: For being clothed with a Robe of Silver, which glittered exceedingly, by the Reflection of the Sun-Beams, as he sat on the Throne, he was presently seized with a Pain in his Guts, and being eaten with Worms, died in a miserable manner. His Kingdom was not committed to his Son by reason of his Youth, and therefore *Cuspius Fadus* was sent to govern it.

CLAUDIUS.

Claudius likewise restored *Mithridates* the Iberian to his Kingdom, and on another *Mithridates* he bestowed the Kingdom of *Bosphorus*, and did other Acts of this Nature. About which time the *Britains* became very tumultuous, for reducing whom, he sent *A. Plautius* in his Second Year, with an Army out of *Gaul*; who having, by the means of *Narcissus*, quieted those Souldiers, who refused to make War without the Compass of the World, overthrew several times the Sons of *Kynobelin*. His Lieutenant was *Flavius Vespasian*, who behaved himself with great Gallantry in the Service. But *Claudius* in his 4th Year, being very ambitious of a Triumph, without a just Cause, pitched upon *Britain*, and sailing from *Ostia* (3), he was twice in danger of Shipwrack, but at last arrived in the Island and subdued Part of it, and amongst other Towns *Camolodunum* (now *Maldon*) the Regal Seat of *Kynobelin*, with the *Orcades*. Having divers times been called *Imperator*, he disarmed the *Britains*, and committing as well the Government of these, as such as were not yet subdued, to *Plautius*, he hastened to *Rome* in the Sixth Month; sending before him *Pompey* and *Silanus*, his Sons-in-Law, with Tydings of the Victory.

A. D. XLV.

(1) Joseph. ut supra, c. 4, 5. (2) St. Luke, Acts 12. (3) See Dio & Suetonius.

CLAUDIUS.



The conquering so small a Part of *Britain* was in those times reckoned so great an Atchievment, that the Senate hereupon Decreed, in Honour of *Claudius*, Yearly Games, with Triumphal Arches, both at *Rome*, and also *Gessoriacum* (now *Boloyne*) in *Gall*, and a most honourable and stately Triumph, and he conferred himself great Honours upon such as had been Partners with him in the Enterprize..

All this while *Aulus Plautius* carried on the War in *Britain*, and succeeded so well, that a Decree was passed for his entering *Rome* in Ovant Triumph. *Vespasian* (1) partly under *Claudius*, and partly under *Plautius*, fought 30 Battles with the Enemy, subdued also Two most mighty Nations, and above 20 Towns, together with the Isle of *Vectis* or *Wight*. For which he received Triumphal Ornaments, Two Sacerdotal Dignities, with a Consulship, which he bore the Two last Months of the Year. *Titus* likewise (2) served so well in Quality of Tribune under his Father, that he got a great Reputation by it.

Two or Three Years after, *Claudius* being certified that his Wife *Messalina* (the most unchast of Women) had openly Married *C. Silius*, he inflicted severe Penalties upon her and her Minions (3). *Herod*, King of *Chalcis*, dying, he bestowed that Kingdom upon *Herod's* Nephew, *Agrippa* the younger. *Tiberius Alexander*, who succeeded *Fadus* (4), gave place to *Cumanus*, under whom the *Jews*, being affronted at the Passover by impudent and sawcy Souldiers, mutined, but came by the worst, and their Country-men by *Claudius* were expelled from *Rome*, and as many think, the *Christians* also. In the 19th Year of his Reign he Married *Agrippina*, his own Neice, and a Year after, being perswaded by *Pallas* his Freed-man, adopted *Nero*, his Wife's Son, though he had a Son by his own, by Name *Britannicus*, but Two Years younger. And *Pallas* was so highly in favour, that he procured his Brother *Felix* to be sent Governour into *Samarina*, and afterwards got his Power to be extended to *Judea*, *Galilee* and *Peræa*. The *Parthians* were now at Variance, and being wearied with the Tyranny of *Gotarxes*, asked a Prince from *Rome*, and *Claudius* sent them *Meherdates* the Son of *Vonones*, and Grandson of *Phraates*, but he was presently betrayed into the Hands of *Gotarxes*.

The *Britains* also now revolted (5) again, and upon the Arrival of *P. Ostorius* Pro-prætor in these Parts, grew more confident than before, contemning him as a Person of no

(1) Suet. in *Vespas.* (2) *Idem* in *Tib.* (3) Tacit. *Annal.* l. 2. c. 26, &c.

(4) Joseph. *Ant.* l. 20. c. 3. 4. Oros. l. 7. c. 6. Suet. ut *supra*, c. 25. Tac. *Annal.* l. 12. c. 1. &c. (5) Tacit. *Annal.* l. 12. c. 31, 32, &c.

military Experience. But knowing that the first Action succeeding well, would either encourage or discourage them in their Proceedings, he vigorously attacked such as were up in Arms, and proceeded to disarm all whom he had occasion to suspect; but the *Iceni*, the Inhabitants of the present Counties of *Suffolk*, *Norfolk*, *Cambridge* and *Huntingdon*, a powerful Nation, refused to submit, and gained others over to their Party, and encamping upon commodious ground, engaged the *Romans*, but were at last overthrown, but with the greatest bloodshed by reason of their despair of pardon. This occasioned the Submission of many others, and *Ostorius* led his Army against the *Cangi*, a People about the *Irish Sea*; and wasting their Territories, had almost past to the Ocean, when he was recalled by the *Brigantes*, a People on the North of *England*, and having destroyed the principal Revolters, the Rebellion was extinguished. But the *Silures*, the Inhabitants of *South-Wales*, could not by any Methods be reduced, putting great Confidence in their General *Caractacus*, a Person famous for his Courage and Policy: who removed the Seat of the War into the Territories of the *Ordovices*, the Inhabitants of *North-Wales*, as more convenient for his Designs, by reason of the Rocks and Mountains. Here at the Approach of the *Romans*, *Caractacus* in a Speech to his Souldiers told them, *That this Battle should either establish their Glorious Liberty, or else bring them to a perpetual Slavery; That they ought to remember their brave Ancestors, who had so courageously driven Julius Cæsar (that famous General) from this Isle; That as that Repulse had delivered them from all the Evils which the Romans would have brought upon them; So now if they beat the Romans, the Consequence would prove of wonderful happiness to them.* But as nothing could withstand the Roman Legions, the *Britains*, though in the beginning they had the Advantage, yet after one obstinate Fight were forced to yield, the Wife and Daughter of *Caractacus* being taken Prisoners, and *Caractacus* himself flying to *Cartismandua*, Queen of the *Brigantes*, was shortly after treacherously bound and delivered up to the Conquerors, after a Resistance of the *Romans* for Nine Years, by which he had acquired to himself great Fame and Renown. *Caractacus* was brought to *Rome*, where all were exceedingly desirous of seeing one, who had so long held out against them, and the Throng was as great as if it had been at some publick Show. The Emperor's Guards were placed in order, and himself seated on his Tribunal, the Captive Princes, Vassals and Retinue going first, the Caparisons, and other Spoils of War

CLAUDIUS.



War followed after; then his Brothers, his Wife and Daughter; and last of all he himself was brought before the People in a very remarkable Habit. The Prayers the rest made to the Emperor were mean and servile; but *Caractacus* neither hanging down his Head, nor craving mercy when he stood before the Tribunal, with a noble Bravery, spoke to this effect: *If my moderation in prosperity had been equal to my Nobility and Fortune, I had come rather as a Friend into this City, than a Captive; nor would you have disdained to have received me with Articles of Peace and Alliance, being a Prince nobly descended from Illustrious Progenitors, and an absolute Commander over many Nations. My present Fortune, as it is to me low and dishonourable, so to you it is glorious and magnificent. I have been master of Horses, Men, Arms, and Wealth; what wonder is it, if after many Strugglings I have lost them all? If Rome aspires at universal Empire, does it follow that the World must needs truckle to Her? If I had yielded immediately, and without Opposition, neither my Fortune would have been remarkable, nor your Glory memorable; and Oblivion would have followed my Punishment. But if you spare my Life, I shall be a perpetual Example of your Clemency.* Upon which bold Expressions, *Claudius* generously pardoned him, his Wife, and Brothers; and being unbound, they all paid their Reverence to *Agrippina*, who sat aloft on another Seat. Then was the Senate assembled, where the Fathers made many Commendatory Speeches, concerning the Captivity of *Caractacus*, and *Ostorius* was decreed Triumphal Ornaments, he being still in *Britain*. Some time after the *Britains* rebelled again, and *Ostorius* dyed, in whose place *Claudius* sent *A. Didius*, who found Affairs in an ill Posture: but the *Britains* afterwards having Civil Contests, were several times overthrown, and then more easily kept under.

In the end of the 12th Year of his Reign (1), he bestowed on *Agrippa* the Tetrarchy of *Philip*, and also that of *Lysanias*, taking *Chalcis* from him after he had governed it four Years. After this he restored the *Rhodians* to their former Liberty, upon their Repentance, and eased the Inhabitants of *Ilium* of all Charges and Tributes. *Nero* pleaded the Causes of both Cities, whose Mother, *Agrippina*, became more haughty and imperious than ever, so that *Claudius* expressed a Dislike of her, which she understanding, contrived his Death, by infusing Poyson into some Mushrooms, a Dish which *Claudius* loved beyond measure; But that making him only weak, *Agrippina* suddenly sent for *Xenophon* her

(1) *Joseph. Antiq. l. 20. c. 5. Tacit. Annal. l. 12. c. 64, 67, 68. Suet. Claud.*

Physician, who upon pretence of making him vomit, according to his usual Custom, after his gluttonous Debauches, thrust a poysoned Feather down his Throat, which shortly after ended his Life. This was the untimely End of *Claudius Cæsar*, the Fifth Roman Emperor, after a Reign of 13 Years, 8 Months, and 20 Days, in the 64th Year of his Age; a Person most remarkable for his Studies, having besides his writing of several Pieces, added three Letters to the Latin Alphabet, which continued in use no longer than his Reign. His Death fell out in the 807th Year of the City, 55 Years after the Birth of Christ, and 22 after his Crucifixion.

Now to give a Brief account of Ecclesiastical matters in his Reign. In his first (1) Year, *James* the Brother of *John*, was, as was said, put to Death by *Agrippa*, and *Peter* being cast into Prison, delivered by an Angel. In his 2^d. *Paul* returned from *Arabia*, whence he came from *Jerusalem* to see *Peter*. Thence he went to *Tarsus*, and not long after to *Antioch*, being called by *Barnabas*, who had been sent thither by the Apostles. In his 3^d. *Paul* preached for a whole Year at *Antioch*, together with *Barnabas*. In his 4th. *Paul* carried the Alms of the Faithful from *Antioch* to *Jerusalem*, because of the Famine foretold by *Agabus*. Thence returning to *Antioch*, he was sent with *Barnabas* to preach the Gospel in *Asia*. Which Year also, and in the 5th, he preached Christ in *Cyprus*, *Pamphilia*, *Pisidia*, *Iconium*, *Lystra* and *Derbe*, and returned to *Antioch*. In the 6th, he was sent from *Antioch* to *Jerusalem* to the Council with *Barnabas*, and not long after went with *Silas* into *Asia*. In the 7th, he preached Christ in *Crete*, *Pisidia*, *Pamphilia* and *Phrygia*, visited the Churches and converted the *Galatians*. In the 8th, he came to *Troas*, and thence went to *Macedonia*. About the End of the 9th Year, he came to *Corinth*, and thence wrote both his Epistles to the *Thessalonians*. In the 11th he went to *Ephesus*, and thence to *Jerusalem*. Thence he returned to *Antioch* and *Ephesus* through *Phrygia*, *Galatia* and the Higher Parts of *Asia*. He continued at *Ephesus* two Years, 'till the Tumult raised by *Demetrius*. Hence he wrote his Epistle to the *Galatians*; the former also to the *Corinthians* and to *Titus*, but about the end of the following Year, as likewise the first to *Timothy*. About the end of the 13th, or the beginning of the 14th, he came into *Macedonia* and *Achaia*, to receive the Collections to be carried to *Jerusalem*. And

(1) Lud. Capelli *Historia Apostolica illustrata*.

CLAUDIUS.

hence (from *Corinth*) he wrote his Epistle to the *Romans* about the end of the following Year. About the end also of the 14th Year he was imprisoned at *Jerusalem*. And being carried to *Cæsarea* was there kept Prisoner by *Felix* for two Years.

In the second Year of his Reign, *St. Peter* the Apostle (as is said) came to *Rome*, having been formerly Bishop of *Antioch*, in which See he was succeeded by *Evodius* one of the 70 Disciples: some say he continued Bishop at *Rome* 25 Years, viz. 12 under *Claudius*, and thirteen under *Nero*. Perhaps he might come to *Rome*, at that time; but that he stayed there so long is a Fable. After a little stay, it is probable he went away when *Aquila* and *Priscilla* met *St. Paul* at *Corinth*, and that afterwards he returned again: so that from his first coming, to his Martyrdom under *Nero*, were 25 Years. Here he met with *Simon Magus* and (1) confounded him. This man was a *Samaritan* of the Village of *Gitton*, and was Baptized by *Philip* the Deacon, in *Samaria*, and of *Peter* he would have bought the Gift of the Holy Ghost, whence arose the Word *Simony*. At *Rome* he was honoured as a God, and had this Inscription on an Image erected to his honour, SIMONI DEO SANCTO. He had to his Yoke-mate one *Helene* (2), by *Irenæus* called (3) *Sellen*, a Witch and a common Harlot, whom he called the *Principal Understanding*. He said he was the Father, Son and Holy Ghost (4). *Peter* several times foiled him, insomuch that at last, he said he would leave the City, and ascend up into Heaven, whence he came; and on a certain day, he took his Flight from the Capitol, by the means of Witchcraft, and the Spirits that bore him up in the Air, which amazed the People very much; but by *Peter's* Prayers he fell down, and was broken to pieces, and miserably dyed.

In this Emperor's time flourished *Quintus Curtius*, the most celebrated Writer of the Affairs of *Alexander the Great*, &c.

N E R O. ⚡

A. D. LV. **D**omitius Nero (5), the Son of *Caius Domitius Aenobarbus*, and of *Agrippina* Daughter of *Germanicus*, being adopted by *Claudius* (as was said) in prejudice to *Germanicus*, succeeded in the Empire in the 18th Year of his Age. At the

(1) Acts 8. Euseb. l. 2. c. 1. (2) Idem c. 12, 13, 14. (3) L. 1. c. 20. (4) Epiphan. l. 1. tom. 2. Hæres. 21. (5) Vid. Suet. in Ner. Eutrop. l. 6. Aurel. Vict. Oros. l. 7. c. 7.

beginning of his Reign, he protested that he would follow the example of *Augustus* in his Government, and not lose any Occasion of evidencing his Liberality and Clemency: he eased the People, either by taking away or diminishing the Taxes and Impositions, and by great Liberalities to the Poor. As they presented him the Sentence of a Person condemned to Death to be signed, *I wish*, said he, *that I could not write*. At another time, when the Senate made him a Publick Acknowledgment for his just Administration, he answered with great Modesty, *Pray let me deserve it first*. In a word, during the first Five Years of his Reign, he uttered many excellent Sentences, and well deserved the Commendation given him by his Master *Seneca*, in his Book *de Clementia*. But from that time forwards he spent his Life in the most extravagant Enormities, horrid Crimes, and monstrous Abominations, that ever entered the depraved Imagination of Man. He appeared with Comedians upon the Stage, sometimes in Woman's Dress, and either sung or repeated Verses; at other times, he would be carried into the Company of the greatest Debauches, where he committed Sodomy with those he thought most deserving of his abominable Favours, and particularly *Sporus*, whom he kept in Quality of his Wife, and caused to be dressed like a Woman, which gave Occasion to that remarkable and pleasant Saying, *That the World had been happy if his Father Domitius had had such a Wife*. He invented a sort of Pleasure altogether beastly and monstrous; for covered with some Beasts Skins, he would come out of his Den, and having satisfied his abominable Brutality upon Men and Women, that he caused to be tied naked to Posts, prostituted himself to *Doryphorus* his enfranchised Slave.

Neither was his Cruelty less detestable than his other infamous and unnatural Practices. For besides his killing *Germanicus* (as was said above) he caused his Mother to be murdered; and as if this had not been enough, he took a View of her dead Body stark naked, praising some and dispraising other Parts of her Corps, and called for a Drink in the mean time. He caused his Wife *Octavia* to be put to Death, and his Wife *Poppæa* he killed with a Spurn of his Foot. To have the Glory of Rebuilding Rome, and having it called by his Name, he set that famous City on Fire, and to insult over it the more, got upon a high Tower, and thence took a View of the Flames, in a Comedian's Habit, and sung a Song of the Burning of Troy to his Harp. The Fire continued Six Days, and of 14 Wards or Quarters of the City, there were onely Four
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NERO. that escaped the direful Effects thereof; and afterwards to rid himself of the Hatred of that detestable Action charged upon him, he laid the blame of it upon the Christians, and began the First Persecution against them; and not being contented with exposing them to the utmost Cruelties in the City, he caused rigorous Edicts to be published, whereby they were made liable to the same Cruelties throughout all the *Roman* Provinces.

A. D. XLVI. A Year after the Burning of *Rome*, the Principal Noblemen of that City form'd a Conspiracy against him, the Head whereof was *Cajus Piso*, a Person of whom *Tacitus* gives an excellent Character, and according to his Name, the Plot was called *Pisoniana*, but before it took effect, 'twas discovered, and upon this Occasion *Nero* put great Numbers to Death of all Ranks, Noble and Ignoble, Guilty and Innocent; among which Numbers died the great Poet *Lucan*, a Man of extraordinary Flame and Spirit, though not of so great Judgment, who hated *Nero* for forbidding him to publish his Verses, vainly comparing his own to them. *Seneca* was likewise condemned, not being convicted of any Treason, though accused by One *Natalis*, to compliment *Nero* as was believed, the Emperor having an earnest Desire to dispatch him, as appeared from his former Attempts by Poison, though he had sworn to *Seneca* *Rather to lose his own Life, than to hurt him.* *Seneca* being commanded to die, chearfully undertook it, desiring onely to dispose of some Legacies; which being refused, he told his Friends, *That since he had been hindred from giving them what they had merited, he left them the Example of his Life, the Memory and Imitation of which would gain them immortal Honour among all good Men.* He was obliged to seek for Death several Ways; for he had so macerated himself with Abstinence, that he could not bleed, and Poyson would have no Operation upon him; but at length entring a Bath, he was stifled with the Flames, having, according to his usual Elegancy, discoursed even to the very last, of many excellent Things, which being taken from his Mouth, were afterwards published. Such was the Death of this great Philosopher *Seneca*, according to *Tacitus*, who gives him a far better Character than *Dion Cassius*; and if the account which the latter gives of him may be credited, we may truly say that his Death was a just Judgment upon him, for living so contrary to his Writings and Principles, and for educating his Pupil no better. Not long after *Seneca*, followed *C. Petronius*, the most polite, though not the chastest of the *Roman* Writers, a Person who had been a great

great Assistant to *Nero*, in his unlawful Pleasures, and One famous for his exquisite Art of heightning and refining a voluptuous Life. His Death was the most remarkable in the World, and most resembling the whole Course of his Life, in which he proceeded with the least imaginable Concern, opening his Veins, and closing 'em as he thought fit, discoursing with his Friends, not of serious Matters, or of the Immortality of the Soul, but of light and pleasant Things, all the time attending to soft Verses, and delicate Love-Songs. So that his Death, though constrained, seemed casual, no Circumstance marking the least Perplexity of a dying Person; and in him it might be truly said, *That to die is to cease living.*

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When *Nero* first began to shew the Cruelty and Vitiousness of his Temper, *Britannicus* (1) began to bethink himself of his undoubted Right to the Empire, and *Agrippina* her self declared her Resentments after *Nero* displaced her chief Favourite *Pallas*: This put the Emperor in great Fear of a Competitor, if not of the Loss of his Empire; and therefore to free himself from all Jealousies, he appointed a Poyson for *Britannicus*, which was given him with the greatest Secrecy, but had not it's intended Effect. Whereupon *Nero* had recourse to a Second Potion, much stronger than the former; which was dexterously administered to this young Prince in a Publick Banquet, and so suddenly spread through his Veins, that at once his Speech and Spirits forsook him, which though *Nero* smothered at first, as if it had been natural to *Britannicus* to be troubled with Epileptick Fits, yet 'twas afterwards found that he was the Author of it.

As to the Jewish Affairs: In the Second Year of his Reign, *Felix* caused *Jonathan* the High-Priest to be slain for telling him of his ill Government, and a false *Ægyptian* Prophet seduced divers Jews, whereof *Felix* took 200, and killed 400; and in the 5th *Porcius Festus* was sent to succeed *Felix*. About which time happened a great Dissention (2) between the Jews of *Cæsarea* and the Syrians, which there inhabited with them, about the Right and Privilege of the City. They pretended that *Herod* the Founder of it was a Jew, and those answered, That e're he named it *Cæsarea*, it was called the Tower of *Straton*, at what time none of the Jews inhabited it: and the Syrians, by a great Sum of Money, procured *Beryllus* (who had been *Nero's* Schoolmaster) to get them the Emperor's

(1) Suet. c. 15. (2) Joseph. Ant. 20. c. 7.

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Letters, whereby was abrogated that Priviledge which the *Jews* had formerly enjoyed with the *Syrians*. Wherewith the *Jews* were incensed, and their Anger continually increased till the War. At this time also great Commotions happened in the East. The *Parthians* (1) had set upon *Armenia*, having driven away *Rhadamistus*, Nephew to *Mithridates*, whom *Claudius* had set over that Kingdom, and who was killed by the others that he might succeed him. *Nero* sent to preserve that Country *Demitius Corbulo*, who for Two or Three Years had little to do, because the *Parthians* deferred the War. But now *Tiridates* Brother to *Vologesus* the *Parthian* being resolved to fight for the Diadem, the *Armenians* also inclining to him, *Corbulo* took several Forts, and besieged *Artaxata* the Metropolis, though the Inhabitants opened the Gates, for which they were spared, yet because it could not be held for its Greatness, it was burnt and razed. For these things *Nero* was saluted *Imperator*, very great Honours were decreed to him, and a far greater Stir was made by the Flattering Fathers, than was convenient. *Corbulo* after this prospered in *Armenia*, and had *Tigranocerta* yielded to him, and then placed in that Kingdom *Tigranes*, Grandson to *Archelaus* King of *Cappadocia*, with whom having left a Guard, and settled Matters, he departed into *Syria* to succeed *Vinidius* the Governour. In the 8th Year of *Nero*, *Agrippa* builded a fair Prospect on his House, but the *Jews* erected a Wall to hinder it; Whereupon the Controversy was referred by *Festus* to *Rome*, and *Ismael* the High-Priest going thither prevailed for the *Jews*, for which he was displaced by them (2), and succeeded by *Ananias* the Son of *Annas*. In the Year following *Agrippa* beautified *Cæsarea Philippi* and called it *Neroniades*: and *Jesus Ananus* (One of the Common-People) foretold the Destruction of *Jerusalem* Seven Years together. In his 10th Year, the Temple of *Jerusalem* was finished, upon the Work whereof 18000 Men had been daily imployed: and *Albinus* succeeded *Festus*, who also was succeeded the Year following by *Gessius Florus*. In the 11th of *Nero*, at the Sacrifice of the Feast of the Passover (3) an Ox brought forth a Lamb, and the Great Brass Gates of the Temple opened of themselves. And at Pentecost, Chariots and Arms were seen in the Air, and a Voice was heard saying, *Let us go hence*. In his 12th Year, the *Jews* fell into a desperate Rebellion (4), having been severely oppressed by the Roman Deputies and Governours, especially by *Florus*. For

(1) Tacit. l. 13. c. 34, &c. (2) See Josephus. (3) Joseph. l. 7. de Bell. Jud. (4) Joseph. ap. Bello Jud. l. 2. c. 13.

notwithstanding *Albinus* was a Man so universally wicked, that there was no Ill he stood out at: as Corruption, Avarice, Extortion, Oppression; and this in all Cases too, as well private as publick: Bribery in Civil Causes; Bribery again in Personal; the Nation squeezed to Death under the Burden of Arbitrary Tributes. I say notwithstanding *Albinus* was thus abominably oppressive; yet *Florus*, his Successor, so much exceeded him, that the former looked like an Angel upon the Comparison. *Albinus* indeed was false, but yet close and secret in his Iniquities; which had something like Modesty in it: but *Gessius Florus* made an open Profession of his Lewdness, in-somuch that he valued himself upon the Merit of his Crimes, and made it his Glory to declare himself a professed Enemy to the whole Nation. He behaved himself in the Province liker an Executioner than a Governour; for he treated the whole Body of the People like common Criminals, without setting any Bounds, either to his Rapine or his Tyranny. He had neither Pity in him nor Sense of Honour; but merciless to the miserable, and utterly void of Shame in Cases so foul, that Impudence itself would have blushed at. No Man ever put Truth out of Countenance with Paradox and Imposture, as this Man did: neither did ever any Man find out such artificial ways of Address for the doing of Mischief. The Destroying of a whole Nation, Man by Man, would not serve his turn neither, without sweeping away whole Nations entire, or cutting off the Neck of the common Body at a Blow. He gave such Liberty and Encouragement to Spoil and Pillage, that fell little short of a Proclamation of Allowance to all People to take what they could get, provided he might but go a Share in the Booty. And then for his Avarice, he reduced the Province into so starving a Degree of Poverty, that the Inhabitants left it in Effect a Desert, for want of Bread to put in their Mouths. It was manifest (1) that the terrible Vengeance of Heaven was now falling upon this miserable Nation. Having so obstinately blinded themselves against the undeniable Miracles of our Saviour, and shed his innocent Blood, which they solemnly imprecated upon themselves, and their whole Race, and brought upon them the most calamitous Misfortunes, and the extreamest Miseries, that ever any People suffered since the Creation of the World. For such intolerable Robberies and Devastations, and such barbarous Murders and Massacres were committed in all

(1) Eachard. p. 146.

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Parts ; their Divisions and Factions were so many and implacable ; and withall the Delusions of False Prophets were so frequent, that the whole State was soon subverted, and the Anger of God drawn down upon them in the most remarkable and astonishing manner as ever befel any Nation. Notwithstanding these deplorable Miseries among themselves, and the Massacre of 20000 *Jews* in one Day (1), and 50000 in another (2), (not to mention others) they prevailed so much against *Cestius* (†) *Gallus*, Governor of *Syria*, who was sent against them, as to expell him *Judea*. Nero upon this made choice of *Vespasian* (3), as the fittest Man to be imployed against this Rebellious People, who using all possible Expedition, gathered a mighty Army from *Aegypt* and *Syria*, and together with his Son *Titus*, first invaded the Province of *Galilee*, and in a short time stormed *Gadara* (4), destroying the Town and putting the *Jews* to the Sword. Thence advancing to *Jotapata* (5), he took that Place by Storm, after a close Siege of Forty Days, being bravely defended by *Josephus* the Historian, who has given us a large Account of this Siege, as also of all the Wars, and tells us (6), that in this Siege 40000 *Jews* perished. *Josephus* was here taken Prisoner, and conducted to *Vespasian*, whom all crouded to see, and *Titus* especially had an high Esteem for his Character and Person, and the insuperable Dignity of his Mind in the worst Accidents. After this *Vespasian* proceeded (7) with extraordinary Valour and Conduct against *Gamala* and *Gisgala*, with the Hill *Itabyrium*, all which were taken with terrible Slaughters of the *Jews*; and all *Galilee* being now reduced, *Vespasian* and *Titus* returned to *Cæsarea*.

Before we proceed to give an Account of Ecclesiastical Matters, we must take Notice of the State of *Britain*. In the 7th Year therefore of his Reign, the Insurrections of the *Britains* (8) caused *Suetonius Paulinus* to be sent into these Parts, who first invaded the Isle *Mona*, now *Anglesey*, peopled with strong Inhabitants, and the Receptacle of all Fugitives ; where he was received with numerous Multitudes on the Shore, and Women running with their Hair dishevelled, and Fire-Brands in their Hands like Furies of Hell ; the *Druides*, whose ancient Seats were in this Island, also pouring out most dreadful Execrations. These at first discouraged the *Romans*, but being animated by their Ge-

(2) *Joseph. de Bello Jud. l. 11. c. 19.* (2) *Ibid. c. 21.* (†) *Ibid. c. 24.* (3) *Ibid. l. 3. c. 1.* (4) *Ibid. l. 5. c. 4. l. 3. c. 6.* (5) *Ibid. l. 3. c. 7, &c.* (6) *Ibid. l. 3. c. 13.* (7) *Ibid. l. 4. c. 1.* (8) See *Each. p. 137.* Tacitus, *Sampson's Antiq. Brit. Tyrrell's Gen. Hist. &c.*

neral, they soon broke through, dissipated this Furious Company, and destroyed their Superstitious Woods and Groves, a Garrison being placed in that Island. During Suetonius's Stay in this Island, *Prasutagus* King of the *Iceni*, provoked by the Cruelty of the Roman Centurions and Slaves, who scourged his Wife *Boadicia*, deflowred his Daughters, and ruined his Subjects, took up Arms, and caused a General Revolt of the *Britains*, who in a short time drove out *Culpus* the Governour; and pursuing their Advantages, they used so much Diligence, that in a few days they slew 70000 Romans in several Places. The News of which great Disaster, hastened the March of Suetonius, who having an Army of 10000 well Disciplined Men, resolved to hazard a Battle with all Expedition, and choosing an advantageous Post, waited the coming down of the Enemy, which was shortly after, under the Conduct of Queen *Boadicia* her self. She with her Two Daughters in her Chariot rode about to the Companies, telling them, *That it had been usual before for the Britains to fight under the Conduct of Women, but she was now in a different Capacity than her Ancestors, being not to fight for a Kingdom, but as one of the inferior Sort to revenge her lost Liberty, her own dishonourable Stripes, and the violated Chastity of her Daughters. That the Lusts of the Romans were now become so exorbitant, that they left no Virgin undefiled. Therefore she her self was resolved to obtain Victory or Death, as she was a Woman; but the Men, if they pleased, might chuse Liberty and Slavery.* Suetonius, on the other side, encouraged his Men not to be disheartned at the Enemies Numbers, advancing with great Bravery, soon Overthrew the disorderly Troops of the *Britains*, who wanted not the Courage but Discipline of renowned Souldiers. Some write that no less than 80000 of the *Britains* were slain, and the more by reason of the Difficulty of their Flight, which was hindred by the great Numbers of Waggon placed about the Army, where their Wives were seated in expectation of Victory. *Boadicia* resolving not to out-live this fatal Defeat, poysoned her self: And this remarkable Victory, together with the new Supplies sent shortly after into these Parts, brought the *Britains* to a Peace in a little time.

Nero's Treasure being exhausted by his unmeasurable Profusion, and himself become the common Detestation of Mankind, as the most execrable of Monsters for his Cruelty and Abomination, his Armies in *Gaul* declared themselves against him; and *Galba* revolted in *Spain*, which News cast him into such Despair, that he designed to have
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NERO. poysoned himself, or to have gone to *Galba* and demanded the Pardon of the People, but as he was pursued on every side, to have been sacrificed to the Resentments of the Publick, he was abandoned of all Men, and as he said himself, could neither find Friend nor Enemy, so that he was forced to turn his own Executioner, nor could he have found a more infamous Hang-man: so that being forsaken of all, he in a Rage cried out, *I have neither Friend nor Enemy.* The Marks of his Horrour and Dispair continued in his Face after he was dead, his Eyes staring in a most dreadful Manner, to the affrighting of all the Beholders. He reigned 13 Years, and 28 Days; and was taken off in the Prime of his Years, being in the 32^d Year of his Age, in which Space his Cruelties gained him a Name odious, not only to his Subjects, but to all Generations, and even to a Proverb; a Punishment the greatest that can happen to a Prince in this World. He was the last of the Family of the *Cæsars* which reigned in *Rome*, though the following Emperors had the Titles of *Cæsar*; and he dyed *An. U. C. 821. A. D. 69.* being 112 Years after the Beginning of the Empire by *Julius Cæsar*, and 94 after the full Settlement of it by *Augustus*.

About the latter End of *Nero's* 2^d Year *St. Paul* was sent bound to *Rome* by *Festus*, where he continued in durance Two Years (1). In his 3^d, living at *Rome* in free Custody, he wrote to the *Ephesians*, *Philippians*, *Colossians* and *Philemon*. At the End of the 4th, he seems to have been set at Liberty, and to have return'd into *Greece* and *Asia*, where for Five Years he established the Churches he had founded. In the 11th, he suffered Martyrdome at *Rome*. This was in *Nero's* Persecution, in which also besides others *Peter* was Crucified with his Head downward. Some will have *St. Paul* and *Peter* to have suffered Martyrdome in the Last Year of *Nero's* Reign, and that on *June* the 29th after the Martyrdome of *James the Just*, who is reported (2) to have been thrown down from a Pinnacle of the Temple, and brained with a Fuller's Club, and governed that See 30 Years. *Simon Cleopas* (3) the Lord's Cousin-German, one of the 70, and who saw *Christ* with his own Eyes, was chosen into his Place by the Apostles, and Disciples themselves, being gathered together for this Purpose. After *Peter's* Martyrdome, *Linus* (4) one of the 70 Disciples suc-

(1) *Iud. Cappel. Hist. Eccles. Illustrata. Tacit. Annal. l. 15. c. 44. Euseb. Hist. Eccl. l. 2. c. 25. l. 3. c. 1.* (2) *Euseb Hist. Eccl. l. 2. c. 23.* (3) *Idem l. 3. c. 2.* (4) *Idem l. 3. c. 2, 13, 19, &c. in Chron.*

ceeded in the See of *Rome*, where he continued Bishop 12 Years, though some are of another Opinion. *Evodius* one of the 70 was Bishop of *Antioch*, and was succeeded by *Ignatius*, whose Writings are now had (such as remain) in great Veneration.

NERO.



G A L B A.

NERO being dead, Old *Galba* was chosen to the Empire, by the *Gauls* (1) and *Spaniards*, and then by the whole Army, according to the Prediction of *Augustus* (2), who told him, when he was a Boy, that he should live to be Emperor. *Tiberius* also (3) perceiving it would be his Fortune to Reign, though in his old Age, *Let him live*, said he, *since it nothing concerns us*. His Grandfather also, from a particular Omen portending his coming to the Crown; *Yes*, said *Galba* smiling, *when a Mule brings forth*. He obtained the Empire with more Favour and Authority, than he managed it. For he (4) so entirely gave himself up to be managed by three Favourites, *T. Vinus*, *Cornelius Laco*, and his enfranchised Bondman *Icelus*, Persons that ruined the Publick-Weal with various sorts of Vices, that he was never himself: Sometimes more severe and cruel, sometimes more remiss and negligent, than became an elected Prince, and a Man of his Age. Thereupon the German Army storming that they were defrauded of the promised Rewards of their Service against the *Gauls* and *Vindex*, first breaking the Bonds of their Allegiance, wrote to the *Prætorian Guards*, that they liked not an Emperor made in *Spain*, and therefore that they should chose another, who should be grateful to all the Armies. *Galba* believing that he was despised by reason of his Old Age, and want of Children, adopted *Piso*, a Gentleman of great Hopes, carried him to the Camp, and declared his Choice to the Souldiers. But *Otho's* Faction growing stronger and stronger, and getting Possession of the Camp, as he came forth to oppose the Tumult, he was murdered by certain Horsmen that were sent to dispatch him: not one of those that attended him offering to defend him, unless it were *Seimpronius Drusus*, a Centurion; who withstood the Fury of the Assailants as long as he was able. This happened in the 73^d Year of his Age, and 7th Month of his Reign. He was of a moderate Stature, his Head bald, blue Eyes, Hawk-nosed, but

A. D. LXIX.

(1) Eutrop. l. 7. (2) Suet. in *Galba* c. 4. (3) Dio in Ep. Xiphilini.
(4) Vide Suet. & Plutarch.

GALBA. his Hands and Feet so distorted with the Gout, that he could neither endure a Shoe, nor turn over the Leaves of a Book.

O T H O. 7

A. D. LXIX. **G**ALBA being slain, his Murtherer *Otho* succeeded, being made Emperor not only by the Consent of the Souldiers of *Rome*, but by the Election of the Senate (1). But about the same time the *German Legions* set up *Vitellius* for Emperour, who marched straight into *Italy*, where near *Verona* he gained a small Victory over *Otho*, who rather than try the Fortune of War the Second time, in the 95th Day of his Reign, or, as *Dio* saith, in the 10th Month, killed himself to prevent the Effusion of *Roman Blood*, and in the 38th Year of his Age.

As *Trebellius* (2) *Maximus* was Lieutenant of *Britain* in the time of *Galba*, so did he also continue in this Emperor's Reign, being a Man given to Ease and Sloth, having no Experience in War, nor Conduct, but holding the Province, at first by a kind of Courtlike and Affable Behaviour. The *Britains* began to follow his Example, and the *Roman Souldiers* fell to Civil Dissentions, and became disaffected to their General, which was heightened by *Roscius Cælius*, Legate of the 20th Legion. When the Civil Wars brake out between *Otho* and *Vitellius*, *Trebellius* and *Cælius* began to flee into greater and more open Discords. *Trebellius* laid to his Charge the spreading of Sedition, and drawing the Souldiers from Discipline and Obedience, and on the other side, *Cælius* upbraided him of defrauding and pillaging the Legions; amidst these shameful Contentions, the Modesty of the Army was so corrupted, and their Confidence grown to that height, that the Auxiliary Forces stuck not publickly to give ill Language to their General, and most of the Cohorts and Bands of Souldiers openly withdrew unto *Cælius*; which when *Trebellius* preceived, he presently fled to *Vitellius*, after which the Province continued for a time quiet, though without a Lieutenant; the Commanders of the Legions governing with equal Authority; yet *Cælius* was most Powerful, because most daring.

(1) *Dio Xiphilin. Tacit. Histor l. i. c. 47.* (2) *Tacit. Annal. l. 14. c. 3.*

VITELLIUS.

OTHO being dead, *Vitellius*, though hated by the Roman Citizens, had the Surname of *Emperor* given him. He (1) gladly received the Surname of *Germanicus*, but deferred the Title of *Augustus*, and utterly refused that of *Cæsar*. He gave Hopes at first that he would be an Excellent Prince, but afterwards he proved the quite contrary, giving himself up to Luxury and Excess, and was so very cruel, that he took a Pride in it, not considering that this was the direct way to alienate the Hearts of his Subjects from him.

Vespasian had now proceeded (2) with great Bravery and Resolution against the perfidious *Jews*, and had reduced most of their Country, except *Jerusalem*, when he heard of the Death of *Nero*, and the Succession of *Galba*; which caused him to defer his designed Enterprize against *Jerusalem*, sending his Son *Titus* to know *Galba's* Pleasure. *Titus* was stopt for a long time by contrary Winds, so that before he could arrive, *Otho* was advanced, which when he heard he returned to his Father, and during the Civil Contests between *Otho* and *Vitellius*, *Vespasian* continued Neuter; but hearing of *Otho's* Death, and having Compassion on the State, he began to think of freeing the Commonwealth from the Tyranny of *Vitellius*, and was perswaded to it with great Earnestness by *Mucianus* President of *Syria*, and those 3 Legions, which went as far as *Aquileia* to help *Otho*, were resolved to proceed, and accordingly put *Vespasian's* Name into their Colours, and were sworn by *Tiberius Alexander* Governour of *Ægypt*, and the Armies in *Judea* did the same (3), which also was done in other Places, so that *Vespasian* sent *Mucianus* with his Forces into *Italy*, whither he went, and sped so well, that *Vitellius* being much amazed and concerned, covenanted with *Flavius Sabinus*, the Brother of *Vespasian*, for his own Safety, and presently after, at the Stairs of the Palace, before many Souldiers, professed he would give up the Empire, which he had unwillingly taken upon him. But the Souldiers crying out against it, *Sabinus* seized on the Capitol, which was soon taken, himself put to death, and the Capitol burnt. But *Vespasian's* Army coming on with great haste,

(1) Vide Tacit. Hist. l. 2. c. 2. Suet. in Vitell. (2) See Josephus de Bell. Jud. (3) See Tacit. Hist. l. 3 & 4. Suet. in Vitell. & Joseph. de Bell. Jud. l. 4. c. 10. 11, 12, 13, 14.

VITELLIUS. after some Resistance entred the City with great Fury. *Vitellius* was pulled out of an Hole, in the Palace where he lurked, at first unknown; but being discovered, he desired to be kept in Prison, for that he had something to reveal, which concerned the Safety of *Vespasian*. But his Hands being tied behind him, and an Halter cast about his Neck, he was dragged half naked into the *Forum*, and being abused by the Way, both by many Words and Deeds, was killed with many Blows, and cast after the Fashion of Traytors into the *Tiber*. This was the disgraceful End of *Vitellius*, the 9th Emperor of *Rome*; in the 57th Year of his Age, after a short Reign of Eight Months, and Five Days, though *Suetonius* seems to ascribe a longer Reign to him; a Reign which, together with that of his Two Predecessors, *Galba* and *Otho*, makes not much above Eighteen Months; which occasioned some Writers not to put 'em into the Catalogue of Emperors, and *Plutarch*, to compare 'em to Kings in Tragedies, who last no longer than the time that they appear upon the Stage. The Death of this Emperor was accompanied with that of his Brother *Lucius Vitellius*, and his onely Son, which may be said to be an Addition to the Punishment of this Usurper and Tyrant; a Person whose Life was most impious, whose Advancement was most villanous, whose Administration was most odious, and whose Death was most ignominious.

The Civil Wars being hot (as *Tacitus* tells us) between *Galba*, *Otho*, and *Vitellius*, *Vespasian* was sent into *Britain* to succeed *Trebellius Maximus*, who was not a better Governour, though he proved more innocent. However *Vespasian* being known to be a worthy Commander, and of great Justice, the *Britains* were soon brought over to favour him, when they heard of the Death of *Vitellius*, but we must defer the speaking farther of the Affairs of this Island to the following Reigns.

VESPASIAN.

A. D. LXX. GREAT were the Civil Dissentions in the City at this time, and nothing but Murders and Massacres appeared; till the Senate was assembled (1) and *Vespasian* declared Emperor by the unanimous Consent of all, the *Lex Regia* being renewed to him in particular; and the same Power which *Augustus*, *Tiberius* and the for-

(1) See *Tacit. Hist. l. 4, &c. Suet.*

mer Emperors had enjoyed, confirmed to him as Hereditary. After which several Messengers were dispatched to *Alexandria*, where *Vespasian* now was, to desire his Return to *Rome*, but the Winter being dangerous for sailing, he thought fit to defer his Voyage to a more convenient Season.

The Civil Commotions indeed were ended at *Rome*, but much more violent Ones were revived in *Germany* (1) by the Instigations of *Claudius Civilis*, who was a Person of great Designs, and as great Reputation in these Parts, inso-much that obtaining good Assistance, he destroyed divers of the *Roman* Garrisons, and overthrew the *Romans* several times, and when he had got a considerable Force, for a more colourable Pretence, he made his Army swear to *Vespasian*, and besieged such as refused in the old Camp: after which the *Romans* mutining against their General *Hordanius Vocula* was set up, and *Herennius Gallus* made his Lieutenant, *Vocula* in his First Ingagement with *Civilis* was forced to retreat: And *Civilis*, upon News of *Vitellius's* Death, shewed himself to be as great an Enemy as any to *Vespasian*, and his Souldiers obeyed his Commands with as great Willingness, and the *Romans* too murdering their General *Vocula*, perfidiously took an Oath to the Empire of *Gaul*, and opposed *Civilis*; who at last reduced them to the utmost Extremities, and cut divers of them to Pieces. These dangerous Disturbances being reported at *Rome*, *Mutianus* and *Vespasian's* Son *Domitian* set forward for the War, with great Celerity, dispatching Four Legions towards *Germany*, under the Command of *Petilius Cerealis*, who engaging with *Civilis* and his Associate *Classicus*, though at first he had the worst, yet at last he gained a compleat Victory: but *Civilis* recruiting and augmenting his Troops, several other Ingagements ensued, the Effect of which was at last an Accommodation. For the *Batavians* were so severely chastised, that they gladly accepted a Peace as well as *Civilis* of a Pardon, both of which were freely offered by the *Roman* General. So that *Domitian* and *Mutianus* being not arrived at the *Alps* before they had report of this News, returned again, and left the Honour of quieting those Stirs to *Cerealis*.

The Rebellion of the *Germans* was (2) followed with a furious IncurSION of the *Scythians* or *Sarmatians*; who slipping over the *Danube*, by Stealth, with a vast Body of Men, brake into *Mysia*, surprized several *Roman* Garrisons,

(1) See Tacitus, Suet. Dio, &c. Josephus de Bell. 1. 7. c. 23. (2) Joseph. de Bell. Jud. 1. 7. c. 23.

VESPASIAN

and with a merciless Cruelty put them all to the Sword: They killed also the Lieutenant General *Ponteijs Agrippa*, a Man of Consular Authority, in the Head of the Troops; and so ran up and down, wasting and ravaging the whole Province. So soon as this came to *Vespasian's* Ear, and what Havock had been made in *Mysia*, he dispatched away *Rubrius Gallus* to call them to an account; who did very great Execution upon them; and for those that escaped, they made a hard shift to get home: so that this War was quickly over, and the General took care to secure the Passages thereabouts from any such Incursions and Attempts for the time to come. These First Irruptions of the Barbarous Nothern Nations ought to be the more noted, because they were the very People who, after some Ages, over-ran and destroyed the *Roman* Empire.

Vespasian having continued several Months at *Alexandria*, set Sail for *Italy*, and when he arrived at *Rome* he was received with the greatest Joy and Magnificence; and never any Prince was more welcomed to his Throne than he was. So that being now 50 Years of Age, he began immediately to Act conformably to the Hopes all Men had conceived of him, in administering Justice, reforming the Laws and Customs of *Rome*, honourably rewarding those who had served him, and pardoning his Adversaries with singular Clemency.

Titus in the mean time (having been commissioned by his Father, who well knew his Skil and Valour, before his Return from *Alexandria*) carried on the Wars against the *Jews* beseiging the Capital City *Jerusalem*. Although this People esteemed themselves the Favourites of Heaven, they languished in a deplorable Manner, under all the Miseries and Calamities, which possibly could befall Mankind; and as our Blessed Saviour told his Disciples, *Such as never happened from the Creation of the World to that time, nor ever should again*. Because of the Remarkable Hand of God, and the divers Tremendous Effects always attending it, I shall be more particular in relating this Siege, than perhaps the Room to which I am limited may require. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, Voices (1), Armies fighting in the Air, and a Flaming Sword hanging over *Jerusalem*, were so many Fatal Presages of the Destruction of that Glorious City and Temple, now threatned by the *Roman* Eagles: And certainly, there never was a more signal Instance of a severe Visitation from Heaven upon a

(1) See *Joseph. de Bell. Jud. l. 7. c. 12.*

People, who by their obdurate Blindness and Impieties had made themselves most miserable Objects of divine Wrath, and fully ripened themselves for Vengeance. Before *Titus's* Expedition against *Jerusalem*, the *Jews* (1) were grievously embroyed in Factions and Dissensions, destroying and robbing one another in all Parts; at length great Numbers of them gathering and combining together, committed such outrageous Robberies and miserable Devastations, that at last equalled all the amazing Misfortunes they received from the *Romans*. After which the Robbers having laden themselves with Pillage and Plunder, broke into *Jerusalem* it self, and not onely most barbarously consumed the Provisions of the People, but filled the City with the most unheard of Slaughters, Rapines, and Dissensions. The chief and most honourable of the Citizens were violently cast into Prison, and afterwards condemned and put to Death, without any Permission allowed for a lawful Defence, upon this Pretence only that they designed to betray the City to the *Romans*. And yet after all these most horrid Barbarities and irreligious Proceedings, they had so little Sense of their Impieties, that they publicly declared that what they did was conformable to the Law of God, and the Customs of their Country, and thereupon were termed *Zelots*, a Name, says *Josephus*, they assumed to themselves out of an Hypocritical Ostentation of Holiness; though at the same time in their Lives and Practice they were the lewd-est of Men.

Finding that the People were ready to oppose them with Arms, they returned to the Temple, and took upon them to elect an High Priest by Lot, according to the Precedent, as they pretended, of former times: whereas in truth, there was no such Precedent. But the Sacerdotal Function was originally a Family Privilege, and descended in a Line by Succession. The Person, upon whom the Lot fell, was one, who sufficiently demonstrated the Madness and Corruption of the Proceeding. His Name was *Phanes*, or *Phanias*, and of such brutish Ignorance and Stupidity, and so far from having any Relation to a Sacerdotal Family, that he did not so much as know what belonged to that sacred Office. *Ananus* the High-Priest, a Person no less Venerable for his Years, Piety and Wisdom, than he was for his Character, was so much concerned to see such high and intolerable Affronts and Indignities put upon God himself, that he immediately procured the People to rise

(2) *Ibid.* l. 4. c. 5.

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against them, and forced them into the inward Part of the Temple, and himself made a most Pathetick Speech concerning those notorious Insolencies, desiring by all means they would stand firm in Opposition to such abusive Wretches.

‘Why (1) did I not rather die, says he, than live to see the House of God thus polluted and prophaned, and the Wickedest of Men admitted promiscuously into those Sacred Places of Privilege, that were only reserved for the High-Priest? Why did I live and see all this? In my Sacerdotal Robes too, and with the Venerable Name of the Great God written on my Forehead? What do I live any longer for, after so glorious an Opportunity now in my Age of ending my Days with Honour? What have I more to do, in fine, under my Circumstances, but to fall Alone and give up my Life to my God and my Duty? What should any Man desire to live for, in an insensible Generation, and among People that have neither the Prudence to foresee Calamities, nor the Courage to resist them? You stand still to see your selves robbed, beaten and abused, and your Friends and Companions murdered before your Faces; without so much as one Look, Word, or Action of Tenderness or Compassion that you dare own. A shameful and insupportable Tyranny! But what do I talk of the Actors of the Tyranny, and not rather of those that suffer it, and that trained up the Tyrants themselves to the Power of exercising what they now Practice? Why did you not crush them when you might have done it? When they were but a few, weak, and inconsiderable? No no, it was your Patience and nothing else that made these People your Masters. But when you should have turned your Arms against your Enemies, you must be cutting of Throats among your selves. You should have called them to Account betimes, for the Outrages they put upon your Brethren. And you should have considered that the Sufferance of one Affront naturally draws on and encourages another; as appeared in what followed. For when they found that they might commit all manner of Insolences without Control, they advanced a Step farther, and put several of the best Men of the City in Chains (who were effectually betrayed by your Tame-ness) and dragged them to Prison, not only unheard, and without a Sentence; but without so much as an Accu-sation. No matter for their Names or Qualities; but all

(1) Joseph. *Lib. 4. de bel. Jud. c. 5.*

' this was done, and not one Creature appearing in their
 ' Favour. After the Loss of their Estates and Liberties,
 ' there remained nothing more to be taken away but their
 ' Lives : and that was done too, and their Throats cut, like
 ' so many Beasts drawn out of the Herd for Sacrifices, be-
 ' fore our very Faces : and not a Mouth opened, or a Hand
 ' lifted up in their Defence. And after all these Sufferings,
 ' one upon the Neck of another ; can you have the Patience
 ' now to see your Holy Altars Prophaned, and your Reli-
 ' gion exposed to scorn ; without shewing some Resentment
 ' worthy of your Profession ? And what is it that you are
 ' afraid of, at last, but Monsters of your own creating,
 ' and the professed Enemies of all that is Good and Holy ?
 ' If they stop here, it is not for want of good Will to be
 ' yet more and more Wicked ; but for want of fresh Mat-
 ' ter to Work upon : for it is imposible for them to out-do
 ' the ill they have done already. They are possessed you see
 ' of the strongest Place of the City ; and that which you
 ' call the *Temple*, serves them only for an impregnable *Castle*,
 ' maintained against you. Considering now the Strength
 ' of the Place, and your Enemies the Masters of it, (as
 ' that you see is the Case) what is it that you propose to
 ' your selves ? or what do you imagin will be the End of
 ' these Things ? unless you fancy that the *Romans* will e-
 ' spouse the Cause of your Religion, and Ceremonies ; and in
 ' truth such is the misery of our present Condition, that
 ' our very Enemies cannot but pity us. Why, if so many
 ' Beasts were in your Places now ; Hunted, Assaulted, and
 ' Wounded, as you your selves are, they would have the
 ' Spirit to turn again upon their Pursuers, and revenge
 ' themselves upon their Enemies ; while you at the same
 ' time suffer all tamely, without so much as the Sense or
 ' Apprehension of Brutes. But will you bear this always ?
 ' And sink in Infamy, under the Affronts, publick and
 ' private, that have been put upon you, without avenging
 ' your selves ? This Abject Patience looks as if you had
 ' no longer any Sense (*in truth*) of the most Natural and
 ' Powerful of Humane Affections, the Desire of Liberty :
 ' and as if you had taken up on the contrary the Love of
 ' Slavery, instead of it : a Temper, which I am sure you
 ' never Inherited from your Ancestors ; Witness the many,
 ' and the Dangerous Wars they under-went against the
 ' *Medes*, and *Egyptians*, to assert their Freedom. But what
 ' need of looking back for Precedents, when the very War
 ' we are now engaged in against the *Romans*, (whether it
 ' succeed well or ill) is advanced evidently upon the same
 ' Foot?

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Foot? And shall we now that dispute our Liberties with the Masters of the whole World, Crouch and Truckle like Slaves to our own Country Men? To be overcome is but the Chance of War, and may be imputed without loss of Honour, to the Iniquity of Fortune: but for People to give themselves up in Subjection to their own Brethren and Country Men, and to the very worst of them too, betrays a Sordid Servility of Spirit, and a Soul prepared for Bondage.

But now I am speaking of the Romans, I have somewhat comes in my Head upon this Occasion. Make it the Case that we were all actually Prisoners: (which Heaven forbid!) whether would our Condition, in probability, be better or worse, than it is now? For what Misery could an Enemy inflict upon us, that we have not suffered already? Can any Man stand a Spectator, to look upon the Jews, and to see them Robbing of the Temple of Oblations and Donatives that the Romans bestowed upon it: Defacing the most Glorious City under the Sun, and dipping their Hands in the Bloud of those Heroes, which the Romans themselves, in the very Triumph of their Victories, would have had a Veneration for: Can any Man see all this, I say, without Tears in his Eyes and a bleeding Heart? Whereas the Romans, on the other side, made a Conscience of passing the Bounds of Sacred and Profane; and of breaking in upon the Solemnities of Holy Customs; or but so much as Casting a Look, unless with Reverence, and at a Distance, toward the Sacred Inclosure? But we have a People among ourselves, trained up after our way too, and calling themselves Jews; that make no more scruple of walking in the Temple, than in a common Place, and that, while their Hands are yet Reeking with the Bloud of their Fellow-Citizens. Shall any Man, after this, stand in Dread of a Foreign War, compared with such a Domestick One? The Enemy is in truth, (to call Things by their Right Names) the greater Friend of the two: for while the Romans shewed themselves the Preservers of our Laws, our pretended Friends that were in our Bowells destroyed them. Certain it is, that these Tyrants have betrayed your Liberties, and that no Punishment can be equal to their Crimes. I tell you no more in this now, than what you all knew before I opened my mouth: and you need no other Instigation against these Men, than the Sense of your own Sufferings. But you were afraid of their Numbers perhaps; the daring Boldness of these Men, and the Advantageous Post they are now possessed of.

Well!

‘Well! And what was it, I beseech you, but your want
 ‘of Resolution, that raised them up to this, and made
 ‘them so Considerable? And you have no way left you
 ‘now, but a Speedy, a Generous and a Joynt Association
 ‘among your selves, to bring them down again; for De-
 ‘lay gives time to settle; Opportunity to encrease, and
 ‘Heart to gather Courage: *like will to like*, and the whole
 ‘Faction will flow into the Party; which will make them
 ‘Numerous: and then they have nothing to fear, where
 ‘they meet with no Opposition, and that makes them Bold;
 ‘and so for deferring the Attempt, the longer it is put off,
 ‘the more time they have to fortify, and intrench. Now
 ‘’tis but one bold Push, to shew that you are in earnest to
 ‘bring down their Stomachs; and you will find that be-
 ‘twixt the Terrours of a Guilty Conscience, and the In-
 ‘famy of Base Actions, they will have little Joy of
 ‘their Station. As who knows but that these Impious
 ‘Wretches may be cut off by the just Judgment of a
 ‘Righteous God, as a Veengeance upon them for their Con-
 ‘tempt of his Divine Majesty? and that the very Weapons
 ‘they Launce at us, may, by a Providential Miracle, be
 ‘turned against their own Hearts and Faces; so that they
 ‘shall not be able to stand the very Sight of us, but with
 ‘Confusion: or to put Matters at worst; what if we
 ‘should fall every Man of us in the Contest, could any
 ‘thing be more Glorious, than to lay down our Lives at
 ‘the Gates of the Temple, for the Honour of God, and
 ‘in the Service of his Holy House and Cause? As to the
 ‘Conduct of the Enterprize, you shall have my Heart,
 ‘Hand, Example, and Advise along with you.

This Discourse of *Ananus*’s irritated the People suffici-
 ently against the Zealots; but yet he was so well in-
 formed of their Number, their Choice of Men, and their
 Courage; with the Circumstances of Peace and the Po-
 sture they were in, and finally their Despair of Pardon in
 case they should happen to be worsted, that he could not
 promise himself any present Advantage from the Effect of
 this Management: but he was nevertheless resolved to
 run all Hazards, rather than abandon his Country in this
 Distress; the People in the mean time desiring nothing
 more than some Body to lead them on against these Mis-
 creants, in the Defiance of all Dangers whatsoever. *Ana-*
nus finding the Multitude in so good a Disposition, made
 a Cull of the Best Men he could pick out, and ranged
 them presently in such Order as the time would bear;
 and so with the greatest Bravery and Courage opposed
 him.

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himself to the Zealots; and his Industry was so extraordinary herein, that besides other great Matters, he ordered a standing Guard of 6000 Choice Men upon the Porches of the Temple, and so successively 6000 more after them to do Duty, and to be relieved by Turns; not exempting the best Men of the Town from their Part in this Service; only when it came to their Lot, they were allowed to hire Men of an Inferior Quality to watch in their Stead.

Upon this Exigency, the Zealots sent to the *Idumæans*, imploring their speedy Aid and Assistance, at a time, as they said, when *Ananus* and such as joyned with him held a Design of delivering up the City to the *Romans*, and of betraying their Rights and Liberties (1). The *Idumæans* immediately answered their Requests, and dispatched away 20000 Men, who being let into the City by means of the Zealots, together with them committed such extravagant and amazing Outrages, as cannot be named without the greatest Horror and Astonishment. They massacred 80000 the First Night, and afterwards 12000 of the Nobility. Nor did they stop here, but they exerted their Malice and Revenge with so much Cruelty, that they spared not *Ananus* himself, cutting off his Head, and afterwards abusing it in a most contemptible manner (2), a Person of such excellent Qualifications, as made *Josephus* think, the *Jews* might date the Ruin of themselves and City from the Affronts and Indignities offered to this great Man, not to mention the other Cruelties committed both to Sacred and Civil Persons. But when the *Idumæans* (3) had Intelligence of the Impieties of the Zealots, and that they had falsely accused the Nobility, they were very much enraged, set at Liberty 2000 whom they had imprisoned, and then returned home. After their Departure the Zealots were confounded, not presently understanding the reason; but as soon as they did, they were rather than discouraged so much the more irritated in their Proceeding, and accordingly renewed their Rapines and Slaughters with so much the more Violence, especially to those that endeavoured to go over to the *Romans*.

Shortly after these things a Division fell out (4) amongst the Zealots, by reason of One *John*, a Person that was the greatest Master of Words in Nature, and Art of moving the Affections; who with a Party that were strangely seditious, holding *Giscala*, pretended to accept of these Articles which *Titus* had granted, and privately retired to Je-

(1) *Joseph. de Bel. Jud. l. 4. c. 6.* (2) *Ibid. c. 7.* (3) *Ibid. l. 5. c. 1.*
 (4) *Joseph. de Bel. Jud. l. 5. c. 3.*

Jerusalem. Where joining with the Zealots, he soon became the principal Incendiary, and affected Sovereign Power over the rest, yet was with a great deal of Violence opposed by such as were his Equals. But notwithstanding there was a strange Disagreement in this particular, yet they unanimously consented to plunder the People; and the City being by these means filled with Disturbances, those who were without had Liberty to rob and pillage, and those whose Towns were destroyed, assembled together in the Desarts, and uniting broke into other Temples and Towns, so that no Place in *Judæa* escaped these intolerable Miscreants. In a while, another Faction was raised against the Zealots, by one *Simon* the Son of *Giora*, who got together an innumerable Company of Robbers, and Murderers, attacked several Cities and Towns, reduced all *Idumæa* into his Power, wasted *Judæa*, encamped before *Jerusalem*, and very much terrified the Inhabitants, who were sadly oppressed by the Zealots within. Upon this the *Idumæans*, who had lately fled into the City, detesting *John's* Oppressions, opposed his Proceedings, and forced him into the Temple, and *Simon* was let in, who vigorously attacked the Temple, though in vain. After which *Eleazar*, who had lately been Head of the Zealots, raised a Third Faction against *John*, and seized on the inward Part of the Temple; so that *John* had now his Hands full of both of them, and not only the Temple and Altar were abominably polluted, but all Provisions destroyed, and that City which was formerly celebrated for Peace and Unity, became the Place of all imaginable Divisions, Distractions and Confusions.

Jerusalem was involved in all these miserable Calamities, when *Titus*, accompanied with *Alexander* Governour of *Ægypt*, and *Josephus* the Jew approached with a powerful Army (1) to invest it. He sat down within 6 or 7 Furlongs of the City, a little while before the *Feast of the Passover*, and by these means shut up an innumerable Company of People; who had come from all Parts to attend at this Great Solemnity, and thereby all Provisions were soon consumed. Upon Sight of this numerous Army, the Factions were unanimously resolved to oppose them, and made a vigorous Sally, forced the Romans to retire, abandon their Camp, and fly to the Mountains; but the Jews at last were repulsed, and forced into the City, by the extraordinary Valour of *Titus*. Whensoever the Attacks of the

(1) *Joseph. de Bel. Jud. l. 6.*

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Besiegers were intermitted, the Civil Contests in the City revived. On the *Feast of Unleavened Bread*, April 14th, *Simon* opened the Gates, that all Persons might come in, and pay their Devotions in the Temple, though *John* used this Festival, as a means whereby to effect his treacherous Designs, causing divers of his Associates to put Weapons under their Garments, and entring among the People, to get Possession of the Temple; who as soon as they were let in, put off their Garments, and shewed themselves to be Men in Armour. A great Tumult immediately arose in the Temple; for all such as were not of the Sedition thought themselves betrayed; and the Zealots deeming this Treason onely practiced to prejudice them, abandoned their Post, leaped from the Towers, and fled into the Vaults about the Temple: and the People flocking about the Altar, and Others who were driven into the Temple, were killed with Clubs and Swords, and trodden under Foot after a most barbarous and inhumane manner. Great Numbers were slain upon private Resentments, and all who had formerly given Offence to these Traytors were slain without any Mercy; but they who cruelly raged against the innocent gave the Offenders leisure to escape out of their Vaults, whereby they gained the inward Part of the Temple, and with great Slaughter assaulted the other Parties; so that at length the Factions were reduced to Two, that under *John* consisting of 8400, and the other under *Simon* of 10000 fighting Men, besides 5000 *Idumæans*. Though they joyned couragiously and unanimously to oppose the Besiegers, yet upon all Intermissions, they as violently raged against one another, and in short, never any City in the World was more severely harassed without, and more miserably torn within.

The City being fortified with Three strong Walls (1), except where it was fenced with Three Valleys, great and many were the Difficulties *Titus* found in the Siege; but having with much Opposition planted his Engines, he wearied the Citizens out, and forced them to yield the First Wall on the 3d Day of *May*, and so took Possession of all the North Part, as far as the Tower of *Antonius*, and the Valley of *Cedron*. All which time *Titus* shewed the greatest Clemency and Humanity, and offered the *Jews* Pardon, provided they would submit; but they refused all manner of Conditions, and judged his Humanity to be nothing but Cowardice. This exasperated the *Romans*, and Five Days

(1) *Ibid.* l. 6, c. 6.

after they broke through the Second Wall, though the Besieged drove them out again, by their desperate Salleys; which notwithstanding *Titus* recovered on the 4th Day. After this he sent *Josephus* their Country-man to exhort them to yield, who First taking a Walk about the Town, at last made a Stand upon a Rising Ground, within Hearing of the Enemy, and out of Reach of their Shot, and delivered himself to them in Words to this Effect (a).

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‘ I am now to beseech you, my Dear Friends, as you
 ‘ love your Lives, and Liberties, your City, your Temple,
 ‘ and your Country, let your Tenderness appear upon this
 ‘ Occasion, and learn to be merciful to your Selves from
 ‘ your very Enemies, and Strangers. The *Romans*, you
 ‘ see, have so great Veneration for Holy Things, that they
 ‘ make a Conscience of laying violent Hands upon any
 ‘ Thing that is Sacred, and without pretending to any
 ‘ Part, or Interest in the Communion: whereas instead of
 ‘ defending the Religion you were brought up in, you are
 ‘ engaged here in a direct Conspiracy to suppress it. Do
 ‘ you not see that your Strengths are all beaten down al-
 ‘ ready; your Weaknesses exposed, and your Walls De-
 ‘ fenceless; and that in this Condition it is morally im-
 ‘ possible for you to hold out any longer against so Formi-
 ‘ dable a Power? Neither is it a new Thing (in case of
 ‘ the Worst) for the *Jews* to be subject to the *Romans*. It is
 ‘ a glorious cause, ’tis true, when Liberty is the Question;
 ‘ provided it be Early enough, and before that Liberty is
 ‘ either forfeited or lost; but for People to talk of shaking
 ‘ off the Yoke, after they have once submitted to it, and
 ‘ continued in that Obedience till they became Slaves by
 ‘ Prescription: this is not the way to live free, but rather
 ‘ to die with Infamy. It would be a scandalous Bondage
 ‘ indeed, to serve a Master that a Man of Honour would
 ‘ be ashamed to own; but it is another Case to be subject
 ‘ to a People that have the World at their Feet. As where’s
 ‘ that Spot in the Universe, that has scaped the Dominion
 ‘ of the *Romans*; saving onely where extreme Heats or
 ‘ Colds, have rendered the Place intolerable, and useless.
 ‘ Fortune is effectually gone over to them; and the Great
 ‘ Disposer of Empires himself hath in his Povidence, at
 ‘ present, made *Italy* the Seat of the Universal Monarch.
 ‘ Beside, that it is according to the Sovereign Law of Na-
 ‘ ture, that governs in Beasts, as well as in Men, to give
 ‘ way to the stronger, and submit to the longer Sword. This

(a) *Joseph. de Bel. Jud. l. 6. c. 11.*

‘ was

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‘ was it that made your Ancestors , though in Power and
 ‘ Politicks, much your Superiors, to pay an Allegiance to
 ‘ the *Romans* : which they would never have done, if they
 ‘ had not been thoroughly convinced that it was God’s Will
 ‘ to have it so. But to what end is it for you to dispute a
 ‘ Point any longer , that’s as good as lost already ? For if
 ‘ the Walls were yet entire, and the Siege raised, Famine
 ‘ alone would do the Work. It has begun with the Mul-
 ‘ titude ; and the Souldiers Turn will be next ; and every
 ‘ Day still worse than other : for the Calamity is insupe-
 ‘ rable , and there is no Fence against Hunger. Where-
 ‘ fore you should do well to bethink your selves in time,
 ‘ and to take wholesome Advice before it be too late. The
 ‘ *Romans* are naturally a generous Enemy, and ready to for-
 ‘ give and forget all that’s past ; provided you do not carry
 ‘ on the Affront to an unpardonable Extremity. They
 ‘ are not a People to sacrifice their Interest to their Re-
 ‘ venge, and to charge themselves with the Incumbrance
 ‘ of a depopulated City , and a desolated Province ; but
 ‘ rather for receiving you with open Arms into their
 ‘ Friendship. But if ever you come to be taken by Storm,
 ‘ you must expect to be put to the Sword every Man of
 ‘ you : Those especially that, in Defiance of the Emperor’s
 ‘ Grace and Mercy, shall continue obstinate to the last. And
 ‘ for your *Third Wall*, what have you to look from it, but
 ‘ the Fate of the other Two that are gone before ? Or
 ‘ what if your Works were absolutely impregnable ? The
 ‘ very Want of Bread, I told you, would do the Office of
 ‘ the Sword.

While *Josephus* was thus reasoning the Matter with them,
 they returned him only bitter and contemptuous Re-
 proaches from the Walls , for his Good-will ; and not
 without Darts and Stones to accompany their Revilings.
 So that when he saw they were not to be wrought upon,
 either by Admonition, or by Affliction, he betook himself
 to the History of former Times, for Precedents, and Ar-
 guments to his present Purpose.

‘ Ah miserable and unthankful Wretches that you are,
 ‘ says he, to forget your best Friends, and to encounter the
 ‘ *Romans* with carnal and common Weapons , as if the
 ‘ Victories you have formerly obtained had been the Effect
 ‘ of your own Wisdom and Vertue ! Can you say that
 ‘ God, the Creator of Heaven and Earth, ever failed pro-
 ‘ tecting the *Jews* when they were oppressed ? Will you
 ‘ never be wiser ? Do but consider whence you come ;
 ‘ where you are, and what you are a doing ; and how glo-
 ‘ rious.

rious a Protector it is that you provoke by these Outrages. **VESPASIAN**
 Why do you not call to Mind the Divine Exploits of your illustrious Ancestors, and the wonderful Deliverances that God hath wrought for them by the Sacredness of this Holy Place? It gives me a Horrour to think of exposing the History of God's Miraculous Dispensations to a People so unworthy of the Blessing; but yet, upon this Occasion, I shall dispence with that Scruple, to shew you that the War you are now engaged in, is not so much against the Romans, as against God himself.

Pharaoh Necho, a King of *Ægypt*, carried away with a mighty Army, *Sarah*, the Queen, and Mother of us all. Now you would have thought perhaps that *Abraham*, the Husband of *Sarah*, and our Common Father, having at that time, the Command of Three Hundred and Eighteen Lieutenants, and Troops innumerable under them, should have attempted the Righting of Himself by Arms: but he chose rather to lie quiet, and offering up his Prayers towards this Holy Place, which you have polluted, to implore God's Assistance. And what came of it? but the King's sending the Queen back again untouched to her Husband, the Second Night after she was taken away; the *Ægyptian*, in the mean while, contracting a Veneration for the Place, which you have defiled with the Blood of your Country-men; till in the end, finding himself haunted with frightful Dreams and Visions, he posted away back again into his own Country: But first scattering large Donatives of Gold and Silver among the People, in token of the Reverence he had for a Nation so much in God's Favour.

What shall I say now of our Predecessors transporting themselves into *Ægypt*; their *Four-Hundred Years Bondage* under a Foreign Tyranny, and their submitting with Patience, and Resignation to God's Good Pleasure, even at a time when they were strong enough to have redeemed themselves by Force! To tell you now how the *Ægyptians* were infested with Serpents, and tainted with all manner of Diseases; how the Fruits of the Earth were blasted; the *Nile* corrupted with *Ten Plagues* succeeding One upon the Neck of Another, would be no more than what every Body knows: But those of our Ancestors that God had designed for the Priesthood, were conducted out safe and sound, without either Blood or Danger, under the Guard of special Providence.

And so when the *Assyrians* forced away from us the Holy Ark, how did *Palestin*, *Dagon*, and the whole Nation
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that was concerned in it, rue the Seizure of it! Their Guts became putrid and rotten, and the Pain of the Gripes intolerable: infomuch that their Bowels, and their Excrements came away together. And what was the End of it, in the Conclusion, but the bringing of the *Ark* back again to us, with the sound of Musical Instruments, and with the same Sacrilegious Hands that took it away, to expiate in some Degree for the Wickedness! This was the Work of God himself in favour of our Ancestors, for casting themselves entirely upon his Providence, and Mercy, without having any Recourse to Common Means.

And what became of *Sennacherib* the King of *Assyria*, and that prodigious Army of his, when he sat down before this Place with the whole Strength of *Asia* at his Heels! Was he cut off by the Arm of Flesh, or any Humane Power? No. But when the *Hebrews* were quietly at their Prayers, the Angel of God confounded in One Night, that mighty Army: and the *Assyrian* found 185000 of his Men dead upon the Place next Morning, and the rest flying in a Fright from the unarmed *Hebrews* that had no Thought of pursuing them.

You know likewise that our People were Seventy Years Captives in *Babylon*, without making any Attempt toward the Recovery of their Liberty, till God put it into the Heart of *Cyrus* to discharge them and dismiss them into their own Country; where they began to offer Sacrifices again to God, as their Onely Deliverer and Preserver. But to be short, what great Thing did our Forefathers ever bring to pass, either with Arms, or without, but by God's particular Direction and Assistance in the Execution of his Orders. If they staid at Home, they were Victorious without Fighting; it being God's Pleasure that it should be so: and when they fought in a Confidence of their own Strength, they never succeeded. As for Instance; when the King of *Babylon* laid Siege to this City, our King *Zedekiah* gave him Battle contrary to the Advice of the Prophet *Jeremy*; and what was the Event of it, but the Routing of his Army; the Taking of *Zedekiah* Prisoner, and Destruction both of City and Temple before his Face! Do but observe the Difference now betwixt the Moderation of that Prince, and People, and of Yours. The Prophet told them plainly, that they were fallen under God's Displeasure for their Wickedness; and that if they did not deliver up the City, it should be forced from them by Assault: and yet for all this foreboding,

‘boding, neither Prince, nor People, offered him any Violence. To say nothing now of what passes within your Walls; (an Iniquity, in Truth, not to be expressed). I shall onely take notice how barbarously I my self have been treated by you, both in Words and Actions; and what’s my Crime, I beseech you, but the honest Liberty of telling you your Faults, and advising you for the best? But you have not Patience for the very Story of your own daily Practices.

‘It was much the same Case too, when *Antiochus*, called *Epiphanes*, laid Siege to this City. Our Forefathers, having many ways incurred God’s High Displeasure, pressed the Enemy to a Battle, without waiting for his Divine Direction and Assistance: the *Jews* were totally defeated; the Town taken and pillaged; and the Sanctuary, for Three Years and Six Months, wholly abandoned. In few Words, what was it but the stubborn Crossness of our own People that irritated the *Romans* against the *Jews*? Whence are we to date our Slavery, but from our own seditious Country-men; when the Two Factions of *Aristobulus* and *Hyrcaus* brought *Pompey* into the City; and made the *Jews*, that were unworthy of Liberty, Slaves to the *Romans*? When they had held it out Three Months, they surrendered the Place, though in a much better Condition to defend it than you are, and infinitely short of what you are to account for to the Laws and Religion of our Country. We all know what was the End of *Antigonus* the Son of *Aristobulus*; in whose Reign, the *Jews* were punished with another Judicial Captivity for the Sins of the People. And did not *Herod* likewise besiege *Jerusalem*, with the Assistance of *Socius* a Roman General, and in the Head of a Roman Army? After Six Months the Town was reduced, and rifled by the Enemy, as the just Judgment upon the Party for their Iniquities.

‘Here is enough said to shew that this way of Arms, and Sieges, hath been ever fatal to our Brethren; and that the End of such a War would be certain Ruin. And therefore it seems reasonable to me, that those that are in the Possession of this Holy Place, should entirely remit themselves to the Conduct of God’s Providence; who will never be wanting to them that serve him, and keep his Commandments. But you for your Parts lead your Lives in a direct Opposition to his Holy Will, in leaving undone what you are commanded to Do, and in Doing, what you are Forbidden. How much have you more to answer for, than those that you have seen taken off

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by a Vindictive Justice in the Career of their Wickedness ! As for the secret Sins of Theft, Fraud, Treachery, and Adultery ; you look upon as Trifles, and not worth the speaking of. But you value your selves upon Oppression, Murder, and other Sins of the First Magnitude, that were hardly ever heard of before. Nay, and you have made the Holy Temple it self the Scene of your Wickedness ; a Place so sacred, that the *Romans* themselves have a Veneration for it, notwithstanding the Inconsistences of their Religion : And yet this Place, that the very *Romans* have so great a Reverence for, is polluted and blasphemed by those that have been trained up to the Temple-Worship. With what Face now can you pretend to expect Assistance from a Power that you have so impiously provoked ! But taking it for granted that you are Just, Humble and Righteous ; and your Hands as Clean, as our Kings were when they stretched them out to implore Succour from Heaven against the *Assyrian*, and when the Return of his Prayer was, the next Night, the utter Ruin of his Army. Now if you will have it, that the *Romans* behave themselves as the *Assyrians* did, you may expect that God will deal with them after the like manner. But this is quite another Case ; for the *Assyrian* compounded for a Sum of Money to save the City, and then brake his Oath, and set Fire to the Temple ; whereas the *Romans* onely demand a Yearly Tribute, and no more neither than what had been paid them formerly Time out of Mind. Let this be made good to them, and the Temple and City have nothing to fear : But you shall enjoy your Families, your Liberties, and your Estates ; with the free Exercise of your Religion, and under the Regulation of your own Laws. You must be mad to imagine that God will treat Tyrants and Murderers, and Men of Moderation and Justice, all alike ; especially when Punishment and Vengeance are but a Work of Moment to the Almighty.

The *Assyrians*, you see, were destroyed the First Night they came before the Town ; and if it had been the Will of God to set the One free, and to chastize the Other, he would have poured down his Wrath upon the *Romans*, as he did upon the *Assyrians* ; either when *Pompey* first forced *Jerusalem* ; or *Socius*, after him ; or when *Vespasian* harassed *Galilee* ; or now at last upon the Attack of *Titus*. But neither *Pompey*, nor *Socius*, met with any signal Opposition from Heaven ; and they both succeeded in their Enterprizes upon the Place. As for *Vespasian*, he advanced

ced himself to the Empire upon the Credit of the War
he made upon us. And what do you think of (almost)
a Miracle wrought in Favour of *Titus*? *Siloa*, you know,
and other Fountains without the City, were drawn so low
before *Titus* came hither, that Water was hardly to be
got for Money; but since his Arrival here, the Springs
are grown so Quick again, that there is sufficient for the
Romans, to all manner of Purposes: and not onely for
themselves, and their Cattle; but for the Gardens too.
The same thing happened at the Time when the King of
Babylon, before-mentioned; marched up to *Jerusalem* with
his Army; took the Town and City, and laid them both
in Ashes: Now this Prodigy was the Forerunner of that
Ruin and Conflagration. Not that I take the Wickedness
of those Days to have been Comparable to that of the
present Age: but it looks as if God had abandoned his
own House and People in Favour of the Enemy. Make
it the Case now of the Master of the House and a vicious
and debauched Family. If he be a vertuous Man, he'll
shift his Quarter, and never endure to be under the Roof
with that sort of People. How can you imagin then,
that God will countenance your Abominations? An
All-seeing God, that searches the Privacies of your Hearts,
and reads your Thoughts in the very Conception. But
alas! you have no Privacies at all, no Reserves; but
make your very Enemies the Confidants of all you do.
You live in a kind of Competition who shall be lewdest,
and value your selves upon an Ostentation of your
Wickedness.

But God is not inexorable to those that confess their
Misdoings, and truly repent; which is the Course that
you must take, if ever you hope for Mercy. Wherefore
cast away your Arms; let your Hearts bleed for the
Judgments you have brought upon your Country. Do
but look well about you, and consider the Sweetness of
the Place; the Glory of the City, and the Majesty of
the Temple that you are now about to betray: with the
inestimable Mass of Treasure that is there deposited, in
Donatives and Oblations from all Quarters. Can any
Man have the Heart now to think of exposing these Mag-
nificent Curiosities to Fire and Pillage; or of seeing those
Excellencies destroyed, which of all Things under the
Sun are best worth the Preserving? If you were not
harder and more insensible than Stones, this Reflection
would move you; or, if nothing else will work upon
you, bethink your selves of your Parents, your Wives,
your

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This Discourse of *Josephus's* drew Tears from his own Eyes; but the Factions were not one jot softened, but rather the more hardened with it, and notwithstanding such strong Arguments for yielding to the *Romans*, were obstinately bent to the contrary; so that *Titus* resolved now to yield no Mercy to a People who had given all the Provocations imaginable, and were perfidious and rebellious in the highest Degree, and stubborn and remorse beyond all Belief. The Citizens had a Design to escape out of the City, but *John* and *Simon* stopped up all Passages. But the Famine encreasing great Numbers stole out, who being taken by *Titus* were immediately hanged up. *May the 4th*, *Titus* began Four Mounts for his Battering Rams; but *John* sallying out cast down the Ramparts, and destroyed them, and two Days after *Simon* burnt up the other. He did the Romans a great deal of Mischief besides, but was repulsed by them, and *Titus* resolved now to compass the City with a Trench, which was finished in Three Days. However the Seditious were not at all moved, notwithstanding the Famine-raged so violently among them, and they were under so great Afflictions: insomuch that from *April 14th*, to *July 1st*, such a Mortality ensued that 115080 Carcasses were carried out to be buried at the Publick Charge, as *Titus* was credibly informed, who had also further Certification of divers Noble-Men, that 600000 of the ordinary Rank were cast dead out of the Gates, and others who dyed besides were innumerable; and that when so many dyed that they were not able to bury them, they gathered their Bodies together into the greatest Houses adjoyning, and there shut them up. A Bushel of Corn was sold for 600 Crowns, Sinks and Holes were continually searched to find the Dung of Oxen to satisfy People's Hunger, yet *Simon* continued his Rapines and Murders without any manner of Remorse, which made some attempt to deliver the City to the *Romans*, but they came off with Death: *John* also being

ing overcome with extream Necessity converted the Golden Vessels of the Temple with the sacred Money to profane Uses; and was constrained to divide the Wine and Oyl, ordained for Sacrifices, among his Souldiers. Nay the Famine raged so extreamly, that a Noble-Woman (1) killed and, boyled her own Child to eat it, which was looked upon as so detestable and inhumane a Crime as well among the *Romans* as *Jews*, that *Titus* could not forbear expressing his Resolution of burying these Iniquities in the Ruins of their Country. He cut down all the Groves within a considerable Distance of the City; caused other Mounts to be raised, and on the First of *July* began to batter the last Wall, and soon entred the Castle by Force. Many false Prophets deluded the Multitude by telling them of Assistance from God, so that *Titus* could not by any Means make them yield. The Contest upon this grew very bloody about the Temple, but the Wall of the inward Part was so strong, that the *Romans* with their Battering Rams could do but little, nor could the Foundations of the Gates be undermined; so that *Titus* was obliged to set them on fire. *Titus* was resolved to save the Temple; but (2) there is an uncontrollable Fatality attends all the Works of the Creation, whether Animate or Inanimate, and all things have their Period. And therefore he could not hinder what Providence had decreed should happen. For at this time a certain Souldier without any Pretence of Authority, or Conscience for so impious a Fact, took upon him to Act by the Inspiration of a Divine Impulse. He mounted the Shoulders of one of his Comrades; and then cast a Flaming Brand into the Golden Window that looked toward the Apartments on the North-side of the Temple. The Place took fire immediately, which raised such a Hideous Outcry among the *Jews*, that they hastened all that was possible to their Relief. For this was not a time, of expecting any Satisfaction by sparing of their Lives, or their Persons, when they had lost the only thing that had made Life precious to them. The News of this Conflagration being brought to *Titus*, just as he was laying himself down in his Tent to take a little Rest after the Fatigue of the Combat, he leapt up; and immediately taking his Chariot, passed away with it to the Temple, to try what he could do toward the putting out of the Fire. His great Officers followed him; and the Legions after them, in such a Confusion, as is but Natural to a Prodi-

(1) *Joseph. de Bel. Jud. l.7. c.9.* (2) *Joseph. de Bel. Jud. l.7. c.10.*
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gious Multitude without Discipline. *Cæsar* did all that was to be done, with Words and Signs, toward the Stopping of it; but it was all as Good as nothing: for the greater Noise drowned the less; and they were every jot as Blind to the Signs and Motions of his Hands, as they were Deaf to what he said. Neither were the Souldiers governed by Menaces or Commands, but only followed the Dictates of Rage and Passion: some were trampled upon, and squeezed to Death in Crouds; others choaked in the Sultry Ruines of the Galleries over the Porches; and 'twas the same thing, whether they Overcame, or were Overcome. The Common Souldiers in the Temple pretended, in Excuse of their Disobedience, that they could not hear their Emperor's Orders; and they that followed, gave the *Word* forward to *Throw Fire*. The Rebels, in fine, had no way in the World to prevent it; and which way soever they turned themselves, they saw nothing but Blood and Destruction. As for the poor People, the Sickly, and the unarmed, they put them to the Sword wherever they found them: Mountains of dead Bodies piled up about the Altar, and Sreams of Bloud flowing down the Stairs; with Numbers of Miserable Creatures weltering in their own Gore.

When *Titus* saw there was no restraining the Fury of his Souldiers, and that the Fire gained every Day more upon him, he took some of his Chief Officers along with him into the inward Temple; where upon a strict Examination of Matters, he found the Glory and Magnificence of the Place to be at least Equal to the Report of the *Jews* themselves. But *Titus* observing, that the Fire had not as yet taken the *Sanctuary*; and making a true Judgment upon it, that it might not be yet too late to save the *Holy Place*: He started up, and in his own Person earnestly besought his Souldiers to do their utmost to put a stop to the Fire; giving it in Charge also to *Liberalis*, a Centurion of his Guards, to press the doing of it, and to cudgel those that refused. But what with an Ungovernable Rage, and an Impotent Fondness of War, neither Fear nor Respect was sufficient to keep them within the Compass of their Duty. There were others again that had their Heart set upon the Booty; not doubting, but where the Doors were plated with Gold, they should find the Inside filled with Hidden Treasure. While *Cæsar* was so very Intent upon the saving of the Temple, one of the Souldiers at the same time set Fire to some of the Door-Posts; whereupon *Titus* and his Captains were forced to withdraw out of Distance of pre-

venting

venting the Mischief: so that the Temple was destroyed at last, in Despite of whatever *Titus* could do to hinder it. This Desolation was a Calamity to make a Body's Heart bleed: the Ruin of the most wonderful Fabrick that ever was seen or heard of, both for Structure, Bulk, State, Magnificence; the Honour of Religion, and of Holy Things.

When the Temple (1) was now in a Flame, the Soldiers took all that came to hand, and killed all they met, to the Degree of a most prodigious Slaughter and Pillage: without any Respect either to Age or Sex; both Young and Old, Sacred and Prophane, Priests and Laicks, they all went together, and Men of all Sorts and Qualities were equally involved in the common Calamities of the War: and whether they resisted, or submitted; whether they stood it out, or begged Quarter, they fared all alike. As the Fire advanced, the Crackling of the Flames was heard in Company with the dying Groans of People at their last Gasp; and betwixt the Depth of the Hill, and the Extent of the Conflagration, the whole City seemed to be but One Continued Blaze. The Tumult and Uproar was so dreadful, that it is not possible to imagine any Thing more terrible: what with the raging Outcries of the *Roman* Legions; the Howling of the Rebels when they found themselves at the Mercy of Fire and Sword; and the dismal Lamentations of distressed Wretches in the Temple, betwixt the Enemy, and the Fire. In fine, Those Flames opening the Eyes of those that the Famine had well nigh closed, and inspiring fresh Spirit and Ability to deplore their Misfortunes. The neighbouring Mountains and Places beyond *Jordan*, ecchoing the same Complaints and Grievances over and over again; and the Calamity, in Weight, and Substance, yet more than the Noise. The Flashes were so impetuous and violent, that the very Mountain the Temple stood upon, looked as if it had been One Body of Fire from the Bottom; and the Blood, in proportion, answerable to the Flame; for the Number of the Slain was proportionable to that of those that did the Execution.

Titus was immediately after this saluted *Imperator* by his Souldiers, and the Seditious fled into the City; where they desired a Parly with the General himself, who highly blamed them for their Obstinacy, but promised them their Lives upon immediate Submission. But refusing to rely upon his Promises, they desired leave to depart the City

(1) *Joseph. de Bell. Jud. l. 7. c. 2.*

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with their Wives and their Children, which so enraged *Titus*, that he forthwith commanded it to be proclaimed by a Common-Cryer, that they were no longer to expect any Mercy. And hereupon he permitted his Soldiers to plunder and burn the City; but the seditious Tyrants retired to the King's Palace, where many had deposited their Wealth, and from thence repelled the Romans. They likewise killed 6400 of their Country-men, and rifling the Money betook themselves to the strongest Part of the City called *Sion*, where they more cruelly tyrannized, notwithstanding these Calamities. *Titus* having considered the Strength of the Place, put his Engines in order for Battering it, which put the Tyrants into so great Fear and Consternation, that they knew not how to proceed; and it was not long ere they abandoned their Towers, which were their onely Strength, and in vain thought to escape, by hiding themselves in Vaults and Privies; from whence *John* and *Simon* were dragged, the former being condemned to perpetual Imprisonment, and the other reserved for a Triumph. The rest were all put to the Sword, and the City entirely rased by *Titus's* Command, and the West-Part of the Wall, with the Three Towers, was onely preserved for a Testimony of the Stateliness of the City to future Ages. This was the fatal End of that famous City, and never any Siege in the World was more memorable, the Captives amounting to 97000, and those who perished in the Siege to 1100000, according to *Josephus*. So heavy was the Guilt of our Saviour's Blood upon the Jews, and so abominable were their Vices, that we have reason to agree with that Author, who believed, that if the Romans had not come against them, the City would have been swallowed up by the Earth, or have perished by some Deluge, or else by Thunder-Bolts and Lightnings have born the Punishments of *Sodom*, whose Inhabitants they exceeded in Wickedness. Here ended the Temporal State and Government of the Jews, and that Province was now made captive, and the Jews made Slaves, banished, sold, and dispersed throughout all Parts of the World.

The War being thus finished, great Rejoycings were made upon it, and a Triumph decreed by the Senate for *Vespasian* and *Titus*, in Honour of their illustrious Achievements. Upon the Day of the Solemnity (1) there was not a Creature in that Populous City that did not put in for a Spectator: insomuch that when they were all

(1) *Joseph. l. 7. c. 24,*

placed, there was hardly Passage for the Emperors. The Soldiers, with their Officers in the Head of them, marched in very good Order, before Day up to the Gates to wait the Coming of the Princes; not the Upper-Palace Gates, but those near the Temple of *Isis*; where the *Heroes* took up their Lodgings that Night. At break of Day *Vespasian* and *Titus* stood forth, and advanced with Laurel-Crowns upon their Heads, and Purple-Robes, after the manner of their Country, to the *Octavian Walks*, where the Senate, the Nobility, and the *Roman* Knights waited for them. There was a Tribunal Erected before the Portal, with Ivory Seats upon it, which they mounted, and sitting down, were there Saluted with the Harangues and Acclamations of the whole Field. They were unarmed, and as I said, Crowned with Laurels, and Clothed with Purple. As they were going on, and amplifying upon the Emperor's Praises, *Vespasian* made them a Sign of Silence: and then when all things were hushed and quiet, *Cæsar* stood up; and covering Part of his Head with his Garment, passed certain Ejaculatory Vows and Prayers according to Custom; and *Titus* did the like. *Vespasian*, after this, gave the whole Auditory a short Speech; and so sent away the Soldiers to Dinner; who were in Course to be Entertained at the Emperor's Charge. He went next to the Triumphal Gate, (together with *Titus*) so called from the Triumphal Pomp passing that Way; and then taking their Repasts, and putting on their Triumphal Habits, they Sacrificed to their Gods in the Gate; and so led on the Triumph through the Middle of the Spectacles for the better View of the People, and the greater Glory of the Solemnity.

The Magnificence and the Variety of these Shews is not so much as to be imagined, and much less expressed; whether for the Nicety of Workmanship, Value, or Novelty: for the whole Stock of precious and agreeable Rarities, that the happiest of Nations had been so many Ages a gathering, met all together in One Day's Triumph, to the Honour of the transcendent Dignity of the *Roman* Empire. As for the choicest Works that ever were seen or heard of, in Gold, Silver, or Ivory; for Price, or Excellency; they were here so common and frequent, that they looked like a natural Confusion of Things, than any Part of a regulated Pomp. And then for the admirable Variety of Purples, and *Babylonian* Embroideries, Jewels and precious Stones; some enchased into golden Crowns, and some set out with other Fancies, they were here so familiar, that they seemed no longer a Curiosity. They had the Images of
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their Gods also that were every way wonderful, both for Size, Art, and Matter: and likewise the Figures of several Sorts of Living Creatures dressed up suitably to their kind. They had also a vast Number of People to carry all this, in Cloth of Gold and Purple: And also those that were set a part for the Service of the Pomp, had their distinguishing Ornaments of Splendor and State. Nay the common Sort of the very Prisoners themselves were not without somewhat that was graceful in their Habit to disguise the Misery of their Condition, and the Marks of Slavery that they wore in their Faces. But nothing was more to be admired than the ordering of their Machines, and how the Bearers were able to support them; being many of them Three or Four Stories high. And the Cost was answerable to the Artifice; for the Hangings and the Furniture were all wrought with Gold, Ivory and the like. There were also such Representations of War, and the Circumstances that attend it, that nothing was ever more to the Life. Here was in One Place the Figure of a fruitful Country laid waste; in Another, whole Armies cut to Pieces: some flying; others pursuing, or taken Prisoners; Strong Walls battered to the Ground; Forts demolished; Breaches made in fortified Cities; Towns taken by Assault; the Streets running Blood, and the Conquered begging Quarter; Temples burning; Houses beaten down upon the Heads of their Masters; Rivers lamenting their Misfortune, that instead of watering and refreshing Fields and Meadows, and supplying Drink to Man and Beast, they find themselves forced to take their Course through Publick Conflagrations. What was all this now, but a lively Image of the Sufferings of the *Jews*; and so put together by Art and Fancy, that it may pass for an instructive History (as *Josephus* saith) of the Ruine of that famous City to those that never knew more of it?

Upon every one of the Pageants was represented the Governour of the Place that was taken, and the Manner of taking it. The Shipping came next; and the Spoils that were dispersed up and down in several Places. But the most considerable Pieces were the *Golden Table* and the *Golden Candlestick* that were taken out of the Temple at *Jerusalem*; the former weighing several Talents, and the other not applied to the Use it was intended for. There was a kind of Pillar that came out of the Foot of it; and out of that Pillar as from the Stem of a Tree, Seven Branches, and every Branch having at the Top the Resemblance of a Lamp: the Number of Seven intimating the

the Veneration the *Jews* have for their *Seventh Day*. After this came the *Jews Law*, which was the last *Trophee* of their Conquests that the *Jews* exposed. This was followed by certain Images of Victory wrought out of Ivory and Gold. And last of all, to bring up the Rear, came *Vespasian* himself, with *Titus* in the next Place, and *Domitian* along with them on Horseback, well mounted, and well becoming the Dignity of his Station. So they marched together into the Temple of *Jupiter Capitolinus*, and there finished the Triumph.

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Being now come to *Jupiter's Temple*, they made some little Stay there; it being according to the ancient Practice so to do upon the like Occasion: till News should be brought them that their Enemies General was dead. This General was *Simon Gioras* (One of the Prisoners that was led in Triumph) who was drawn through the Market-Place with a Rope about his Neck, and put to death by those that drew him, according to the Roman Law and Practice, in the case of such Malefactors. Word being brought that *Gioras* was now dead, the whole Field rang with Shouts and Acclamations, and so they betook themselves to their Vows and Sacrifices; and when the solemn Part was over, the Princes returned to the Palace, where they made a mighty Treat: and there was nothing else all over the Town but Feasting, Rejoycing, and giving Thanks for the final Victory they had obtained over their Enemies, to the Glory of their Generals, and the Moral Assurance of a Publick Repose.

When these Triumphs were over and the Empire settled, *Vespasian* erected a Temple that he dedicated to Peace. It was as Rich as Hands and Expence could make it, and the Dispatch of it, in so short a time, was little less than a Miracle. He spared for no Cost; over and above a Collection of the Choicest Curiosities in Painting and Sculpture to Adorn it, in so much that People flocked from all Quarters of the World to see the Glory and the Order of this Admirable Structure. In this Temple he deposited the *Golden Table* and the *Candlestick*, as the Rarities he valued most. And for the *Jews Law*, and the *Purples* belonging to the Sanctuary, they were lodged with great Care and Reverence in the Palace.

In the 4th Year of *Vespasian*, *Cæsennius Patus* (1) President of *Syria* accused *Antiochus* King of *Comagena* and *Epiphanes* his Son, as holding Correspondence with the Par-

(1) Joseph. de Bell. Jud. l. 7. c. 27.

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thians; upon which Orders were given for preventing what might ensue. *Antiochus* was at length taken, but restored by *Vespasian*, who allowed him a sufficient Maintenance, to live as became his Character at *Lacedæmon*, and afterwards entertained him and his Sons at *Rome* with great Splendour and Magnificence. About which time the *Alani* invaded *Media*, and forced *Pacorus* the King thereof to redeem his Liberty with an hundred Talents. From *Media* they passed into *Armenia*, and wasted the Country without Opposition, 'till at length *Tiridates* the King set out against them, who came off but with little Honour, being very hard put to it to escape their Hands with his Life.

Vespasian took (1) away Liberty from *Achaja*, *Lycia*, *Rhodes*, *Byzantium* and *Samus*, reducing them into Provinces, as also *Thrace*, *Cilicia* and *Comagena*. *Cappadocia* being almost overrun with Barbarous Nations, he placed one over it of Consular Dignity in Room of an Eques. At length all Wars and Tumults being suppressed both at home and abroad (2), he shut the Temple of *Janus* the Sixth time from the Foundation of the City. It was the First and Principal Care of this Emperor to settle and establish the afflicted and tottering Condition of this Great Empire, and then to Adorn it. And in short, he was a Prince endowed with all the Qualifications requisite for a Person of his High Station, unless it be that (3) he is found fault with for his Covetousness, which however is to be passed over, since the Necessity of the State forced him to it. He was Consul Eight times (besides once before he was Emperour) and in his last Consulship died of a Flux, in the 832 Year of the City, A. D. 79, 123 Years after the Beginning of the Empire by *Julius Caesar*, 105 after the full Settlement of it by *Augustus*, and the 69th of his Age.

There flourished in his time, *Pliny* the Elder, who was in great Favour with *Vespasian* and *Titus*, and employed them on several Occasions. He wrote of *Natural History* in 37 Books, which contain many valuable Things, but some erroneous Ones which he took up upon the Relation of Others. They are now extant, and the best Edition is that of *Harduin*. Also, *The History of Nero*, *The Life of Pomponius Secundus*, *The Wars of Germany*, and other things which are now lost. *Quintilian* the Famous Orator; *Helvidius Priscus*, *Asconius Pedianus*, &c.

(1) Suet. in *Vespas.* (2) Oros. l. 7. c. 9. (3) Xiphilin in *Dione*.

T I T U S. 10

TITUS his Eldest Son succeeded him. He was born A. D. LXXIX. in the same Year wherein *Cajus* was slain, and brought up (1) with *Britannicus* the Son of *Claudius*. In *Germany* and *Britain* being Tribune, he had behaved himself much to his Commendation, as also when he was *Quæstor* in *Judæa*. But his Father being Emperor, he was suspected as designing to establish himself; but cleared all Jealousies, and *Vespasian* thought afterwards to make him Copartner in the Empire. He was reckoned for a Second *Nero*, and scarcely did any ever come with more Fear or less Favour to the Government.

But he behaved himself quite contrary to the Expectation of all, and was adorned with so many Virtues and good Qualifications, that he became the Love and Delight of Mankind. Several sad Accidents happened in his time. A Fire broke out in *Rome*, which burnt for three Days together. A Dreadful Eruption of *Vesuvius* destroyed all round about it. At which time another War arose in *Britain*, wherein *Gn. Julius Agricola* harassed all the Country of the Enemies, and was the first of the Romans (2) who knew *Britain* was compassed about with Sea. In short, so great were the Atchievements of *Agricola* in *Britain*, that for them he was afterwards put to Death by *Domitian*, who envied him, for his Great and Glorious Actions.

Titus was too good a Prince to Reign long, and therefore was snatched away the 42^d Year of his Age, after a Reign of Two Years, as many Months, and Twenty Days; a Prince too deserving for so corrupt an Age, and one whom *Tacitus* says was capable of any kind of Dignity, in whose Countenance was no less Sweetness than Majesty.

D O M I T I A N. ||

Domitian (so called from *Domitilla* their Mother) succeeded *Titus*, being more like to *Nero*, *Caligula* or *Tiberius*, than either his Father or Brother. Though he was given naturally to Vice and Cruelty, in the Beginning of his Reign he restrained himself; for his Cruelty

(1) Suet. in *Tit.* Eutrop. l. 7. Oros. l. 7. c. 9. & alii. (2) Dio apud Xiphillin. in Excerpt. l. 46.

DOMITIAN

was then imployed upon Flyes, which privately in a Room he was wont to catch and prick with a Bodkin, so that one asking whether any Body was within with *Cæsar*? It was not unfitly answered by *Vibius Crispus*, No not so much as a Fly.

He undertook several Expeditions, as against the *Catti* (1) and *Sarmatians*, and triumphed also over the *Dacians*. *L. Antonius* President of *Germany* raised a Civil War against him, which he finished with great Felicity. In the Second Year of his Reign (2), *Agricola* defeated the *Ordovices* in *Britain*, and took the Isle of *Mona* about Autumn.

After this he grew extraordinary Cruel, putting Men to Death upon small and trivial Accounts, and raised the second General Persecution against the Christians. He arrived at that horrid Arrogance, that he sticked not to say in the Senate, *That he gave the Empire to his Father and Brother, who did but restore it to him; and (what was worse) he would be called Our Lord and God.* The best thing we find concerning him is, that though he was no Scholar himself, he took Care for repairing of Libraries. His Cruelties caused his own Servants to conspire against him, who murdered him in the 45th Year of his Age, U. C. 849, it being 131 Years after the Beginning of the imperial State of *Rome*, under *Julius Cæsar*, 121 after the full Settlement of the Empire by *Augustus*, 96 after our Saviour's Birth, 63 after his Crucifixion, and 25 after the Destruction of *Jerusalem*.

Before we proceed any farther, we must give a short Account of Ecclesiastical Affairs. *Dionysius* (3) the Areopagite being by *St. Paul* made Bishop of *Athens*, governed that Church in the time of *Nero*, and afterwards *Linus* the Bishop of *Rome*, being crowned with Martyrdom on the 9th of the Callends of October, in the last Year of *Nero*, according to *Damasus*, *Cletus* or *Anacletus* succeeded him in that See. Some place *Clemens* next to *Linus*, then *Cletus*, and then *Anacletus*. But *Irenæus*, *Eusebius* and *Epiphanius* rank them thus: *Peter*, *Linus*, *Cletus*, or *Anacletus*, *Clemens*; for he whom *Irenæus* and *Eusebius* call *Anacletus*, is by *Epiphanius* and *Damasus* called *Cletus*. *Cletus* died according to *Damasus*, in the Second Year of *Domitian*, and was succeeded by *Anacletus*. But *Eusebius* (4) maketh *Anacletus* to have been Bishop 12 Years, and in the 12th of *Domitian* to have been succeeded by *St. Clemens*, *St. Paul's*

(1) Suet. & Eutropios. (2) Suet. in D. mlt. Oros. l. 7. c. 16. (3) Euseb. Hist. Eccl. l. 3. c. 4. (4) H. E. l. 3. c. 14.

Fellow-Labourer. In the 4th of Domitian, Anianus (1) first Bishop of Alexandria died, and was succeeded by Abilius. The first Bishop of Byzantium or Constantinople was St. Andrew the Apostle (2). He built an Oratory in Argypolis, and Ordained Stachys to be Bishop, who Governed 16 Years, and was succeeded A.D. 55. by Onesimus, who Governed 14, then Polycarpus Ruled 17, and Elutherius 7, who came to the Chair A.D. 85. in the second of Domitian.

Domitian having raised the Second Persecution against the Christians, St. John the Apostle, after he had continued at Ephesus 27 Years, was in his 9th Year banished into the Island of Pathmos (3) where he wrote his Revelation, in which he sheweth both Christ's and his own Detestation of the Doctrines of the Nicolaitans; for several Heresies had now sprung up, the First whereof was that of Simon Magus (4), who affirmed, 1. That himself was Father, Son and Holy Ghost, and was worshipped of all People by divers Names. 2. That 'twas no Sin for any Man to lie with any Woman. 3. That Christ did suffer no Hurt from the Jews; for he himself was Christ. 4. That the World was made by Angels, and that an Angel redeemed Mankind. 5. That there is no Resurrection. 6. He thought (as I have said above)-that the Gifts of the Holy Ghost might be purchased with Money. Nicholas (5) Patron of the Nicolaitans, was One of the First Seven Deacons. His Sect taught that 'twas lawful to lie with any Woman, and that Venery is so necessary (6), that those Men who use it not every Friday, cannot be saved. About the Year 69 the Cerinthian Heresy arose, so called from Cerinthus (7) a Jew by Birth. He taught, 1. That the World was made by Angels. 2. That Jesus our Saviour had indeed for his Parents Joseph and Mary, and that when he was baptized Christ descended on him, by whom he wrought his Miracles, but that he left him at his Crucifixion and ascended into Heaven. 3. That Christ's Kingdom at the Resurrection should be Earthly, and that Men should live in all Fleshly Lusts and Pleasures for a Thousand Years. 4. He denied the Divine Nature of Christ, and that he was not yet risen from the Dead, but should rise hereafter. 5. That the old Law and Commandments were to be kept together with the New Law or Gospel, and that Circumcision was necessary for Salvation.

(1) *Ibid.* l. 3. c. 14. (2) *Vide* Jos. Scaliger. *In Eusebianis* p. 313. (3) Euseb. *H. E.* l. 3. c. 18. (4) Euseb. l. 2. c. 13. (5) Clem. Alex. *Strom.* l. 3. Euseb. *H. E.* l. 3. c. 29. (6) Epiphan. l. 2. *Tom.* 2. *Har.* 25. (7) Iren. Epiphan. Euseb. l. 3. c. 28. l. 4. c. 14.



Epiphanius tells us some Hereticks, called *Alogi*, affirmed *Cerintus* to be Author of the *Revelation*.

About the Beginning of *Domitian* also arose the Heresy of *Menander* a *Samaritan*, and the Scholar of *Simon Magus* (1). His Doctrines were 1. That the World was made by Angels, and that those Angels could be overcome by nothing else but the Art of Magick. 2. That Christ was not true Man. 3. That himself was the Saviour of the World, and that all who would be saved must be baptized in his Name. Out of his Doctrine budded that of *Saturninus* of *Antioch*, who not long after taught, 1. That the World was made by Seven Angels, without the Knowledge of God the Father. 2. That Christ was but the Shadow of a Man. 3. That Marriage and Procreation were of the Devil. *Basilides*, of whom were named the *Basilidiani*, agreed in several Points with *Simon*, *Menander*, and *Saturninus*. He taught, 1. That Christ did not suffer, but *Simon* of *Cyrene*; that Christ taking the Form of *Simon* laughed them to Scorn. 2. He drew Men from Martyrdom, affirming, That 'twas no Sin to deny Christ in time of Persecution. 3. That the Angels made 365 Heavens, and that these Heavens made the World. He wrote 24 Books upon the Gospel, and feigned to himself Prophets, whom he called *Barnabas* and *Barcoph*. He commanded Silence to his Scholars for the Space of Five Years, after the manner of *Pythagoras* (2). In the time of these Two, as *Irenæus* writeth, lived *Carpocrates*, the Father of the Heresy of the *Gnosticks*, who thought good not to make known the Sorcery of *Simon* privily, but openly, glorying of Charmed-Love-Drinks, of Devilish and Drunken Dreams, of assistant and associate Spirits, with other like Illusions. They also taught that whosoever could attain to the Perfection of their Mysteries, must work such Facts though never so filthy, otherwise they could not overcome the *Secular Potentates*, unless every One played his Part after the same secret Operation. They held, 1. That the Soul was made of the Substance of God, and that Brute Beasts are Rational as well as Men. 2. That there are Two Gods, a Good, and an evil One, and that this evil God was Creator of all things. *Carpocrates* also taught, That Christ was a meer Man, born of *Joseph* and not of the blessed Virgin, that he was a good Man; and therefore after he was crucified, his Soul went up into Heaven, but his Body is still in the Grave. 3. That the World was made by Angels. 3. That there is no Resur-

(1) *Euseb. l. 3. c. 26. &c. Irenæus, Epiphani. August.* (2) *Euseb. l. 4. c. 7.*
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rection. 4. He rejected the *Old Testament* as not *Canonical*. Besides these, at this time arose the Sect of the *Ebionites*, so called from *Ebion*, who held, 1. That *Christ* was but a meek Man. 2. That when *Jesus* was 30 Years old, there descended on, and dwelt in him, another Person called *Christ*, and thus *Jesus* and *Christ* dwelt and were united together. 3. He agreed with *Cerintus* in the rest of the Heresies, touching Circumcision, and Keeping all the Law of *Moses*. He denied the *Epistles of Paul*, accusing him, that he fell from the Law. The *Jewish Sabbath*, and all other Ceremonies, he observed together with the *Jews*, only the Sunday he celebrated as we do, in Remembrance of the Resurrection. 'Tis reported (1) That *St. John* hearing *Ebion* was in the Bath, refrained his Company, and having seen and allowed the Three Gospels published by the other Evangelists, wrote his own to confute the Heresies of him, *Cerintus* and *Menander*.

There flourished in *Domitian's* time, *Juvenal*, famous for his Satyrs. *Persius* also, a noted but obscure Satyrift. *Statius*, celebrated for his two Poems of *Thebais* and *Achilleis*, the first in Twelve Books, the other in Two, as being left imperfect by him, and Five Books of *Sylva*. The Philosophers were Banished *Rome* and *Italy*, amongst whom was *Epietetus*, whose Life and Conversation was so admired by all, that his Earthen Lamp that lighted him at his Studies, was Sold for 3000 *Drachma's*. *Arrian* the Historian, his Disciple, published four Books of his *Purposes*, and polished his *Enchiridion*, or *Manual*, which seems rather to be the Work of a Christian than Stoick Philosopher.

N E R V A. (2)

Domitian being dead, *Nerva* by the Interest of *Petro-nius Secundus* the *Præfectus Prætorio*, was declared Emperor by the Senate (2). As soon as he came to the Throne, he caused such as had been banished for their Religion to be recalled, amongst whom was *St. John* the Apostle; and his Favour was so great, that the *Jews* also in a very peculiar Manner tasted of it, and forgot nothing which might contribute towards restoring the Empire to its former Lustre (3). He was old and infirm, and died

A. D. XCVI.

(1) *Epiphan. Heres. 30. Euseb. l. 3. c. 21. (2) Dio Xiphil. Oros. l. 8. II. Eutrop. l. 8. (3) See Dio in Nerva. Aur. Vict. de Cæsar. Eutrop. Herodian.*

NERVA.

in the 66th Year of his Age, after a short Reign of One Year, Four Months and Nine Days. But before his Death, he publicly (1) adopted *Trajan* in the Capitol, tho' he had Relations of his own; and afterwards declared him *Cæsar* in the Senate, meerly for his Virtues, though he was no *Roman*; but of obscure Original; and he was the first [*ἀλλοτρίος*] *Stranger*, that succeeded to the Imperial Crown.

T R A J A N.

VIII. **N**otwithstanding his Birth did not promise so great Advancements, yet *Ulpus Trajan*, after the Death of *Nerva*, was saluted Emperor by the Souldiers, and accordingly vested with the Imperial Purple (2). It was not long e're he verified the great Esteem conceived of him. For he wrote to the Senate, that a Man of Honesty should never be condemned to Death by his Order: A Promise which though he observed to others, yet was broke by him in Respect of the *Christians*; for notwithstanding no Express Edict was published by him against them, yet his prohibiting them from Night-Assemblies gave good Occasion to the Governours and Presidents of Provinces to persecute the Faithful with the greatest Severity; which Persecution (being the Third since our Saviour's Death) was ceased a little upon the Younger *Pliny's* Writing to the Emperor in behalf of the Christians, as may be seen in the Tenth Book of that excellent Author's Epistles. *Decebalus* King of *Dacia* revolted, which when *Trajan* understood, he led his Army into that Country, and defeating him twice, reduced it into a *Roman* Province. After which he returned to *Rome*, and received several Embassies from remote Countries, and even *India*, tho' at that time little known, was among those that courted his Friendship. About this time he began to build the famous Pillar bearing his Name, which was finished several Years after, and is one of the Master-Pieces of Architecture, since rebuilt by Pope *Sixtus V.* who got the Statue of *St. Peter* to be set upon it. He afterwards obtained great Victories (3) over the *Armenians*, *Parthians*, *Ostrogoths*, *Arabians*, *Assyrians*, *Iberians*, and over the Inhabitants of *Colchis*, and the *Persians*. And the *Britains* revolting by Reason of that unusual Severity which *Agricola* and others, which were over them, had exercised; they

(1) Dio. (2) See *Dio in Traj.* (3) Eutrop. l. 8. Festus Rufus. D. Cæsar. l. 1. c. 12. Zozimas. l. m. 2

were soon reduced by *Trajan*, who took so great Care of **TRAJAN.** the Island, that he repaired the Roads and High-Ways, for which Reason it is that *Mr. Camden* (1) and others (2) tell us, that the Four Principal High-Ways, which are in several Places visible to this Day, are to be attributed to the *Romans*; though some (3) are of another Opinion, and think they are owing to *Molmutius* one of the *British* Kings, and *Belinus* his Son; and the chief Reasons why they cannot be ascribed to the *Romans* may be learned from *Mr. Sammes's Antiquities of Britain* (4).

Now because these Ways are some of the most remarkable Pieces of Antiquity in our Island, I hope it will not seem amiss, if I hence take Occasion to give a short Description of them. *Robert of Gloucester*, though somewhat mistaken in the Tract, gives us this Account of them, in his old Rhythm (5):

faure Weyes many on ther ben in England;
But four most of all ther ben I understonde,
That thurgh an old King were made ere this,
As Men schal in this booke aftir here telle I wis.
Fram the South unto the North takith Ermingstrete.
Fram the East unto the West goeth Ikenild-Strete.
Fram Southwest to Northwest into England's ende,
Fosse Men callith thilke way that by mony Town
 doth wende.
Thise four Weyes on this Lond King Belin the wise
Made and ordeyned hem with grete franchise;
For whoso vnde therein ony Cheste other ony wou3,
He made iuggement thereof and gret Wengeaunce
 ynou3.

But to give a more exact Account of them:

The *Fosse* or *Dike* goeth not directly, but (6) slopingly over the greatest Part of this Island, beginning at *Dotnesse* or *Totnesse* in *Devonshire*, where *Brute* (as *Geoffrey of Monmouth* relates) sometime landed, or, as one (7) saith, and which is more likely, as *Harrison* (8) thinks, at the Point of *Cornwall*, though the Eldest Writers seem to note the contrary.

(1) In *Brit. prolegom.* p. 44. (2) See *Dugdale's Antiquities of Warwickshire or Knightlow-Hundred* p. 5. also his *History of Imbanking and Drayning* c. 34. (3) See *Rob. of Gloucester's History of Brit. in Rythme MSS. in Bibl. Bodl. f. 10. b.* *Galfred. Mon. Hollinghead* L. 1. c. 19. & L. 3. c. 2. *Stowe's Annals*, *Selden's Jani Anglorum facies altera*, cap. 4. part. 1. (4) P. 251. (5) *Loc. citat.* (6) See *Harrison's Description of England*, part. 1. c. 15. p. 112. (7) *Ramolphus Cestrensis.* (8) *Loc. cit. t.*

TRAJAN.

From hence it passeth through the Midst of *Devonshire* and *Somersetshire* and cometh to *Bristol*, from whence 'tis plainly discerned to run to *Sudbury Market*, *Tetburie*, and so on in a strait Line to *Cirncester* it self.

Some think (1), That the Way, which lieth from *Cirncester* to *Bath* is the *Fosse*; and that this between *Gloucester* and *Cirncester* is another of these Four Ways.

But 'tis an old Tradition, grounded upon great Probability, and confirmed by some Experience, that these Ways crossed each other in some part of the Kingdome.

Of which Opinion also was our famous Antiquary Mr. *Leland*, who received it from an Abbot of *Cirncester*, who alledged good Proof for what he said.

From *Cirncester* it passeth by *Chepingnorton* to *Coventrie*, *Leicester*, *Newarke*, and so goeth across the *Watlingstreete* to *Lincolne*, where the Generality of Writers say it ends.

But *Alfrid* of *Beverlie* (2) makes it extend farther, namely to *Catnese* in *Scotland*, with whom agrees Mr. *Burton* (3), who thinks with *Camden* (4) that 'twas so called, *quod fossa utrinque munita fuerit*.

Watlingstreete was began by *Molmutius*, and finished by *Gutheline*, saith *Harrison* (5), from whence it received its Name, as Mr. *Camden* tells (6) us also, *a Vitelliano nescio quo qui illas curavit*: for saith he farther, *Vitellianum Guetalin sua lingua nominarunt Britanni*.

It beginneth at *Dover* in *Kent*, and so stretcheth through the midst of that County unto *London* (7), where it gives Name to *Watlingstreete* (8). From *London* it goeth to *Verolanium* or *Verlamcester*, now called *St. Albans*, where in the Year 1531, the Course thereof was found by a Man who digged for Gravel to mend the High-Way. At which Place it was about 18 Foot Broad, and 10 Foot Deep, and stoned at the Bottom with large Flint-Stones, *Belin* having caused all of them to be pitched in this Manner (9), that they might be a lasting Mark of his Care to Future Ages.

From this Street *Verolam* had its Name (10), being called by the Saxons *Watlingacester* and *Wenlamceaster*. Which appears by King *Ethelred's* Charter, by which he

(1) See *Harrison* *ibid.* (2) See *ibid.* (3) In his *Commentary on Antoninus's Itinerary through Britain* p. 95. (4) In the *Proleg.* to his *Britannia*, pag. 45. Lond. 1607. (5) *Loc. cit.* (6) *Ibid.* (7) *Harrison* *ibid.* *Camd.* *ibid.* *Burton* *ibid.* (8) *John Stow's Survey of London*, p. 201. (9) *Harrison* *ibid.* p. 112. (10) *Camden in Proem.* and in *Herefordshire*, p. 292.

granted Lands to the Monastery of St. *Alban*, in the Year 996 (1).

Afterwards it goes to *Caxton* (2), and so to *Huntingdon*; then in a crooked posture, bounding *Leicestershire*, to *Castleford*, thence to *Stamford*, and so by the West of *Marton*.

Then we hear it goeth through or near the Park at *Pomfret* (3). Thence over *Castleford* Bridge to *Aberford*; so to *Torke*, *Wittherbie*, and *Borowbridg*, where are great Signs of it. Thence to *Catericke*, and so it continues to *Carlisle*. From whence, saith *Harrison*, it goes to *Cathnesse* in *Scotland* about 230 Miles out of *England*.

Others say, that coming to *St. Albans* (4), it passeth over the Fosse in a crooked Line, and so goeth through *Shropshire* (where yet also the Name abideth, saith *Burton* (5)) by *Wrekin-Hill* unto *Cardigan* by the *Irish Sea-side*.

But the generality of Writers inform us, that it passeth from *St. Albans* to *Chester* (6); and whereas all is referred to *Belin*, and his Father, as I have observed above out of the *British Historian*, &c. another (7) relates, that the Sons of (I know not what) King *Wetle*, made it, and that 'twas denominated from him.

Now whereas *Talbot* (8) thinketh the Course of the Second Journey of *Antoninus* was along the *Watlingstreete*, he cannot understand (9) this of the whole Journey from the Beginning, because of the *Wattling's* ending at *Chester*.

We have seen above, that *Harrison* makes this way pass by *Huntingdon*; But 'tis said in a certain place (10), *Quod via Watlingstreete (quæ a Dubria ad Cestriam perrexisset ab omnibus ferme conceditur) per Huntingdoniam transiret nullo modo verosimile est*. But perhaps this Opinion might have obtained more Authority with the Editors, had they considered *Harrison's* Diligence in tracing out the Ways. *Hærum tractus studiose prosecutus est Auctor Descriptionis Britannicæ in principio grandium nostrorum Annalium cap. 19.* saith our famous *Spelman* (11).

(1) M. Paris in *Vitt. Ab. S. Alb.* p. 240. 24. 241. 37. Sr. William Dugdale's *Antiquities of Warwickshire*, p. 5. (2) So saith the *Chronicle of Barnwell*. (3) This is *Leland's Account* followed by *Harrison*. (4) *Vid. Ranulph. Hygden. Polychron. lib. 1. cap. de Plat. Reg.* (5) In *supra citatis Commentariis*, p. 95. (6) *Burton* *ibid.* *Hen. Huntingdon Hist.* lib. 1. (7) *Roger Hoveden. Annal. par. pr. fol. 248.* (8) In his *Annotat. upon Antoninus's Itin. MSS. in Bibl. Bodl.* (9) *Burton. ibid.* (10) In *Annot. ad Vitam. Ælfredi Magni a Joh. Spelmano conscript. lib. 1. p. 36.* (11) In his *Glossary*, p. 308. in *voc. Ikeneldstreet*.

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Now for the other two, *Ermingsstreete* and *Ikenildstreete*. *Ermingsstreete* is called by *Drayton* (1) *Rickneld*.

And *Rickneld* forth that raught from *Cambria's* far-
(ther shore.

Where *South-Wales* now shoots forth *St. David's* Pro-
(montorie

And on his mid-way neere did me in *England* meet;
Then in his oblique Course the Lusty stragling Street
Soon overtook the Fosse: and toward the full Tine,
Into the Germane Sea dissolv'd at his Decline.

This Name of *Rickneld* is in *Randulph* of *Chester* (2), and by him made to pass from *St. Dewies* in *Pembroke* unto *Hereford*, and so through *Worcester*, *Warwick*, *Derby*, and *Yorkshires* to *Tinmouth*, which appears likewise from a very Ancient Deed which *Mr. Selden* (3) had seen.

What is here said of *Rickneld* agreeth properly to *Ickeneld* (4), altho I am not of Opinion with *Mr. Harrison* (5) That *Rickneld* and *Ickeneld* are the same; for if they were, *Randulph* and *Drayton* would reckon but three, whereas it was their Design to speak of all.

Since therefore what hath been said does not afford us either a true or probable Account of the Passage of this Way, the Reader may be pleased to note, That according to the most accurate Accounts it extends it self from East to South-East, namely from *Menevia* or *St. David's* in *Wales*, unto *Southampton*; so that 'tis likely the *Fosse* and *Erming* (6) meet about *Cirncester*, as it cometh from *Gloucester*, according to the Opinion conceived of them in that Country.

But the Opinions of this and the other Ways are so very different, as even puzzled the Learned *Selden* (7). 'Tis not in my Power, saith he, to reconcile all these, or elect the best; I only add, That *Ermingsstreete* which being of *English* Idiom seems to have had its Name from *Immunjull* in that Signification whereby (8) it interprets an Universal Pillar worshipt for *Mercuric*, President of Ways, is like enough (if *Huntingdon* be in the right making it from South to North (9)) to have left its Part in *Stanstreete* in *Surrey*, where a Way made with Stones

(1) In his *Polyolbion* Song. 16 p. 218. (2) In *Polychronico* in cap. de Plat. ut supra. Vid item *Barton*. ibid. (3) In his Notes upon the said *Polyolbion*. (4) See *Selden*. ibid. (5) In *Descript. Brit. part. 1. cap. 19*. (6) *Harrison* ibid. (7) In his Notes upon the forecited *Polyolbion*. (8) *Adam Ermen's Hist. Ecc. j. cap. 5*. (9) Vid. *Men. Huntingdon* lib. 1.

'and Gravel in a Soil on both Sides very different continues near a Mile; and thence towards the Eastern Shore in *Suffex*, are some Places seeming as other Reliques of it. But I here determine nothing.

Drayton having therefore (1) attributed to *Ermingstreete* what by right agrees to the *Ickeneld*, what he writes of of the *Ickeneld* agrees by consequence to the *Erming*:

As Ickning, that sets out from Yarmouth in the East,
By the Iceni then being generally possest,
Was of that People first team'd Ickning in her race,
Upon the (2) Chiltern here that did my Course embrace.
Into the Dropping South and bearing then outright,
Upon the Solent Sea stopt on the Isle of Wight.

For, as *Harrison* (3) takes Notice, The *Ickeneld* began somewhere in the South, and so held on toward *Cirncester*, then to *Worcester*, *Wicombe*, *Brimcham*, *Lichfield*, *Darbie*, *Chesterfield*; and crossing the *Watlingstreet* somewhere in *Yorkshire*, extended it self to the Mouth of the *Tine*, where it ended at the main Sea, as most acknowledge.

As to the Original of the Name *Drayton* and *Hollingshead* agree; to whom I refer you for their Reasons. Here I should put a Period to this Account, did I not meet with another of the *Ickeneld-way*, quite different from what has been given.

For *Dr. Plot*, (an Eminent *Virtuoso* whilst he lived (4)) tells us (5), That he meets with this Way passing through *Oxfordshire*, and That it is called by its own Name at very many Places [*Ickeneld-way*] to this very Day. Some indeed, he says, call it *Icknil*, some *Acknil*, others *Hackney*, and some again *Hackington*; but all intend the very same Way, that stretches it self in this Country from North-east to South-west; coming into it (out of *Bucks*;) at the Parish of *Chinner*, and going out again over the *Thames* (into *Berks*;) at the Parish of *Goreing*.

So that the *Dr.* thinks that *Mr. Harrison* is in a palpable Error, for giving a contrary Account of its Passage (6): and yet because *Sr. William Dugdale* (7) favours *Harrison*, he will not be positive.

But the *Dr.* being noted for his wresting all things to an Opinion he hath once framed, I hope it will not seem

(1) *Vide supra*. (2) Not far from *Dunstable*. (3) *Ubi supra*. (4) *Ant. a Wood's Athenæ Oxon. Vol. 2.* (5) In his *Natural History of Oxfordshire*, chap. 10. Sect. 22. 23. (6) *Vide supra* (7) *Antiquities of Warwickshire in Barlickway-Hundred*, p. 538.

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amiss to the Reader, if I ingenuously confess that I dissent from him; especially since afterwards, in another Place (1), he tells us that he has some Reason to doubt whether this were the true *Ickeneld-way* or no. Now to return to *Trajan*:

All those great and glorious Actions of his above mentioned would have been without Example, had he not been guilty of so great a Crime, and which cannot be forgotten, as the Banishing of 11000 *Christians*, whom he disbanded out of his Army, and sent into *Armenia*. He was like to have perished in that dreadful Earthquake which happened at *Antioch* in his time, being forced to be drawn out of a Window. After which he quite exterminated the *Jews*, who had revolted, and died in a Town of *Cilicia* then called *Selinunte*, and afterwards *Trajanopolis*, in the 63^d Year of his Age, after a Triumphant Reign of 19 Years, 6 Months, and 15 Days.

In this Emperor's Reign died *St. John* the Apostle, the time and manner whereof is uncertain, though all Authors agree as to the Place, which was *Ephesus*. In the Persecution raised by *Trajan*, amongst the rest, were martyred *Simeon Cleophas* Bishop of *Jerusalem*, being an Hundred and Twenty Years old, and *Ignatius* (2) Bishop of *Antioch*. *Simeon* was succeeded by *Justus* a Jew, after whom some place *Zachæus*, *Tobias*, *Benjamin*, and *John* in the 19th and last of *Trajan*. In the 11th of his Reign, *Euaristus* Bishop of *Rome* was martyred, and was succeeded by *Alexander*, who was martyred in the 19th Year, and according to *Damasus*, *Xystus* had his Seat (3). It must also be remembered that *Heros* succeeded *Ignatius* in the See of *Antioch*.

In his time flourished *Plutarch* of *Chæroneæ*, a famous Philosopher, Historian and Orator. He wrote *The Lives of the Illustrious Men of Greece and Rome*, and several other things, wherein he manifests his great Knowledge in all things, though it is observed that some of these Writings were composed by another *Plutarch* called the Young (4). *Dion Chrysostom* a famous Orator. *Pliny* the Younger, in great Esteem with *Trajan*, who raised him to the highest Charges, which he deserved, being One of the finest Wits of his time. His Epistles are full of Wit and Politeness, and his Panegyrick upon *Trajan* inimitable. *Suetonius* a familiar Acquaintance of *Pliny's*. He wrote the Lives of the

(1) *Natural History of Staffordshire*, chap. last. (2) *Euseb.* l. 3. c. 35. and the *Acts of Ignatius* by Usher. (3) *Euseb.* l. 3. c. 35. (4) *Joh. Ruald in vita Plutarchi*. Photius cod. 245, 259, & 269. Voss. l. 2. De Hist. Gr. c. 10.

XII *Cæsars*, a Book of equal Profit and Pleasure. Besides which we have also a Treatise of the famous Grammarians, and another of the Rhetoricians, the greatest Part of which we want, as also of that Treatise of his which contained the *Lives of the Poets*; for that of *Terence* is, in a manner, wholly his, as *Donatus* owns; and those of *Horace*, *Juvenal*, *Lucian* and *Persius* probably are his likewise. We have lost divers others of his Pieces (1). *L. Florus*, celebrated for his Epitome of the *Roman History*. *Tacitus*, highly extolled by *Pliny* the Younger in his Epistles. His History, of which we have no more than V. Books, and his Annals, a great Part whereof is likewise lost, shew how well he was qualified for an Historian. Besides which he also composed a Treatise of the different Sorts of People that inhabited *Germany* in his Days, where he speaks of the Difference of their Manners; and a Book of his Father-in-Law *Agricola*. Some also attribute to him that Piece Of *the Causes of the Corruption of the Latin Tongue*, which others will have to be *Quintilian's*; though *Lipsius* thinks 'twas written by neither, *Jul. Frontinus*, a great Warriour. He wrote divers things, amongst which is his Book of *Stratagems*.

A D R I A N.

THOUGH the *Roman Empire* had now arrived at its greatest Height, and though never any Emperor had greater Authority, or more ample Revenues than *Trajan*, yet he wanted Power of producing an Heir to succeed him after his Decease (2). Nor would he adopt any Person for his Successor, imitating in this particular, (as most conjecture) *Alexander the Great*, of whom he was a great Admirer. But his Wife *Plotina* finding that his Nephew *Ælius Adrianus* or *Hadrianus* was not onely in great Authority, but of great Wisdom and Merit, endeavoured to establish him in the Empire, forging for this End an Instrument, which imported, *That Trajan had adopted him for his Son and Successor*. The Soldiers immediately swore Obedience, and did Homage to him, and he rewarded them to their great Satisfaction, and writing to *Rome* (for he was now at *Antioch*, where he had been left by *Trajan* as General of all the Forces in the East) the Senate were not long ere they gave their Consent.

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(1) Vide Aul. Gell. Plin. l. i. ep. 18. l. 5. ep. 11. Auson. ep. 19. Suid. Suet. Voss. de H. Lat. G. 31. Gc. (2) Vid. Spartian. vit. Hadrian.

ADRIAN.

Not long after the Death of *Trajan*, before *Adrian* left the East, the *Parthians* and some other Nations, lately conquered, revolted; and likewise in *Britain* and some other Parts, there began to be some Alterations and Insurrections. Which though *Adrian* might by the Force of his Arms have easily pacified and suppressed, yet he thought it most proper (being not of so aspiring a Temper as *Trajan*) to endeavour to preserve the Ancient Bounds of the Empire intire; without any ambitious Prospects of farther Conquests. For which reason it was, that in the Beginning of his Reign, he in a great measure abandoned the Provinces of the *Parthians*, and other Provinces of the East, beyond the *Euphrates* to the *Indies*, which *Trajan* had conquered; judging *Parthia*, *Media*, *Mesopotamia*, and the rest of these distant Provinces to be of more Incumbrance than Profit to the Empire; and for the more Security of other Places, made *Euphrates* the Boundary or Barrier in those Parts, and placed his Legions about the Banks of that River. After he had thus settled Affairs, he left *Catilius Severus* Governour of *Syria*; and suppressing some Disturbances lately raised by the *Jews*, he went to *Rome*, where when he was arrived he refused a Triumph offered him, and ordered it to be given to *Trajan's* Image, which was done accordingly.

He began his Reign with the great Love and Applause of all Men, and immediately performed divers Actions which discovered him in every Respect to be a most Excellent Prince, as his Qualifications also shewed; being highly Skilful in all exercise both of Mind and Body; and was as great a Scholar as Souldier, and as famous for his Virtues as either. Shortly after his Entrance into the City, he took an Oath, that he would never punish a Senator otherwise than by the Sentence of the Senate; gave much Money to the Necessitous; eased the Towns and Magistrates of the Charges of *Publick Post* and *Carriage*; forgave a vast Number of Debts due to the Exchequer; and his Clemency was so remarkable that he pardoned several who had given him great Affronts before he was Emperor. But though his Vertues were extraordinary, yet his Vices were in a great measure as extraordinary. For in the midst of his Excellencies he was observed to be proud and vain-glorious, envious and detracting, cruel and revengeful; and his Severities more especially appeared towards the *Christians*, countenancing or permitting their Persecution in many Parts of the Empire. It began in the Second Year of his Reign, and by reason of the Sharp-

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ness thereof, it is by many reckoned the 4th General Persecution, though by others it is only accounted a Revival of Trajan's; there being no new Edicts now published, onely Trajan's Laws being still in force, were again put in Execution.

The same Year several Northern Nations, as the *Alans*, *Scythians* in *Europe*, the *Sarmatians* and *Dacians*, began to make Devastations in the Roman Empire. *Adrian* himself went against them, and his very Name soon brought them to a Submission. After which he resolved to visit the whole Empire in Person, to see that all things were regulated and established to the Honour and Safety of the Publick. The first Province he entred was *Gaul*, from whence he went into *Germany*, and endured all the Hardships of a Common-Souldier. Having stayed here some time, he entred *Belgium*, and from thence passed into *Brittain*, where he reformed many Abuses, reconciled the Inhabitants and *Romans* there, and for the better Establishment of future Peace and Tranquility, he caused a mighty Wall (1) to be made of Wood and Earth, extending from the River *Eden* in *Cumberland*, to the *Tine* in *Northumberland*, Eighty Miles in length; and all to prevent the Incursions of the wilder *Britains*, and dangerous Neighbours, that daily disturbed the Peace of the *Romans*. After this he returned into *Gaul*, and having performed divers remarkable things there, went into *Spain*, where he was received with great Joy and Satisfaction, it being his Natural Country, though a bold Fellow endeavoured to kill him, to whom nevertheless he was very favourable, and pardoned his Crime. At this time he appointed the exact Limits and Bounds of the Empire, from the Barbarous Nations on the North. At length he returned home, employed himself in the Affairs of the City, and frequent Conversation of Learned Men, of whom he had of all Sorts, though indeed he was so ambitious of surpassing them, that he had a great Jealousy of all who excelled him, and envied their Excellencies, which was very prejudicial to them, as might be instanced in some, were I obliged to enter so closely into Particulars. About the Seventh Year of his Reign, he received News of the *Parthians* being up in Arms, which made him take a Journey in Person towards the East, which when the Enemy heard, they were so terrified that they immediately sued for Peace, which was easily granted. The Emperor made a considerable Stay at *Athens*, and amongst other things,

(1) Vide Camd. Brit. Prol. lxx.

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was entred into their *Eleusinian* Mysteries, and his Superstitious Zeal at this Place caused the Persecution against the *Christians* to be prosecuted with more Vigour; and truly 'twas so very hot, that divers eminent Men were forced to write Apologies for them, which made the Emperor slacken his Hand, and be more mild. Then he returned towards *Rome*, and visited several Places in his Way, tho' he stay'd not long at Home e're he went into the East, travelling a Second time into *Greece*, and from thence into the *Lesser Asia*, and appeared so extraordinary civil and courteous that most admired him, and many became submissive to him, who before were his greatest Enemies. After he had surveyed *Syria*, he entred *Palestine* and *Judaea*, and at length passed into *Aegypt*, and view'd all the most considerable Rarities and Antiquities of that Country, and commanded the City of *Jerusalem* to be rebuilt, which was performed with admirable Expedition. Having transacted great Matters, he returned again into *Europe*, and being at *Athens*, he was informed of a dangerous Rebellion raised by the *Jews*, but 'twas ended in the Space of Two Years, with the Demolishment of 985 of their best Towns, the Death of 580000 Men in Battles and Skirmishes, besides infinite Numbers consumed by Famines and Diseases, and their whole Land laid waste; which almost proved the Extirpation of the *Jewish* Nation. *Adrian*, after this strange Desolation, banished all *Jews* out of *Judaea*, and by publick Decree prohibited any of them to come in view of that Country, or so much as look towards their Soil or City. This Insurrection was followed by a sudden and dangerous Invasion of divers Northern Nations, which yet was quickly stopped by *Adrian*, who sent great Presents to their King, and gained their good Will. Having settled all things in Peace, and to the general Satisfaction of all, he returned to *Rome* again, and adopted for his Successor *Lucius Commodus*, changing his Name to *Aelius Verus*, who died not long after, and thereupon he adopted *Marcus Antoninus*, afterwards surnamed *Pius*, at the same time obliging him to adopt Two Others, viz. *Marcus Aurelius* and *Lucius Verus*, Two promising Youths, who afterwards became Emperors. After these great Actions, he grew very sick and died in the Sixty Second Year of his Age, after a prosperous Reign of 21 Years and 11 Months; a Prince of rare Vertues and Deserts, though stained with an unhappy Mixture of many Vices and Imperfections; but in his Government he is very much to be admired, and the Empire was much obliged to him, as appeared from the Consequence.

sequence. His Death fell out in the 89th Year of the City, 163 after the Settlement of the Empire by *Augustus*, 138 after our Saviour's Nativity, and 67 after the Destruction of *Jerusalem*.

In the 10th Year of his Reign was Martyred *Xystus* Bishop of *Rome*, who was succeeded by *Telesphorus*.

In his time flourished, *Claud. Ptolemy*, a famous Mathematician. He wrote Things which are very Curious in Astronomy and Geography. His *Almagest* in 13 Books, containing that System of the Universe, still known by his Name, but less confided in, since *Copernicus* and others have advanced new Theories, *de Judiciis Astrologicis*, in Quarto, *Planisphaerium*, &c. *Phlegon Trallianus*, the Emperor *Adrian's* Freed-man, who published a History of his Life, under his own Name. He relates in his 14th Book, That the 4th Year of the 202^d Olympiad, which was the Year of our Saviour's Passion, was very remarkable for the greatest Eclipse of the Sun that ever was seen, the Face of the Heavens being covered with dark and obscure Night for Six Hours; that is to say, until Noon, so that the Stars appeared. *Arrianus* of *Nicomedia*, a Philosopher and Historian, and Scholar of *Epiſtetus*. He wrote his Master's Sayings, and *Alexander the Great's* Life, in which he very accurately describes the *Pontus Euxinus*, the *Red-Sea*, the *Indian Ocean*, and divers other Regions, which sufficiently declares his Skill in Geography. *Aulus Gellius*, a Latin Grammarian of *Athens*. He wrote 20 Books called *Noctes Atticae*, being an ingenious Collection of several different Observations relating to Criticism. *Phavorinus* a great Philosopher and Orator. He taught with great Reputation at *Athens* and afterwards at *Rome*. Authors attribute several Works to him; among others, one in *Greek*, entit. *Omnigenae Historicae Sylva*.

ANTONINUS PIUS.

Antoninus Pius, born *An. C.* 86 and adopted by *Adrian*, as was said, succeeded him in the Empire. He was a Prince of goodly Presence, Learned, Witty, and Eloquent, a good Physician, Prudent and Moderate. *Philostratus* gives us as a remarkable Example of his good Nature, That when he was Pro-consul of *Asia*, and arrived at *Smyrna*, he was lodged in the House of *Palemon* the Sophist, as being judged most commodious for him. The Sophist being in the Country came Home very late at Night, and kept

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kept such a Glamour and Noise as forced him to leave his House at Midnight. The same *Palemon* coming afterwards, to salute him at *Rome*, after he had been made Emperor, he assigned him an Apartment in the Palace, and told him, that he might take it freely without Hazard of being turned out at Midnight; and when a Comedian complained that he was put off the Stage by *Palemon*, because he did not Act to his Satisfaction; At what Hour (says the Emperor) did he turn you off? At Noon, answers the Comedian; Then, replied the Emperor, you have no Reason to complain: For he put me out of his House at Midnight, and I said n'ere a Word. He had the Tenderness of a true Father to his Subjects, and was so far from shedding Blood, that he had always the Saying of *Scipio* in his Mouth, That he had rather preserve one Citizen, than kill 1000 Enemies. All the time of his Reign, he began no War, in Regard the Barbarians were more submissive to his Virtues than his Arms, only the *Daci*, *Alans* and *Mores* he suppressed by his Lieutenants. At first he persecuted the Christians, but having read the Works of *Justin Martyr*, and the *Apologies* of some others, he recalled his Decrees. He repaired several Cities, destroyed by Fires and Earthquakes, both in *Rhodes*, in the East, in *Africa* and *Gaul*. He made a Law, forbidding Husbands to accuse their Wives of Adultery, if they were guilty thereof themselves (1). He Died of a Fever, in the 75th Year of his Reign, after a Prosperous Reign of 22 Years, and almost 8 Months. This hapned in the 914th Year of the City, 185 Years after the settlement of the Empire by *Augustus*, 161 after our Saviour's Nativity, and 89 after the Destruction of *Jerusalem*.

In his Reign, the *Brigantes* in Britain, ever least patient of foreign Servitude, breaking in upon *Genouina* (which *Camden* guesseth to be *Guinetha* or North-Wales) Part of the Roman Province, were with the Loss of much Territory driven back by *Eollius Urbicus*, who drew another Wall of Turves; in all Likelihood much beyond the former (made by *Adrian*) and, as *Camden* proves, between the Frith of *Dynbritton* and of *Edinburgh*; to hedg out Incursions from the North. And *Sejus Saturninus*, as is collected from the *Digests*, had Charge here of the Roman Navie.

In the First Year of his Reign died *Telesphorus* Bishop of *Rome*, and was succeeded by *Hyginus* the 9th Bishop, who

(1) Vide Euseb. & Baron

died 4 Years after, and was succeeded by *Pius*, after a Vacancy of Four Years. He died in the 14th Year of *Antoninus*, and was succeeded by *Anicetus*. From our Saviour's Passion (1) till the 18th Year of *Adrian* were 15 Bishops in the Church of *Jerusalem*, who were all *Jews*. Of the *Gentiles* *Marcus* (2) was the first Bishop of *Jerusalem* after *Abilinus*, *Cerdo* (3) was Bishop of *Alexandria* in the First of *Trajan*, where he continued 13 Years. He was succeeded by *Primus*, who continued in the See 12 Years. After him *Justus*, who (4) continued 11 Years. Then *Eumenes* (5), who continued 13 Years, and was succeeded by *Marcus*, who governed 10 Years. Then followed *Celadion* (6), who continued 14 Years. In the See of *Antioch*, after *Heros* (7), *Cornelius* was Bishop about the 12th of *Hadrian*.

About the Year 110 (to say something which may serve to carry on the Succession of Heresies) *Thebulis* appeared (8) the First Heretick in the Church of *Jerusalem*, because, as it is reported, they would not choose him Bishop after *Simeon*. About which time were certain Hereticks, called *Ophitæ*, because they worshiped a Serpent, and were of Opinion, that the Serpent which deceived *Adam* and *Eve* was *Christ*: they kept a living Serpent, which when the Priest opened the Chest, by the Help of Charms, came forth, licked the Bread upon the Altar, and wrapped it self about it. It was usual with them to kiss the Bread, and to eat it, really believing that 'twas Consecrated by the Serpent (9). About the same time were certain *Jews*, who called themselves *Nazaræi*, and were of a contrary Humour (10) from the other *Jews*, in that they believed *Jesus Christ* to be the Son of God. Other Hereticks there were, that honoured *Cain* (11), and were called *Caini*, and amongst other ridiculous Customs, read a certain Gospel, written, as they gave out, by *Judas*, and reviled the Law, and denied the Resurrection. Others there were who derived their Pedigree from *Seth*, and were called *Sethiani*, and called *Seth Christ* and *Jesus*. *Gerdon* the Heretick, came from *Syria* to *Rome* (12) when *Hyginus* was Bishop there. He taught, That God Preached by the Law and Prophets, was not the Father of our Lord *Jesus Christ* (13). Also, That *Christ* was known, the Father of *Christ*

(1) Euseb. l. 4. c. 5, 6. (2) Idem. l. 4. c. 6. & l. 5. c. 11. (3) Ibid. l. 3. c. 21. (4) Ibid. l. 4. c. 4, 5. (5) Ibid. l. 4. c. 5, 11. (6) Ibid. l. 4. c. 11, 20. (7) Ibid. l. 4. c. 20. (8) Ibid. l. 4. c. 22. (9) Epiphani. l. 4. c. 22. (10) Epiphani. Heres. 29. (11) Ibid. Heres. 38. (12) Ibid. Heres. 39. (13) Euseb. l. 4. c. 10, 11. Epiphani. Heres. 41.

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unknown; denied the Resurrection and Old-Testament; and held other things with the *Manichees*, and *Marcion* was his Scholar. In *Hyginus's* time *Valentinus* came to Rome, and taught, 1. That *Christ* brought Flesh with him from Heaven, and was not incarnate of the Virgin *Mary*, but only passed through her as Water through a Conduit-Pipe. 2. That (1) there are Two Beginnings of all Things, viz. *Profundum* (or the Deep) and *Silentium* (or Silence), which being Married together had Issue *Understanding* and *Truth*, which brought forth 300 *Æons* or Ages, and of these were the Devil and others born, who made the World. In this Emperor's Reign also flourished *Marcion* the Heretick, who taught That there were Three Beginnings, Good, Just, and Evil; that the New-Testament was contrary to the Old; baptized such as died without Baptism; held that Marriage was unlawful; that *Cain*, the *Sodomites* and all were saved, because they met *Christ* when he descended into Hell, but that the Patriarchs and Prophets are still in Hell, for not meeting *Christ*: for (as he said) they thought *Christ* came with intent to tempt them. *Marcellina* also came to Rome under *Anicetus*, and infected many with the Heresy of *Carpocrates*, keeping and offering Incense to the Statues and Images of *Christ*, &c. In *Antoninus's* time also *Montanus* began his Heresy (though the Year is not agreed upon by Learned Men) holding, That the Promise of the Holy Ghost was not fulfilled till his time, believing 'twas first sent to himself; because the Church before could not bear the Yoak of more severe and holy Discipline, which he endeavoured to bring in, by appointing the eating of dried Meats, Fasting and Mondgamy, not to mention the other, (as that the *Apostles* and *Prophets* understood not any thing they had written, but were *Arreptitii*, &c.) which he held, and which to insist upon would be inconsistent with my Design.

In this Reign *Polycarpus* Bishop of *Smyrna* deserved well of the Church, (as he did also in the following by his courageous Suffering of Martyrdom) for his Writings. There is now extant an Epistle of his to the *Philippians*. Also then flourished *Hegesippus*, a Greek Author, who wrote a Church-History, from our Saviour's Passion, to the time of Pope *Anicetus*, anno 167, which *Eusebius* frequently quotes, but 'tis now, to the great Prejudice of Learning, lost. *F. Halloix* has collected the Fragments of it, and printed them with Annotations. 'Twas another *Hegesippus*,

(1) Vide Tertullian. contra Valentinianos. Epiphan. Heres. 31.

who wrote the War and Destruction of Jerusalem. He lived after Constantine the Great. Galen (of Pergamus a City of Asia, the Son of a Learned Architect) a most excellent Physician. He was the Founder of that Method of Physick now most in use; the Author of a 100 Volumes that were burnt in the Temple of Peace; as appears by his Commentaries upon his own Works, numbred by Cardan amongst the 12 most subtil Wits of the World. Maximus Tyrius, a Platonick Philosopher. We have 41 Discourses of his which Daniel Heinsius hath published with Commentaries. Apollonius of Chalcis. Pausanias a Grammarian of Casarea, who wrote a Description of Greece in 10 Books which are still extant. He is treated by Julius Cæsar Scalliger as an Impostor, but unjustly as Vossius (1) observes. Claudianus Ælianus, applauded by Philostratus for his Skill and Eloquence in the Greek Tongue; for which he was called Honey-Mouth. He was a Hearer of Pausanias, and wrote a Mixt-History; he also wrote of Animals and Military Discipline.

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ANTONINUS PIUS was succeeded by Marcus Aurelius, the Son of Annius Verus. He was surnamed the Philosopher, and made L. Aurelius Verus his Associate in the Empire; and so both, at first, with joint Authority and equal Power, ruled the Empire, though they were of a quite different Temper. Marcus, (who took upon him the Name of Antoninus, as soon as he succeeded in the Empire) was settled (2) and certain in his Humour, unpretendingly grave, and not without a Mixture of Affability and Complaisance: He was both merciful and just, and no less indulgent to others than rigorous to himself; Deaf to the Charms of Vanity, immoveable in his Enterprizes, and Resolutions, which were never fixed and taken up, without mature Deliberation; being never swayed by Passion and Freak: He hated busy Informers, was religious without Affectation, untransported and free from Eagerness upon all Occasions; always under an Equality of Temper, always Master of himself, and resigned to the reason of the Case; a perfect Stranger to Disguize and Dissimulation,

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(1) De Hist. Gr. l. 2. (2) See D'Acier's Life of Antoninus.

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and always upon his Guard against the Excess of Self-Love; never uneasy nor impatient, very inclinable to pardon the greatest Crimes against himself; but not to be prevailed on where Reasons of State and Publick Interest required Severity. His Laws had a Regard to the common Advantage of all Ranks and Nations under his Government; neither could any Prince be more tender of the Property and Priviledges of the Subject. The Good of the Common-wealth was always his Rule to act by, from which he was never diverted by any Private Fancy, Interest or Ambition of his own. To conclude, since his Designs were only to oblige Mankind, and resign to Providence, he never strained his Politicks to the Prejudice of his Morals, but always kept within the Compass of Justice and Truth.

But *Lucius Verus* had none of these good Qualities; his Inclinations were eager, unballasted, and Lewd; 'tis true, he could not be taxed with the Savage Fancies and Barbarities of some Tyrants, and that was the best of him, though this Contrariety of Humour did not appear at first.

Verus carried on the *Parthic* War, with great Happiness, whilst *Antoninus* took care of the Welfare of the Empire at Home; but after the Death of *Verus*, he assumed the sole Administration of the Government himself, and performed great Atchievements against the *Germans* and *Britains*. The *Marcomanni* also, *Sarmatians*, *Vandals* and *Quadi*, who had invaded *Pannonia*, were subdued by him. For it seems (1) most People from *Illyricum* even to *Gaul*, had at this time conspired against the *Romans*.

The *Barbarians* therefore, being so very forward in breaking in upon him, and the Plague raging with great Violence at *Rome*, *Antoninus* was so hard put to it, that he was forced to make use of all kinds of Methods, Human and Divine, to put a stop thereto, and the latter especially were put in Execution, with the greatest Zeal and Superstition. Priests were sent for from all Parts to dispatch the innumerable Company of Sacrifices, which were vowed and offered upon this Occasion. He celebrated all the sacred foreign Rites that were ever known in *Rome*; purged the City all manner of ways; and exhibited the Solemnities called *Leclisteria* Seven Days together. Which Superstitious Zeal is by the Generality of Writers, taken to be the Cause of the severe Persecution against the *Christians*, that raged about this time, and was the *Fourth* General Persecution against the *Catholick Church*. It began about the

(1) Oros. l. 7. c. 15. Euseb. Hist Eccl. l. 5. c. 5. Niceph. l. 9. c. 12. Tertull. in Apol. c. 5.

Second Year of his Reign, when *Justin Martyr* presented his *Second Apology*, shortly after which he suffered Martyrdom at *Rome*. The Edicts against the *Christians* are by some Admirers of *Antoninus*, charged wholly upon *Verus*; though others who had a venerable Esteem for the extraordinary Virtues and Excellencies of *Antoninus*, have nevertheless attributed it, in a great measure, to his Superstitious Zeal of Paganism.

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This Emperor was so intirely in Love with Virtue and all Manner of Accomplishments suitable to his Dignity, that he could not endure Trifling, but counted it a great Crime to throw away the least Minute to no Purpose. That time, which, in Compliance to Custom, he spent at the *Publick Shews*, was not altogether lost; for even then, 'twas always his Method to Write, or Read. In his Voyages and Expeditions, and when he was most embarrassed with Business, he made the usual Intermissions for Sleep, and Recreation, turn to some very significant Account: These Intervals he generally imployed in conversing with himself, in examining his Conduct, the State of his Mind, and the Quality and Condition of his Enterprizes. 'Tis to this Vigilance and Care of himself, that we are indebted for his excellent *Meditations*, or his *Conversation with himself*, which hath been published by *Gataker* with Learned Notes, and since translated into *English* by the Ingenious *Mr. Collier*. By the Date of the Two First Books, we are informed that one was Written at *Caruntum*, and the other in his Camp amongst the *Quadi*, when the Emperor was engaged in the most Formidable War against that People. His Thoughts are Noble, and Uncommon, and his Logick (1) very True and Exact. He generally flies his Game home, seldom leaves his Argument till he Brings it to a Demonstration, and has pursued to it its first Principles. *Seneca* has a different Manner, and moves more by Start and Sally: He flashes a Hint in your Face and disappears; and leaves you to carry on the Reasoning, and master the Subject, as well as you can. This looks like an Apparition of Philosophy, and is sometimes more surprizing than Instructive. But as for the Emperor, he charges through and through, and no Difficulty can stand before him. His Reason is no less Irresistible than his Arms, and he loves to Conquer in his Closet as well as in the Field. There's a peculiar Art of Greatness and Gravity in his Discourses: He seems to

(1) See *Mr. Collier's Preface*.

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think up to his Station, and writes with that Magnificence of Notion; as if he believed himself obliged, to exceed other Authors as much in the Vigour of his Mind, as the Lustre of his Fortune. He appears to have thought to the Bottom of his Argument, and to have had a Comprehensive View of the World, of the Interest and Relations of Society. Hence it is that his Morality is so particularly serviceable and convincing; that his Sentences are so Weighty, and his Reasoning so very Just. By thus Digging to the Foundation, He's in a Condition to assign every Thing its true Grounds, and sets every Duty upon its proper Basis. Farther, the great Probity of this Prince, his Fortitude, and the Nobleness of his Mind, gave Freedom and Spirit to his Thoughts, and made him Exert for the Service of Principle and Truth. Besides, he seems to have been born with a Prerogative of Nature, Blessed with a Superior Genius, and made up of Richer Materials for Sense and Virtue, than other People. These Advantages together with an improved Education, raised him to that Pitch of Majesty, and Distinction, and made his Pen almost equal to his Scepter. How does he despise the Pursuits of Fame, and the Glittering Objects of Ambition? And that in no empty Rhodomontades, and Tumour of Expression: No, he pulls off the Paint, discovers the inward Coarseness, and brings such Evidence of the Insignificancy of these Things, that he perfectly commands the Reader's Assent, and forces him into his own Opinion. Now an Emperor's Argument against a Fondness for Pleasure, or Power, comes better recommended than from a Private Philosopher: for in this Case a Man speaks from Experiment, and disputes against the Privilege of his Condition: Here the usual Pretence of Envy or Ignorance is out of Doors; And nothing but the Dint of Reason could drive him upon so unacceptable a Conclusion. The Generosity of his Principles are no less Remarkable. He shows the Iniquity of a selfish Temper; that ill Nature is a Contradiction to the Laws of Providence and the Interest of Mankind; A Punishment no less than a Fault to those that have it. All the great Offices of Humanity, Justice and Acquiescence are enforced with unusual Advantage. His Turns of Reason being often as surprizing for their Strength, as their Novelty. In short, abating for some Errors, as he was a *Stoick*, he seems to have drawn up an admirable Scheme of natural Religion. And which is still more Commendable, he practised his Maxims upon himself, and made his Life a Transcript of his Doctrine.

Doctrine. He was so great a Lover of Truth and clear Dealing, that he would rather have lost his Empire than strained a *Principle*. As to his way of writing, if any one object against his sometimes coming over again with the same thing, he may please to consider that this Prince did not take Philosophy for meer Diversion, and Amusement: Instruction was his main Design; upon this View 'twas not improper to repeat the Stroke, to make the Impression go the deeper. The Prejudices the Emperor disputes against are inveterate, and not to be removed without Difficulty. And if one Dose wont cure the Patient, Why should not the Bill be made up again? If this Rule holds in Medicine, why not in Morality? Are not People's Understandings as valuable as their Health? And is not a Disease in the Passions much worse than One in the Constitution? And after all, when the Matter is closely examined, the Ground of the Objection will, in a great Measure, vanish. For when the Emperor does come over with an old Thing, 'tis his Custome to improve upon it. He Repeats, but 'tis for Advantage to the Argument, and his latter Thoughts, are generally Supplemental to the former. He either extends the Notion, or reinforces the Proof, or gives a new turn of Strength, and Beauty to the Expression. And thus the Reader is always a Gainer by the Bargain. His way of Expressing himself is extraordinarily Brief. His Words are sometimes overburden'd with Thought, and almost more Sense than they carry. Indeed 'twas part of his Character to write in this concise Manner; for neither the Emperor nor the Stoick would allow of any length of Expression. Besides, he wrote chiefly for himself, which makes him still more Sparing in his Language: He sometimes draws in a little, writes his Meaning as it were in Short-hand, and does not beat out his Notions to their full Proportion. To which I may add, that sometimes the height of his Subject carries him almost out of Sight. His great Frugality of time produced several other Pieces, which have fallen short in the Conveyance. The loss of his Commentaries, or the History of his Life, which he left for his Son's Instruction, is that which is most to be Lamented.

He died in the 952 Year of the City, 204 Years after the Settlement of the Empire by *Augustus*, 180 after our Saviour's Nativity, 109 after the Destruction of *Jerusalem*, 14 after the last of the Twelve *Cæsars*, and in the 59th of his Age, after a Laborious and Triumphant Reign of 19 Years, Nine with his Brother and Ten with himself. His Name

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Name will be ever placed in the Records of Fame, among the best of the *Heathen* Princes, for his numerous Virtues and worthy Acts he did for the good of his Country and Subjects; most of which may serve for noble Patterns to *Christian* Princes. His Death was infinitely regretted according to his Merits; and there was a general Affliction throughout the Army and all the Provinces; and it seemed as though the whole Glory and Prosperity of the Empire all died with *Antoninus*. The Senate and People adored him before the Solemnization of his Funeral; and as if it had been an inconsiderable Thing to erect him a Golden Statue in the *Julian* Chamber, and to Decree him all Divine Honours, they declared such Persons to be Sacrilegious who had not in their Houses some Picture or Statue of *Antoninus*.

There flourished in his time, *Justin Martyr*, who being first a *Platonick* Philosopher, was miraculously converted to the *Christian* Faith, as is related by himself in his Writings, and afterwards proved an Honour to the *Christian* Religion, as well by his Knowledge, as the great Strength of his Faith, and suffered Martyrdom for the Sake of it. He wrote *Two Apologies* in behalf of the *Christians*. Besides which we have also his *Dialogue with Tryphon*, a Learned Jew; his *Speech to the Gentiles*; a Treatise Of the Monarchy or Unity of God. There is also ascribed to him, *An Exposition of the Faith*, an *Epistle to Zena and Serenus*, *Questions of the Gentiles*, *Questions and Answers of the Orthodox*, &c. *Theophilus Antiochenus*, and other *Christian* Writers. Now also flourished *Athenæus* of *Naucratis*, who wrote a Treatise of the *Dipnosophists*, in 15 Books, epitomized by *Hermolaus* of *Byzantium*, and learnedly commented on by *Isaac Casaubon*. He also wrote a *History of the Kings of Assyria*. *L. Sulpitius Apollinaris*. *Apuleius* a *Platonick* Philosopher, born at *Medaura*. He studied first at *Carthage*, afterwards at *Athens*, and then went to *Rome*, where he studied the Law, and became an excellent Pleader, though he preferred Philosophy before it. He wrote upon several Subjects, but the greatest Part of his Works are lost; his *Golden Ass* in XI. Books we have still, and some other Pieces besides. *Philostratus* of *Lemnos*, or according to others of *Tyre* or *Athens*, a Sophister, who wrote the *Life of Apollonius Tyanæus*, in VIII. Books, a *Dictionary*, &c. He was the Son, or, as others say, Grandson of *Philostratus*, a Sophister, who lived in the time of *Vespasian* and *Titus*, and wrote *Orations*, *Tragedies*, &c. There were Two others of the same Name, and must be carefully distin-

guished (1). *Cornelius Fronto*, a famous Orator, and Tutor to *Marcus Antoninus* the Emperor, who had such an Esteem for him, that in the open Senate he demanded to have a Statue erected to his Memory. *Botianus* and *Hermogenes*, Two famous Orators also, the latter whereof taught Rhetorick at 15 Years of Age, composed Books at 18, and forgot all his Learning at 24. So that *Antiochus* the Sophist said, he was an old Man in his Youth, and a Child in his old Age. *Oppian*, a Poet and Grammarian of *Anazarba*; and composed an excellent Poem of Hunting, and another of Fishing, and some other Pieces, which are lost.

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AS soon as the Funeral Solemnities of *Antoninus* were over, his Son *Commodus* gave mighty Largeesses to the Army, to bind them more firmly to his Interest, and presently returned in haste to Rome. When he came near the City, the whole Senate and People went out to meet him with Laurels, and Flowers in their Hands: For they mightily loved him for his Father's and Grandfather's sake, and because he was born and bred among them, and had so much Senatorian Blood in his Veins. His Father was descended of One of the most Illustrious Families of the Senatorian Order, and his Mother *Faustina*, the Empress, was Daughter to *Antoninus Pius*, and Niece to *Adrian*; So that his Extraction added to his virtuous Education, and comely Form, made them dote upon him, and receive him with Acclamations (2) and all other Signs of Joy, as strewing Crowns and Flowers upon the Ground as he entred into Rome. After he came to the City, he went in Procession to visit the Temple; after which having given Thanks to the Senators, and Gratuities to the Guards, for their Fidelity to him, he went unto the Palace. But the Romans were strangely disappointed in the Hopes they had of him. For they found a Second *Nero* in his goodly Person. He had no Piety (3) for the Gods; no Respect for the most inviolable Ties of Nature; was ungrateful to Servants, unfaithful to his Friends, and neither regarded Men's Innocence nor Merits. The Ministers and Favourites of this vicious Prince did incredible harm too. *Commodus* would pass for *Hercules*, appeared with the Lion's Skin and Club, quitted the Name of *Marcus Aurelius's* Son, to be called

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(1) See Suidas, Photius, l. 44. 105 & 241. Voss. de Hist. Gr. &c.

(2) Herodian, l. 1. (3) See Lampridius, Eutrop. &c.

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Hercules the Son of *Jupiter*; would have Altars and Sacrifices, which the Senate consented to, rather than irritate his furious Nature. The *Christians* were severely persecuted for not obeying the same Law. And the Great Ones were used with such Barbarity, as were not to be credited, were it not for the Authority of credible Historians. The least Pretences were sufficient Argument and Proof for putting the Senators and greatest Officers to Death; and when he wanted favourable Pretexts, he would fain imaginary Plots against his Person, and so without any Legal Form of Justice, would cut off those he either feared or hated. After he had made an End of the most considerable Senators, he debauched his own Sisters, gave his Mother's Name to One of the 300 Concubines he entertained, having also as many young Boys for his detestable Pleasures. The Government of his Provinces he committed to such as were most lewd, and made it his chief Pleasure to persecute the Innocent, and Men of Parts; was always at the Combats of Beasts and Gladiators, and took Vanity in shewing his Address in killing Lions, Tigers, Leopards, and acting the Gladiator. But (1) at last, having designed the Death of *Martia*, which he kept as his Wife, of *Latius* Captain of his Guards, and *Electus* his Lord Chamberlain; *Martia*, to prevent the fatal Stroke, gave him, as he came out of the *Bagnio*, some Wine mixed with very violent Poyson; and because this did not work so soon as they would have it, they had him strangled by a Wrestler, with whom he used to exercise himself sometimes at that Sport. This was the miserable End of *Commodus* the 18th Emperor of Rome, in the 31st Year of his Age, after an impious Reign of 12 Years, 9 Months, and 14 Days, *A. U. C.* 945. *A. D.* 192.

Men famous in his time were *Julius Pollux*, celebrated for his *Onomasticon* in Gr. and Lat. (2). *Dion Cassius*, a grave Historian and Consul (3). His History contained 80 Books, from the Coming of *Aeneas* into Italy (4) and the Building of *Alba* and *Rome*, and ended at *Heliogabalus*. The first 34 are lost, some Fragments excepted; the 26 following are perfect enough, but we have only the *Compendium* of the 20 last, done by *Xiphilin*.

Under this Emperor, *Britain* (5) was full of Wars and seditious Troubles; for the Northern Nations breaking down the Wall, which was raised to keep them out, wasted

(1) *Dion. Cass. in Vit. Com. ad finem.* (2) *See Lud. Viv. de tradend. Discipl. l. 3.* (3) *Vide Crakanth. de Providentia Dei.* (4) *Whear. Method. leg. Hist. part. 1. Sect. 20.* (5) *Dion Cass. ibid. p. 376.*

the Roman Pale, and cut in Pieces and destroyed the Romans, that came against them, both Captain and Souldiers. Upon which, *Commodus* sent hither *Ulpius Marcellus*, who with great Conduct suppressed these Insolencies; but was soon recalled, and *Britain* falling into a worse Condition, than before, *Helvius Pertinax* was sent hither with Letters, who did considerable Matters, and was after some time succeeded by *Clodius Albinus*, who was by *Commodus* created *Cæsar*.

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Commodus being dead, the Conspirators pitched upon *Pertinax* to succeed him, being known to be an old Souldier, and to have done good Service in *Britain*; and though he would (1) have declined this Burthen, 'twas put upon him by the Senate, and the Army acknowledged him. He gave great Hopes of an excellent Prince, behaving himself (2) modestly and suitably to all Men. He restrained Promoters, took away divers Tolls and Gabells lately imposed, and restrained the Rapines and Insolencies of the Souldiers. This troubled the Guards exceedingly, who being so much the more sensible of Change brought upon them by strict Discipline, as they remembered the Liberty given them by *Commodus*, resolved to make Tryal of another, and an End of *Pertinax*. In the Strength of this (3) Resolution they set upon, and killed him, though he had, like so excellent a Person, gravely and stoutly admonished them of their Duty. He Reigned only 3 Months and One Day.

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Now to carry on the Series of Ecclesiastical Affairs. In the 2d of *M. Antoninus Philosophus* died *Anicetus* Bishop of Rome, and was succeeded by *Soter*, the 13th Bishop of that See. *Soter* died in his 10th Year, and was succeeded by *Eleutherius*, who died in the 6th of *Commodus*, and was succeeded by *Victor* an African. From *Marcus* the first Bishop of *Jerusalem* from amongst the Gentiles, some reckon 13 Bishops unto *Narcissus* (4). After whom *Dios* was Bishop in the Reign of *Severus*, as is gathered from *Epiphanius*. After *Cornelius*, *Theophilus* (5) was Bishop of *Antioch*, and wrote of *Elemental Institutions*, and Dedicated them to *Autolycus*. Then followed *Maximinus*, and after

(1) Dion. Cass. in Vit. Pertinacis, p. 386. (2) Ibid. p. 388. (3) Ibid. p. 390. (4) Euseb. l. 5. c. 2. l. 6. c. 8, 9. (5) Idem l. 4. c. 20. 24.

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him Serapion (1). Agrippas was Bishop (2) of *Alexandria* after *Celadion*, and was succeeded by *Julianus* (3), after whom was *Demetrius* (4).

In the Reign of *Commodus* several Councils were held about the Celebration of *Easter*. And here, because I have not before, I shall take Occasion to relate the Councils to this time. The *Apostles* (5), soon after our Saviour's Ascension, assembled together at *Jerusalem*, for Election of One to succeed in the room of *Judas the Traytor*, where they choose *Matthias*. This is the First Council. The (6) Second was summoned at *Jerusalem*, where the *Apostles* and *Disciples* met about removing the Tumult risen between the *Grecians* and the *Hebrews* about the Widows. The Third (7) was held by the *Apostles*, *Elders* and *Brethren* at *Jerusalem*, concerning Circumcision and Observation of the Law. The Fourth was held (8) by *James* Bishop of *Jerusalem*, *Paul* and the *Elders* of that City, where 'twas resolved (for winning the Brethren) that *Paul* should for some time yield to the Ceremonies of the Law. After the Death of *James*, the *Apostles* (9) met at *Jerusalem*, and chose *Simon Cleophas* as Bishop. In an Assembly of the *Apostles*, certain Canons were agreed on, and published, as is said, by *Clement*. About the time of *Nerva*, Two Synods (10) were summoned in *Asia* for Reformation of Churches and Consecration of Bishops, where *St. John* the Apostle was present. About the Beginning of *Marcus Antoninus*, was a Synod at *Ancyra* (11) in *Galatia*, where *Montanus's* Fictions were confuted by *Apollinarius*, and in *Asia* were several Synods about this Heretick; and for the same reason the Brethren in *France* (12) assembled together, as likewise did *Serapion*, Bishop of *Aniioch* (13), hold a Synod there, upon the same Account. And not long after this, a Synod was held at *Rome* by *Victor* (14), about the Celebration of *Easter*; in *Pontus* and *Gaul* were Synods called about the same Matter, not to insist upon others convened for the same reason.

'Twas about the Reign of *Commodus* (for the exact Year is not agreed upon by any Writers) that *Lucius* King of *Britain* sent to *Rome* to *Eleutherius* the Bishop there, that he would instruct him and his Subjects in the *Christian Religion*, which was done accordingly, though divers other

(1) *Idem* l. 5. c. 19. 22. (2) *Idem* l. 4. c. 20. l. 5. c. 9. (3) *Idem* l. 5. c. 9. 20. (4) *Idem* l. 5. c. 22. l. 6. c. 26. (5) *Acts* 1. (6) *Acts* 6. (7) *Acts* 15. (8) *Acts* 21. (9) *Euseb.* l. 3. c. 2. (10) *Euseb.* l. 3. c. 23. (11) *Idem* l. 5. c. 16. (12) *Idem* l. 5. c. 3. (13) *Idem* l. 5. c. 19. (14) *Idem* l. 5. c. 23.

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PERTINAX.

Writers tell us, 'twas planted before this time, for an account whereof I refer the Learned and Curious Reader to Arch-Bishop Usher's *Antiquities of the British Church*, and to Bp. Stillingfleet's Book upon the same Subject.

As for Hereticks in the time of *Marcus* and *Commodus*, there were the *Secundians* so called from *Secundus*, who with *Epiphanes* and *Isidorus* taught the same with *Valentinus* (1). They were very Beastly, all Women being common among them; and they denied the Resurrection of the Flesh. Of *Ptolomæus* were named the *Ptolomæi*, who taught the Heretical Doctrine of the *Gnosticks*, and *Valentinus*, adding thereunto certain Heathenish Doctrines out of *Homer*. *Marcus*, of whom the *Marcofii*, *Colorbasus* of whom the *Colorbasii*, and *Heracleon* of whom the *Heracleonites*, who sacrificed with Witchcraft, and to amaze their Auditory, they pronounced Hebrew Words. Their Errors are too many to relate here. *Alcibiades* refraining the Use of God's Creatures, was reformed by *Attalus* the Martyr. *Archonitici*, Hereticks in *Palestine*, referred all things unto Man's Power (2). *Tatianus* (3), Scholar of *Justin Martyr*, gave Original to the *Encratitæ*, so called from their Continency. They abhorred Marriage, forbade the Use of Living Creatures, offered Water instead of Wine in the Sacrament, and denied that *Adam* was saved. *Severus*, of whom the *Severians*, added to *Tatian's* Opinions, reviling *Paul*, rejecting his *Epistles*, and the *Acts of the Apostles*, and said, That a Woman was the Devil, That Man from the Middle upwards was of God, and beneath of the Devil. *Apelles*, *Pontinus*, and other *Marcionites*, about this time also disturbed the Peace of the Church. There were moreover certain Hereticks of *Galatia* and *Cappadocia* (4) called *Pepuzians*, as also *Quintiliani* and *Priscilliani*, because they said, that Christ in Form of a Woman being the Bed-fellow of *Quintilla* or *Priscilla*, revealed unto her Divine Mysteries. *Artotyritæ* were Hereticks which offered Bread and Cheese in the Sacrament. *Alogi*, as I have also intimated above, denied Christ to be the Word, condemned *John's Gospel*, and said *Cerintus* the Heretick wrote the *Revelations*. *Theodotus*, a *Montanist*, by Sorcery took his Flight towards Heaven, but fell down and died miserably. *Adamites* devised a Church after the Fashion of an Hot-House, to keep them from Cold for the Space of an Hour, or Service-time: they were all naked Men and Women; their Church they called *Paradise*, and themselves *Adam*

(1) Epiphani. August. de Hæresibus. (2) Euseb. l. 5. c. 3. (3) Idem l. 4. c. 27. (4) Epiphani. Aug.

and

PERTINAX. and Eve. *Florinus* (1) and *Blastus* taught at Rome, that God was the Author of Evil. *Theodotus* (2), a Tanner, denied the Divinity of *Christ*, and was the first Author of the Heresy of *Artemon*, who was his Disciple, and taught, that *Christ* was but a bare and naked Man. His Companions were *Asclepiodorus* and *Natalius*, who repented and fell at the Feet of *Zephyrynus* Bishop of Rome, for Absolution. *Marcianus* (3) maintained an Heterodox Opinion, out of the pretended Gospel of *Peter*, and was confuted by *Serapion* Bishop of *Antioch*. *Noetus* (4) denied there were Three Persons, saying *All Three were One*. He called himself *Moses*, and said *Aaron* was his Brother, and that the Father, Son and Holy-Ghost suffered in the Flesh.

DIDIUS JULIANUS.

A. D. CXCH. **P**ertinax being murdered, the Souldiers (5) set the Empire to Sale, and proclaimed, that they would prefer him who should give most. Two bade for it, *Sulpicianus*, a Man of Consular Dignity, Governor of the City, and Father-in-Law to *Pertinax*, and *Didius Julianus*, of the same Degree, a great Lawyer, and exceeding Rich; and the latter promising unspeakable Rewards, was accepted, and being by a Ladder received up the Wall, and so into the Camp, he offered to restore the Honours and Statues of *Commodus*, to grant them the same Liberty they had under that Prince, &c. and so being carried into the Palace, he was made Emperor, the People all the time cursing and upbraiding him with his Purchase. Having thus invaded the Empire, he gave himself up to all manner of Luxury, but being unable to perform the great Promises made to the Souldiers, he fell into Contempt of all. At this time *Pescennius Niger* was Governour of *Syria*, and for his Greatness was addressed to by the People for Help. Being Glad of this Opportunity, the Souldiers were easily perswaded by him to accept him for their Emperor; but giving himself up to Idleness he soon lost all. *L. Septimius Severus*, an *African* born, and a Crafty and Forward Man, at this time governed both *Pannonias*. Seeing the Empire thus exposed, he was resolved also to put in, especially in Regard that of those Two who had seized on it, the one was negligent and secure, the other hated and despised. First of all he inveighed against the

(1) Euseb. l. 5. c. 14. 19. (2) Ibid. l. 5. c. 28. (3) Ibid. l. 6. c. 12. (4) Epiphani. Hæres. 57. (5) Dion. Xiph. in Vit. Did. Julian. p. 391.

Prætorian Bands, which had killed *Pertinax*, and highly extolled him, well knowing that he was very well beloved by his Souldiers, having been once Lieutenant of the Forces in *Illyricum*. Then he marched with great Speed to *Rome*, the *Italians* receiving him in all Places, and *Julianus's* Souldiers very slowly providing for Resistance. He conveyed his Souldiers in a disguised Manner into the City, ere *Julianus* or the People were aware; whereupon *Julianus* wrote to him, to signify he was willing to receive him into Participation of the Empire, and afterwards desired he might resign it. But the Senate decreed Death to him, and the Empire to *Severus*. *Julianus* held the Dignity (1) 7 Months, having purchased Death at an excessive Rate.

SEPTIMIUS SEVERUS.

THE foreſaid *Septimius Severus* being thus made Emperor, and hearing that *Pescennius Niger* (2) was ſet up by the Legions in *Syria*, he raiſed an Army and marched againſt them; and having after Three Years Siege taken *Byzantium*, which had favoured *Pescennius*, he turned it into a Village. After which he conquered the *Parthians*, *Medes*, *Arabians*, and ſeveral other Nations. He ſeverely puniſhed the Rebelliſh *Jews*, for which a Triumph was decreed by the Senate to Him and his Son. Having finiſhed his Wars in the Eaſt, he turned his Arms againſt *Albinus*, who I ſaid above was Lieutenant of *Britain*; and he defeated him near *Lyons*, though he ſtained his Victory with the extream Cruelty he ſhewed, cauſing *Albinus's* Wife, Children and Friends, with a great Number of Perſons of Quality, to be Butchered, by which means he got the Name of *Punicus Sylla*. The *Chriſtians* about *Lyons* were involved in the ſame Maſſacre, as ſo many Abettors of the Rebellion. And having in a manner deſtroyed that and many other Cities, he began the 5th Perſecution againſt the *Chriſtians*; although at the Beginning of his Empire he carried himſelf very favourably towards them, having been reſtored to his Health by one named *Proculus*. Afterwards he quelled the *Britains* that rebelled againſt him, and divided the Province of *Britain* into Two Governments, committing the North-Part thereof to *Virius Lupus*, as Pro-prætor and Lieutenant,

A. D. CXCH.

(1) So Eutrop. l. 8. Dio and others ſay 66 Days. (2) Æl. ſpartan. Eutrop. l. IX. Aur. Viſt. Herodian. l. 2 & 3. Oroſ. l. 7. Xiphilin. Feſt. Ruf. whom

SEVERUS.

whom *Ulpian* the Civil Lawyer nameth (1) *President*, and to *Heraclytus* the South. *Virius Lupus*, who had the North, had two Sorts of People to deal with, the *Meatae* and the *Caledonians*, the former whereof lived upon the Wall, that divided the South of the Island from the North, the *Caledonians* inhabited higher, both of them a fierce and barbarous Nation. To suppress these he raised many Castles, and entred into Covenant with the *Caledonians* to assist him in keeping out the *Meatae*, who not standing to their Word, he was forced at last to send to *Severus* himself, to desire he would come in Person, which accordingly he did, and went into the North-Part, and with great Courage suppressed these Troubles. But that which is accounted the most magnificent of all his other Deeds, on the Frontiers of what he had formerly conquered, he built a Wall cross the Island from Sea to Sea. *Orosius* tells us 'twas fortified with a deep Trench, and, at certain Distances, many Towers or Battlements. Mr. *Camden* thinks this was only *Adrian's* Wall re-edified, for which he brings good Authority, both from Roman Authors and Inscriptions dug up near it; though *Buchanan* (2) will needs place it in Scotland, between the Friths of *Bodotria* and *Glotta*: not considering, it seems, that even the Number of Miles, reckoned by *Spartian* to be 80, which is the exact Number, doth favour Mr. *Camden's* Opinion; whereas between *Edinburgh* and *Dunbritton* there is not half that Distance, unless we will suppose that *Buchanan* depended rather upon *Eutropius* and *Aurelius Victor*, who make the Wall to be in length only 32 Miles. But this is plainly an Error of the Copiers, for in some Mss. 'tis CXXXII, as it is also in *Paenius's* Greek Version of *Eutropius*, published first by *Sylburgius*. So that 'tis a very easy Matter (3) to reconcile these different Accounts, by supposing, that both *Victor* and *Eutropius* at first writ LXXXII Miles in Roman Figures, and that afterwards by the Carelessness of some Transcribers the L was left out, whilst by others it was turned into a C, which if added to the following Figures, viz. XXXII makes CXXXII; but with an L before them, they make only LXXXII, which indeed is the utmost Extent. And for the Greek Version, without Doubt the Translator made use of one of those corrupted Copies, whereas if we could meet with the more Ancient Version by (4) *Capito*, I think we should find a much different Account.

(1) *Digest. lib. 28. Tit. 6.* (2) *In his Hist. of Scotland.* (3) See *Arch Bishop Usher's Antiquitat. Eccles. Britan.* (4) *Suid. in voc. Καριτω.* After

After this the *Caledonians* and *Meatae* took up Arms again, which so incensed the Emperor that having called his Souldierstogether, he ordered them to enter the Country, and kill all they met, both Men, Women and Children; but being now worn out with Age, he was incapacitated for going himself, and therefore sent his Son *Bassianus*; but whether he did any thing of Moment is uncertain; altho' there is great Probability he did not, since the Emperor died not long after at *York* in the 18th Year of his Reign, for Grief (as is generally held) that his Son was guilty of so many ill Practices. This happened in the 964th Year of the City, 235 after the Settlement of the Empire by *Augustus*, 211 after our Saviour's Nativity, and 115 after the last of the XII *Cæsars*; in which time we are told, that the World was so loose, that 3000 were indicted for Adultery in his Reign.

SEVERUS.

There flourished in the time of *Severus*, *Tertullian*, an *African*, and descended of a noble Family of *Carthage*, first a *Pagan* and afterwards a *Christian*. He was versed in all human Learning. Besides several Tracts against the Hereticks, he wrote an *Apology* for the *Christians*, tho' afterwards he deserted the Church, and those of his Opinion were called *Tertullianists*. *Cyprian* Bishop of *Carthage* so esteemed his Writings that he read something in them every Day, and called him his Master, and *Jerom* gives a great Character of him in his Books against the Gentiles. *Clemens Alexandrinus*; so called because he was Governour of the School at *Alexandria* after *Pantanus* his Master. He abounded in all Sacred and Exotick Knowledge to a Miracle, and his Works are embellished with much Learning, and many Testimonies of *Christians*, *Philosophers* and *Hereticks* (1). *Minutius Felix* a famous Pleader at *Rome*. His *Octavius* is an excellent and eloquent Piece (2). *Symmacus* famous for his Translation of the Scriptures, and his Epistles (3). *Alexander Aphrod.* the Philosopher, *Papinianus* the Lawyer, and others.

BASSIANUS and GETA.

AFTER *Severus*'s Death, his Two Sons, *Bassianus* and *Geta* (having before taken the Sir-names of *Antonini*) succeeded in the Empire; and although at first the Elder

A.D. CCXI.

(1) See Euseb. l. 5. Hist. c. 10. Casaub. Exerc. Baron. apparat. p. 2. 39c.
(2) See Jac. Fris. Biblioth. Philos. Joan. a Wower ad Min. Fel. not. Jos. Scal. in Epist. ad Joan. Wower. (3) See Voss. De Arte Gramm. l. 1. p. 31.

BASSIANUS pretended to Reign in common with his Brother, yet he soon shewed his Temper, and that it was his Desire to have the sole Command; and therefore having ended the War with the *Britains*, he retired out of this Island, together with his Brother, and began to break out into Quarrels with *Geta*, which *Julia* the Empress with some others indeed accommodated; but it lasted only 'till such time as *Bassianus* could get a convenient Opportunity of exercising Revenge; which he did when they came to *Rome*, by cruelly murdering *Geta* in his Bed-Chamber, whither he came with a Design, as he pretended, of speaking with him about some earnest Business; and then bestowing a great Donative (1) upon the Souldiers to gain their good Wills, was alone declared Emperor, and his Brother *Geta* condemned as an Enemy, as having conspired against him. One thing is very remarkable; That when he had committed this Paricide, he would have had *Papinian* the Great Civil Lawyer, to have wrote a Defence of it; but he like an honest Man utterly refused it, plainly telling him, *That it was easier to commit Paricide, than to defend it when committed.* But (2) this plain Answer cost him his Life, the Emperor Commanding his Souldiers to kill him in his Presence; which one of them doing with an Ax, the Emperor chid him for it, saying, *That he ought to have performed his Commands with a Sword.* The Reign of *Antoninus Bassianus Caracalla* affords nothing remarkable as transacted in *Britain*, only, that after his Brother *Geta's* Death, he ordered his Name to be razed out of all Monuments; which was accordingly performed in *Britain*, as appears by an Inscription dug out of the Earth in *Monmouth-shire*, which was erected for the Safety of the then Emperor *Severus*, and *Antoninus*, and *Geta, Cæsars*: wherein the Name of *Geta*, by the Tract of Letters, may be discovered, to have once been there, though now razed out. The like is to be seen, in another Stone, mentioned by *Camden* in *Richmond-shire*.

Nor was *Caracalla's* Cruelty to his Brother only shown in this manner, but like a Savage-Beast, he cut off all his Friends and Acquaintance, all the Senators of any considerable Rank or Wealth, the Lieutenants and Governors of Provinces, with the Vestal Nuns, and set the Soldiers to kill the People beholding the *Circensian Games*. After this, going into *Germany*, to please his Army, he lived a hard and laborious Life; and passing thence into *Thrace*,

(1) Herodian, l. 4. (2) Dion. l. 77. Spartianus in *Caracalla*.

he imitated *Alexander the Great*, whom he affected to talk of, and pretended to emulate. Thence he went to *Ilium*, where he counterfeited *Achilles*, and so to *Alexandria*, where he made the Inhabitants repent dearly of their Rashness and Folly, killing a great Number of them for their open Dislike of his Humours; and the *Parthian* King meeting him with his Daughter (which *Caracalla* had desired on Pretence of Marrying her) and a great Number besides, he fell upon them, and destroyed a great Part of them. After which he returned to *Mesopotamia*, and was soon after slain by Procurement of *Opilius Macrinus* an *African* born, and One of his Captains, having Reigned about Six Years.

In the first Year of *Severus* died *Victor* Bishop of *Rome*, and in the last of *Antoninus Bassianus* *Zepherinus* died, and was succeeded by *Calistus*. *Germanion* succeeded *Dios* Bishop of *Jerusalem*, and after him (1) *Gordius*, though *Narcissus*, who had departed from it, was in some time established in it again, and for his great Age, *Alexander* Bishop of *Cappadocia* was joyned with him, and governed alone after his Death. In the Church of *Antioch* *Asclepiades* was Bishop after *Serapion*, about the first Year of *Caracalla*, and was succeeded by *Philetus* about the last of that Prince's Reign.

At this time flourished *Origen*, surnamed *Adamantius* for his unwearied Assiduity in Writing and Teaching. He was of admirable Parts and sound Judgment, though in his Writings there were several things Heretical, whence the Name of *Origenists* was given to those who embraced them. These Errors were principally contained in his Book *περὶ Ἀρχῶν*, or *Concerning Principles*. He was for this reason accused by divers, and forced to fly from Place to Place, and at last settling at *Tyre*, he laboured at his *Hexapla*, which contained Four different Translations of the Bible, besides the Original *Hebrew* disposed in Six Columns. He was, notwithstanding these things which have been said, a very holy and religious Man, and such a vast Number of Books which he wrote, (*St. Epiphanius*, *Rufinus*, and divers others assuring us they were no less than 6000 different Treatises) must needs have some Errors, not to insist upon the Perfidiousness of some Hereticks, who were willing to Authorize their false Tenets under his Great Name. *Genebrardus* has made a Collection of his Works, and got them Printed at *Paris*, in Two

(1) Euseb. Hist. Eccles. l. 6. c. 10.

BASSIANUS

Volumes in *Fol.* 1574. And M. Huet Under-Præceptor to the Dauphin, and since Bishop of *Soissons*, hath published the *Commentaries of Origen upon the Scripture*, in *Greek and Latin*, together with his Life, and Notes of his own, Printed at *Rouan* in 1668, of which a 2^d Edition hath been published in *Germany* in 1685. M. Huet hath also promised all the other Pieces of Origen. *Joannes Tarinus* published in 1618, at *Paris*, in One Volume in 4^{to}, *Philocalia de obscuris S. Scripturæ locis*, a *Basilio M. & Gregorio Theologo, ex variis Origenis commentariis excerpta*. *Tarinus* hath translated this Piece into *Latin*, and added some Remarks of his own. *Mich. Gislert* in 1623 gave us the *Commentaries of Origen upon Jeremy*, with 8 of his Homilies upon the same Prophet, translated into *Latin* by *Matthæus Caryophilus*, who afterwards published his *Com. in cap. 28 1 Sam.* Dr. *Spencer*, anno 1658 published at *Cambridge* his *Treatises contra Celsum & Philocalia* in *Greek and Latin* with Notes. Anno 1674 *Joan. Rudolphus Wetstein* published divers other Pieces of Origen, wanting before, and Dr. *Fell*, Bp. of *Oxon*, published his Book of Prayer in *Greek and Latin* in 1685. *Beryllus*, Bp. of *Bostres in Arabia*, who wrote Dialogues, which are lost. *Ammonius of Alexandria*, *Cajus of Rome*, an Enemy of *Montanus*, &c.

MACRINUS and DIADUMENUS.

A.D. CCXVII **A**fter the Death of *Caracalla*, the Army deliberated Two Days about the Choice of an Emperor, and at length agreed in the Choice of One *Audentius*, but he refusing it, they chose *Macrinus*, who after he had concluded a Peace with *Artabanus* King of *Persia*, marched to *Antioch* (1), from whence he sent a Letter to the Senate, wherein he Apologized for the Meanness of his Extraction, and promised that his Government should look rather like a Common-wealth, than a Kingdom; and highly reflected upon *Commodus*, and other Emperors who succeeded their Fathers, because looking upon the Empire as their due by Inheritance, they abused it as their own Patrimony, whereas those who received it from the Senate, were their Debtors, and bound to requite their Kindness. Upon reading of this Letter, the Senate immediately declared him Emperor, and voted him all the Imperial Honours and Offices, such as the Title of *Augustus*, the Consulship, Pro-

(1) Herodian, in *Macrino*.

consulship, Tribuneship, Censorship, and the Office of Pontifex Maximus (1). Before he sent this Letter, as soon as the Soldiers had elected him Emperor, he declared his Son (2) *Diadumenus, Caesar*, and made him his Partner in the Empire. But his ill-gotten Empire lasted not long; for when the Legions came to understand, that he conspired the Death of the last Emperor, they began to hate him; and the Fates, as *Prophane Authors* call *Providence*, made way for their Revolting from him. The Story in brief is this: *Mæsa*, a *Phœnician Lady*, Sister to *Julia* the Wife of *Severus*, and Mother to *Caracalla*, had lived a great while in the Court, and got vast Riches. This Lady had Two Grandsons by Two Daughters, both Priests of the Sun, *Bassianus* surnamed *Heliogabalus* or *Heliogabalus*, and *Alexianus*. *Heliogabalus* was a Youth of exceeding Beauty, and by the Soldiers, who frequented the Temple of the Sun, had in great Esteem. *Mæsa* finding that her Son was so much admired by the Soldiers, gave out that he was the Son of *Caracalla*, and at the same time distributed great Gifts among the Soldiers; which soon caused them to Revolt, and receiving *Heliogabalus* surnamed him *Antoninus*, put the purple Robe on him, and declared him Emperor. *Macrinus* hearing of this, sends *Julianus* with another Part of the Army against the Revolters; but when they drew near the City where the new Emperor was, the Soldiers shewed him unto them, crying out, *The Son of Antoninus, the Son of Antoninus*; and also shaking Bags of Money in their Hands. Upon this the Forces of *Julianus* cut off his Head, and joyn with the Revolters to *Heliogabalus*. This ill News makes *Macrinus* march with all his Forces against *Heliogabalus*, who met him in the Confines of *Syria* and *Phœnicia*, where a little after the Battle was begun, the Soldiers of *Macrinus* joyned in great Numbers with the Army of this *Pseudo-Antoninus*; he perceiving the Treachery flies, and was taken and killed in *Bythinia*, after a Reign of One Year and Two Months. This happened in the 971 Year of the City, 218th after our Saviour's Nativity, and the 25th after the publick Sale of the Empire by the Soldiers.

(1) Dio l. 53. (2) Capitolin. in *Macrino*. Herod. in *Macrino*.

HELIOGABALUS.

A. D.
CCXVIII.

HELIOGABALUS being confirmed in the Empire, adopts his Brother *Alexianus*, otherwise called *Alexander*, but two Years younger than himself, and declares him *Cæsar*; and thereupon makes him Consul with himself, and then gets the Senate (1) most ridiculously to confirm the Adoption of his Brother against all Law; which (2) requires that the Adopter should be 18 Years Older than the Person adopted. After this *Heliogabalus* abandoned himself to so dissolute a Course of Life, as to hold an Intrigue against his own Mother, deflower the Vestal Virgins, and keep in his Palace Whores, and Men of the lewdest Lives, on whom he conferred all the Principal Places they could desire. This so irritated the Souldiers and Citizens, that they immediately (3) set their Affections and Expectations upon his Brother. Which when *Heliogabalus* understood, he sought to destroy him; but when he was not able to compass his Death, he resolved, as *Herodian* tells us, to depose him; in order to which, he hindered him from going abroad. But the Souldiers mutinying upon it, he was forced to bring him into the Camp, where the Army thinking they had a fair Opportunity to secure *Alexander*, and the Empire unto him, killed *Heliogabalus* in the 18th Year of his Age, after a detestable Reign of about Four Years. The Judgment from Heaven appeared the greater from the Senate's and People's Approbation of his Death, and their making a Decree, *That thenceforward no Emperor of Rome should be called by the Name of Antoninus*; which was a Name held in so much Veneration, that all the Emperors since *Antoninus Philosophus* had taken it upon them. His wicked Mother likewise, named *Semiamira*, received her Reward from Heaven, being slain by the Souldiers at the same time, who thrust Stakes through the Fundaments of several of his Lewd Companions, that their Deaths might be conformable to their Lives. This happened A. U. C. 925. A. D. 222. and of the publick Sale of the Empire, 29.

(1) *Herodian.* (2) *Inst.* 1. 1, 2. (3) *See Lamprid.*

ALEXANDER.

ALEXANDER, being declared Emperor by the Army, *A.D.* CCXXII. had all the Imperial Honours and Offices conferred upon him by the Senate (1), and the Roman Commonwealth began to take a little Breath; this *Alexander* being a very Courteous, and Merciful Prince; a Lover of Good, Wise and Learned Men, by whose Hands he had all publick Affairs administred; in War he was always Fortunate, and was very Prudent in his proceedings. He triumphed over the East, to the great Satisfaction of the People of Rome, kept in private the Pictures of *Abraham* and *Christ*, and suffered the *Christians* to live in Peace, following that Precept of the Gospel, Of not doing to others, what you would not willingly undergo your self. At last by the Instigation of *Maximinus*, he was murdered by the German Souldiers, together with his Mother *Mammæa* (who was likewise a Favourer of the *Christians*, having received the Grounds of *Christianity* from *Origen*) on the same Day that he was born. This was the unfortunate End of *Alexander Severus*, the 25th Emperor of Rome, in the 29th, or rather 27th Year of his Age, after a noble and prosperous Reign of 13 Years, and 9 Days; an admirable Prince both for his Virtues and Government, who by Means of his Mother's Avarice, and his own Rash Reformation of a corrupted Army, was taken off in the Prime of his Age, to the unexpressible Grief of Rome and the whole Empire. If we may except *Julius Cæsar*, whose Ambition overwhelmed him; and *Pertinax*, whose Avarice destroyed him; this was the first good Emperor and Governour in Rome who died an unnatural Death. Yet this may be truly said to be owing to the Corruptions of *Heliogabalus*, as that of *Pertinax*, to those of *Commodus*: So that these Tyrants are in a great Measure Answerable for the others Deaths, besides the infinite Number of Mischiefs they brought upon the State afterwards. *Alexander* died *A. U. C.* 938th, 258 after the Establishment of the Empire by *Augustus*, 235 after *Christ*, 139 after the last of the Twelve *Cæsars*, and 42 after the publick Sale of Empire.

As for the Affairs of *Britain*, at this time, the Roman Authors as well as the *British* are so very silent, that it is

(1) Lamprid. in Sever.

ALEXANDER. impossible to give any exact Account thereof; there being hardly any thing mentioned of them at all; though our modern Antiquaries generally affirm, that *Alexander* made an Expedition into *Britain*, grounding their Opinion upon what *Lampridius* says at his Dying at *Sicila*, which Town nevertheless not being by any of the Antients said to be in *Britain*; (but may with as great Probability be affirmed to be in *Gaul*;) I see but little Reason, why any one should be so fond of such an Opinion. Though it must be granted, That what the same Author relates of his giving the Captains and Soldiers such Lands as were conquered from the Enemies, so as that they should be holden by Them and their Heirs successively as their peculiar Propriety, upon this Proviso; That they served upon such Occasions as the Emperors and their Successors should in their Wars stand in need of; and that the said Lands should not revert to any private Person; I say this must be allowed, that this does particularly relate to *Britain*, and Mr. *Camden* had good Reason from hence to deduce the Original of Feuds; although others are apt to think they are of a more late Date, and began about that time wherein so many Barbarous Nations broke into the Roman Empire out of the North. But of this, I refer you more particularly to Sr. *H. Spelman* (1). But I had almost forgot to intimate that Mr. *White*, who is otherwise called *Basingstoke*, positively affirms, that the above-mentioned Town of *Sicila*, is in *Britian*, and was so denominated from *Sicilus* a British Prince; which if true, then we have good Reason to follow those, who affirm that *Alexander* died in this Island. But since this Author brings no good Argument for Proof of what he says, and since the most Judicious reject the *British* Story as Fabulous no one will be easily induced to agree with him.

MAXIMINUS THRAX

and his Son

JULIUS VERUS MAXIMUS.

A. D.
CCXXXV.

HENCE we may see how impartial those are who will have the Roman Empire to be Hereditary; and how well-Skilled they are in the Roman History. For the

(1) *Glossar. Vec. Feodum.*

must needs (1) be a fine Hereditary Empire, which by reason of its elective Succession became (2) a Prey to every base and villanous Usurper. For *Maximinus* a Semi-barbarian, as he is stiled by *Herodian*, was at first but a Shepherd, then a Common-Soldier, and yet so gained the Affections of the Soldiery, that he was made Emperor, first by a Legion of younger Soldiers, over whom he had the Command, and then by the whole Army (3); to which he gave double Allowance of Provision, and promised mighty Donatives, as the Candidates for the Empire used to do.

Being declared *Augustus* (4) in the Camp, he made his Son *Julius Verus Maximus* Partner with him in the Empire, and War with the *Germans*, against whom he was very successful, and magnified his Victories over them in very insolent Letters to the Senate. He burnt divers of the *German* Villages, and slew great Numbers of those People, after which he went to *Syrmium*, and had a Design of waging War with the *Sarmatians*; nay more, had thoughts of subduing all the Northern Nations, as far as the Ocean, to the *Roman* Empire; but his Wickedness was so great, that it was impossible for him to execute all his Mighty Projects. First he put to death all that were followers of his Predecessor *Alexander*; and afterwards set himself against the *Christians*; inventing new and unusual Torments, and raised the Sixth Persecution against them: and in short, was of such a cruel and odious Temper, that the whole Empire rose in Rebellion against him: so that at last turning with great Rage against *Rome* it self, which he had as it were besieged, he was slain by the *Roman* Soldiers, together with his Son, who was as profligate a Wretch as his Father. For being by Nature endowed with such incomparable Beauty, that many Ladies of exquisite Form were in love with him, out of a pure Desire of bringing forth fair and beautiful Children; he took so great Notice thereof, and was so puffed up with youthful Vanity and Self-conceit, that afterwards he made it his chief and principal Business to trim his Body with the most costly Ornaments and Perfumes; and he flattered himself so much, that he believed that he not only surpassed all other Men in this respect, but that no Lady could come in Competition with him. Indeed in his Drink he was very temperate, but his Excess in Eating was so re-

(1) See Dr. Hicks's *Jovian*, p. 33. (2) Lamprid. in *Sévero*. (3) *Herodian*. in *Alexand*. (4) *Capitollin*. in *Gordianis*. Eutrop. l. 6. *Herodian*. l. 8. Oros. l. 7. c. 19. Aur. Vict. Euseb. l. 6. c. 21. Niceph. l. 5. c. 15. Zosim. l. 7.

MAXIMINUS
THRAX, &c.

markable, that he deserved the Name of a *true Glutton*, and none of the greatest *Epicures* exceeded him, being never at rest, his Thoughts were so much imployed on his Belly, and in Invention of new Ways for pampering his Body. And therefore he deservedly came to such an End as his Father, who was a Glutton also; though his Stature might make him to be the more excusable, being so vastly big, that he was Two Foot and a half higher than any Man in the Army: so that he devoured every Day a fuitable Quantity of Meat and Drink, which was Forty Pound of Flesh, and Six Gallons of Wine. After these Two were slain, their Heads were carried to *Rome*, to the great Rejoycing of all who were Enemies of such lewd and vicious Princes. This happened in the 991st Year of the City, 261 after the Settlement of the Empire by *Augustus*, 238 after our Saviour's Nativity, 142 after the last of the XII *Cæsars*, and 45 after the publick Sale of the Empire by the Soldiers.

The Two Gordiani.

Before the Death of the preceding Emperors, the Two *Gordiani*, Father and Son, were made Emperors by the Army in *Africa* (1); but being in a short time both made away,

PUPIENUS MAXIMUS and CLODIUS BALBINUS

A. D.
CCXXXVIII.

WERE both together elected Emperors by the Senate (2), but were not so linked together in Affection, as they were nearly joyned in Authority. *Balbinus* was of the more Noble Birth, but *Pupienus* was superior to him in Wisdom and Conduct; insomuch that both of them over-valuing themselves, the One upon the Gifts of Fortune, the Other the Endowments of his Mind, were both of them, after a short Reign, slain by the *Prætorian Soldiers*.

In the First Year of *Alexander*, or the last of *Heliogabalus*, *Callistus* Bishop of *Rome* was martyred, and was succeeded by *Urbanus* the 17th Bishop, who died in the 10th of *Al-*

(1) *Capitol. de Gordianis.* (2) *Eutrop. l. 9.*

ander, and *Pontianus* succeeded, who being banished into the Island of *Sardinia* in the First of *Maximus*, died there, and was succeeded by *Autherus*, who was crowned with Martyrdom in the Year following, because he had with great Diligence gathered an History of the Martyrs, and laid it up in the Church. After him *Fabianus* was elected, being, according to *Damasus*, the 20th Bishop of Rome. And about the 11th of *Alexander* (1) *Heracles*, who was once *Origen's* Usher in the School of *Alexandria*, was Bishop of that See, where he continued 16 Years.

PUPIENUS
MAXIMUS.

M. ANTON. GORDIANUS.

AFTER this, at the Age of 14, *Gordianus* (2) was elected Emperor of the Prætorian Bands, being the Son of a Daughter of old *Gordianus*; but his Age being so raw, he was forced to Rule by the Advice of *Mistheus*, a prudent Counsellor, whose Daughter he took in Marriage. After which he re-took *Tincia* from the *Goths*, which they had forcibly took Possession of, and fought with the most puissant *Sapores* King of *Persia*, and by his Conquest obtained great Glory, recovering *Antioch* amongst other Exploits, and passing on obtained a Victory over the famous Cities of *Carra* and *Nesibo*, in which Journey, his wife Counsellor, his foresaid Father-in-Law died, into whose Place *Philip* was admitted, a Person who was so elated and puffed up upon this new Preferment, that he contemned *Gordianus* himself, and at length caused him to be slain.

A. D.
CCXXXVIII.

We have some Glimmering at this time of the Government of this Island of *Britain*, from an Altar-Stone found in *Cumberland*, at a Place then called *Castra Exploratorum*, [since old *Carlisle*] with an Inscription for the Health of this Emperor, his Wife and the whole Family, set up by *Æmilius Crispinus*, who was Captain of Horse under *Nonnius Philippus*, Lieutenant General of *Britain*, as appeareth by the Stone it self.

I O M.

PRO SALUTE IMPERATORIS M. ANTONI GORDIANI P. F. INVICTI AUG. ET SABI-
NIÆ TURIÆ TRANQUILÆ CONJUGI EJUS
TOTAQUE DOMU. DIVIN. EORUM ALA AUG.
GORDIA OB VIRTUTEM APPELLATA POSUIT.

(1) Euseb. Hist. Eccles. l. 6. c. 15. 26. 35. (2) Capitolin. in Vit. Gord.

GORDIANUS.

CUI PRÆEST ÆMILIUS CRISPINUS PRÆF. EQQ.
 NATUS IN PRO AFRICA DE TUIDRO SUB CUR.
 NONNII PH——LIPPI LEG. AUG. PROPRETO.
 ——— ATTICO ET PRÆTEXTATO COSS.

Gordian's Death happened in the 997th Year of the City, 267 Years after the Settlement of the Empire by *Augustus*, 244 after our Saviour's Nativity, 146 after the last of the XII *Cæsars*, and 51 after the publick Sale of the Empire.

In his time flourished *Herodian* a Grammarian of *Alexandria*, who wrote a History in Greek of the Roman Emperors, from *M. Aur. Antoninus* to the Death of this *Gordian*. His Style, as *Photius* saith, is elegant and plain, and his History is as true, abating some things in *Alexander* and *Maximinus*, taken notice of by *Jul. Capitolinus* (1). *Arrianus*, *Dexippus*, *Vulcatius Terentianus*, *Curianus Fortunatus*, *Serenus Sammonicus*, all which are mentioned by the said *Capitolinus*.

C. VALENS HOSTILIANUS.

THIS Emperor is hardly mentioned in any Histories, and therefore is judged to be descended of unknown Parents, and we can give but little Account of him (2). Some affirm, that immediately after the Death of *Gordianus*, one *Marcus* was elected by the Senate, of whom notwithstanding, there is no essential Relation to be found in any Author, but that he suddenly died, and that this *Hostilianus* was put up in his Room, who having brought Infirmities upon himself, by his Intemperance, soon died; though others say, that during the Life of *Marcus*, *Valens Hostilianus* was given him as a Partner in the Empire, and the Senate stiled him *Augustus*; though 'tis most probable, that both of them dying suddenly, there is no Account of them.

(1) In *Vit. Gord.* (2) See a Book called, A Brief History of the Lives, Deaths and most Memorable Actions of the Roman Emperors, translated out of Italian into English, and Printed at Lond. 1682, 12° p. 199.

M. JULIUS PHILIPPUS ARABS and his Son

M. JULIUS PHILIPPUS.

GORDIANUS being basely murdered by his *Præfectus Prætorio Philippus*, he, the said *Philippus*, was made (1) Emperor by the Army. He was surnamed *Arabs* from his Country, and made his Son *M. Julius Philippus* Partner with him in the Empire. He instituted the Feasts called *Secular*, in Memory that *Rome* had been built a 1000 Years. He was, as many affirm, the first Emperor who was a *Christian*, and the first who received Baptism; tho' *Scaliger* is of a contrary Opinion. His Son also, by his Orders, was instructed in *Christianity* and Baptised, and with him a great Number of his most intimate Friends, Kindred and Followers: which Pious Action proceeding from so great a Person, gave Occasion to many to embrace *Christianity*, and receive the True Light of our Blessed Lord and Saviour *Jesus Christ*. His Son was of so Melancholy a Nature, that he could never be induced to laugh, though attempted by divers with all manner of ridiculous Buffoonry and Facetious Jests. But as his Father had betrayed his Master in *Persia*, so *Decius* betrayed him in *Pannonia*, where he was made Emperor by the mutinous Legions, whom he was sent to reduce. *Philip* hearing how *Decius* had put on the Purple, marches against him with his Son, and in the first Battle was slain with him, after they had reigned about Six Years. This happened *A. U. C.* 1002*d*, 249 of *Christ*, and 56 after the publick Sale of the Empire.

A. D.
CCXLIV.

QUINTUS TRAJANUS DECIUS and his Son

MESIUS DECIUS.

AFTER the Death (2) of *Philip*, *Decius* succeeded, without any Opposition, the Senate unanimously voting for him. For he was a Person endowed with

A. D.
CCXLIX.

(1) *Capitolin. in Gord.* Eutrop. l. 9. Zosim. l. 2. Aurel. Vict. Pomp. Lætus. (2) *Oros. l. 8. c. 21.* Euseb. Hist. Eccles. l. 6. c. 39. Lege item Zosimum. l. 1. Eutrop. l. 9. Pomponium Lætum.

DECIUS, &c.

great Courage, Wisdom and Judgment, and well experienced in several Offices and Charges, which he had managed with great Prudence and Address. In short, he was so excellent a Prince, that he might deservedly have been ranked amongst the Best, had not the severe Persecution, the *Seventh* as 'tis called, which he raised against the *Christians*, stained all his other excellent Qualifications, but if the Power of Education be considered, perhaps he may be pardoned for his great Zeal to Idolatry and Heathenism. As soon as he was confirmed in the Government, he made his Son Copartner with him, who was by the Senate confirmed *Cæsar*. 'Twas not long e're the Emperor received his due Reward, for the Severity and Cruelty shewed by him towards the *Christians*; for now the *Goths*, originally Inhabitants of *Scanzia*, invaded *Thrace*, and other Places, both by Land and Sea, because such of them as served in the Wars had been defrauded of their Pay. Upon the Desire of the Senate, he marched against them, and overthrew them in several Battles; and had perfected his Conquests, had he not been betrayed by *Gallus Hostilianus* Governour of the Lower *Mæsia*, who perswaded him to fight in a Fenny Ground, and then revealed his Intention to the Enemy, by whom he was beset and swallowed up in a Bog, so as his Body could never be found. At which time also his Son was slain, who was as much accomplished in all Commendable Qualifications as his Father, though no less Remarkable for his superstitious Zeal against the *Christians*. When this News was brought to the Senate, they were strangely afflicted, not so much for the Loss of so many brave Soldiers, as the unhappy Fate of two such excellent Emperors. This fell out *A. U. C.* 1004th, 274 after the Settlement of the Empire by *Augustus*, 251 after our Saviour's Nativity, 153 after the last of the XII *Cæsars*, and 51 after the Publick Sale of the Empire by the Soldiers.

TREBONIANUS GALL. HOSTILIANUS and his Son

C. VIBIUS VOLUSIANUS.

A. D. CCLI. **T**REBONIANUS *Gallus Hostilianus* succeeded him both in his Empire, his Malice towards the *Christians*, and his Banishment. He made a scandalous Peace with
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the *Goths*, unto whom he promised Money, which was a thing hardly heard of before amongst the *Romans*; but this being not long kept, the *Goths* and *Scythians* (1) made Incursions into *Thrace*, *Macedonia* and *Theffaly*, as also into *Asia*, making great Spoils in all Places. Many other Nations following their Example rebelled, and made Havock of the Provinces: the *Parthians* also pierced into *Armenia*, and thence expelled *Tiridates* their King. The *Scythians* proceeded so furiously, that they seemed to carry all before them, 'till *Æmilianus* a Moor, who commanded the Legions in *Pannonia*, by Promises drew on his Souldiers against them, and so repelled them, that he invaded their Country, for which Service he was saluted Emperor by the Army. *Gallus* hearing of this, marched presently against him, but was slain, together with *Volusian* his Son and Partner in the Empire. Such was the End of him, who was so severe a Persecutor of the *Christians*, in the 47th Year of his Age, after a most unhappy Reign of Two Years and Four Months; a Prince who had no Excellencies that we know; but by his Abominable Practices and Wickedness, he brought Innumerable Mischiefs and Calamities upon himself and his Empire; by which his Memory is become odious in History. He died in the 1006th Year of the City, 253 Years after our Saviour's Nativity, and 60 after the publick Sale of the Empire. It must be noted, that (2) the Persecutions of the *Christians*, in the Days of *Decius* and *Gallus*, were accompanied or followed with a most grievous Pestilence, which raged so vehemently, that there was scarce a Province, City or House, but was almost wasted or ruined by it.

Æ M I L I A N U S.

Æmilianus enjoyed the Dignity not long: for another *A. D. CCLIII.* (3) Army near the *Alpes* creating Emperor one *Valerianus*, a Man of noble Descent, his Soldiers, lest they should incurr any Danger or Trouble, killed him after Three Months.

At this time flourished *St. Cyprian* (4) of *Carthage*. His eloquent Writings, and his Life are too well known, than to be insisted on at present.

(1) Eutrop. l. 9. Pomp. Lætus. Victor. (2) Euseb. Hist. Eccles. l. 7. c. 1. Oros. l. 7. c. 21. (3) Pompon. Læt. Eutrop. l. 9. Aur. Vict. Oros. l. 7. c. 21. Zosim. l. 1. (4) Euseb. l. 7. c. 3. Niceph. l. 6. c. 7.

V A L E R I A N.

A. D. CCLIII. **V**alerianus then taking the Government in *Rhetia* (1), the Senate at *Rome* gave the Title of *Cæsar* to *Gallienus* his Son. At first he shewed a great deal of Civility towards the *Christians*; but afterwards the Master of the *Egyptian* Sorcerers perswading the Emperor that they were Enemies to them, he raised the 8th *Persecution* against them. But at length he suffered severely for it, for going against *Sapores* King of *Persia* he was taken by him, and used as a Footstool, when he got up his Horse; and at last pulling his Skin over his Ears, tortured him to Death, being then about 83 Years of Age. This remarkable Captivity of *Valerian* happened in the 1012th Year of the City, 282 Years after the Settlement of the Empire by *Augustus*, 259 after our Saviour's Nativity, 161 after the last of the XII *Cæsars*, and 66 after the publick Sale of the Empire by the Soldiers.

G A L L I E N U S.

A. D. CCLIX. **T**HE said Emperor having come to this deserved End for his Severities to the *Christians*, *Gallienus* immediately succeeded; who was a Prince as much addicted to Vice as his Father had been; though indeed the times were so bad at present, that they would not have been taken notice of so much, had not he been a great Waster of the Publick Treasure. Being therefore well known to be so careless of the *Roman* Discipline and Government, divers Nations were stirred up to Rebellion against him; the *Germans* (2) invaded *Gaul*, the *Goths* *Thrace*, and some other Parts bounding upon *Asia*; the *Parthians* *Mesopotamia*; the *Francks* having wasted *Gaul*, possessed themselves of *Spain*, and destroying in a great measure the Town of *Tarragon*, they passed into *Africa* it self, not to mention other Miseries, such as *Pestilence*, &c. which now betokened the Destruction of the *Roman* Commonwealth. Infomuch that divers being exiled by these strange Irregularities, opposed themselves to the Emperor; and therefore it is that, at this time, the Historians tell us of 30 Emperors being set up in several Parts of the Empire,

(1) Oros. Euseb. *Hist. Eccles.* l. 7. c. 10. (2) Aur. Victor. p. 745. Eutrop. l. 9. Fest. Ruf. Euseb. l. 7. c. 18. Zosimus l. 1.

and are commonly called *the 30 Tyrants*, some of which are presumed by our Antiquaries to have been born, or at least to have been set up as Governours, in our Island; which appears probable from divers Coyns found here, and mentioned by Mr. Camden, who more particularly takes notice of an Inscription on a Stone to this Purpose, in his Description of *Hamp-shire*. And the same seems plain from *Porphyrie's* taking notice of *Britain's* being a Soil plentiful of Tyrants. This Consideration it self One would think might have sufficiently convinced Mr. Johnson, that this Empire was so far from being Hereditary, that it so much depended, at this time especially, upon the Will of the Army, that they set up whom they pleased, and we find several *Interregnums*, which are utterly inconsistent with any such Government. *Gallienus* at last, being contemned, was slain, having reigned Six Years together with his Father, and Nine by himself, *A. U. C.* 1021. *A. Ch.* 268.

M. AURELIUS FLAVIUS CLAUDIUS.

HIS Successor was *Flavius Claudius*, a most worthy (1) Prince, wife of Counsel, and experienced in Wars. The *Goths*, who had invaded the Empire, were drove back by him, with the Slaughter of 300000 fighting Men, and 1000 Ships; and the *Germans* being utterly subdued, became again subject to the *Roman* Power. Having performed these great Actions, and minding now to reduce the Empire to its Unity in Government, he died of a Fever, as he was preparing against *Tetricus*, who held the Western Provinces, after a short, but glorious Reign of One Year, Ten Months and Fifteen Days; being a Prince so sublimely excellent, that the Moderation of *Augustus*, the Valour of *Trajan*, and the Piety of *Antoninus*, are said to have all centred in him. He died *A. U. C.* 1023d, and 270 Years after our Saviour's Nativity.

A. D.
CCLXVIII.

QUINTILIUS.

AFTER which his Brother *Quintilius* was chosen by the *Italian* Soldiers (2), who was an excellent Person, but being too good, they that set him up pulled him

A. D. CCLXX.

(1) Eutrop. l. 9. Trebel. Pol. de Vit. ejus & Tetrici Tyrann. Oros. l. 7. c. 23. (2) Oros. l. 7. c. 23. Eutrop. l. 9.

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down,

QUINTILIUS.



down, because they could not bear his Gravity and Strictness, killing him the 17th Day after, at *Aquileja*.

L. DOMITIUS AUREL. VALER. AURELIANUS.

A.D. CCLXX.

A *Urelianus* being chosen Emperor by the Soldiers, and confirmed by the Senate, set himself (1) immediately to the establishing the Peace and Unity of the Empire, a Work wherein *Claudius* his Predecessor had been prevented by Death, which was worthily performed by *Aurelian*. For having (2) baffled the *Scythians*, and subdued all the Pretenders to the Government, and having built the Walls of *Rome*, and settled the Civil State of that City (which took up the Two first Years of his Reign) he undertook an Expedition into the East, to reduce *Palmyra*, which at that time had brought under its Jurisdiction all *Egypt*, and the East, as far as *Ancyra*, the Metropolis of *Galatia*; and would have extended its Conquests over *Bythnia* to the Gates of *Chalcedon*, if the Inhabitants, having been made acquainted with the Resolutions of *Aurelian*, had not emancipated themselves from that Yoke.

However the (3) Emperor did not march directly into the East, but secured the Provinces through which he passed, being forced to fight many Battles by the way, before he reached *Syria*. For in *Illyricum* and *Thrace* he overthrew the Remainers of the *Goths*, and slew Five Thousand of them, with their Commander *Cannabas*. After which, he marched through *Byzantium* into *Bythnia*, which had declared for his Interests; took *Tyana*, which was betrayed to him by *Heraclammon*, but spared the City for the sake of *Apollonius* the Philosopher, who was born there, while he ordered the Traytor to be executed; all the other Cities between *Tyana* and *Antioch* rendring themselves.

Near *Antioch*, *Zenobia*, Queen of *Palmyra*, had fixed her Station in the Head of a numerous Army advantageously posted. But *Aurelian* was a Prince of an undaunted Courage, a bold Spirit, and dexterous Address; and prepared himself, as became a prudent General, for a Battle: And observing, that the Strength of *Zenobia's* Forces consisted in her Horsemen (who were armed *Cap-a-pee*, and under-

(1) Oros. *ibid.* Eutrop. *ibid.* (2) See Mr. Seller's *History of Palmyra*, ch. 22. Vopisc. p. 216, ex Edit. Salmas. (3) Vopisc. p. 216.

stood Horsemanship better than the Roman Troops) he posted his Foot beyond the River *Orontes*, in a separate Body, and commanded his Horse to engage the *Palmyrenians* while their Body was fresh and lusty; but when they charged, to retire, and to dissemble a Fight, till the extreme Heat of the Weather, and the Weight of their heavy Arms had tired them, and forced them to desist from the Pursuit. The due Observation of this Order got the Victory. For when the Romans, by this manner of Fighting, had fatigued the *Palmyrenian* Troops, and tired their Horses, then they charged them with the utmost Vigour, and as they fell from their Horses, or their Horses sunk under them, trod them under their Feet. The Slaughter was various; some were slain with the Sword, others stifled with the Fall of their own Horses upon them, a Third Sort trampled to Death by the Roman Troops, while the scattered Remainers of that great Army fled to *Antioch*.

This Battle was fought (1) in the Second Year of the 250th Olympiad, Anno Christi 273, at (2) *Imma*, not far from *Antioch*, and, in the Engagement, *Pompeianus* the Franck (whose Family thereupon settled at *Antioch*, and was in Being in St. Jerom's time, his dear Friend *Evagrius* being of that House and Lineage) did the Emperor extraordinary Service, and behaved himself with great Bravery. But though *Eutropius* and *Aurelius Victor* tell us, that 'twas in this Battle that the Controversy was decided, and that *Zenobia* lost her Empire by it; yet they are both mistaken. For *Zabdas* the General of her Army (3), a Commander of great Experience, and (till then) as great Success, fearing lest the People of *Antioch*, upon the Report of the Loss of the Battle, should have fallen upon, and insulted the Remains of his conquered Troops, having found a Man who somewhat resembled *Aurelian*, clad him in such Habit as that Prince used to wear when he fought, leading him through the Streets of that large City in Triumph, as if he had gotten the Victory, and made the Emperor his Prisoner.

By this Stratagem *Zabdas* imposed upon the Citizens of *Antioch*, and amused them the remaining Part of that

(1) Euseb. Chron. ex vers. Hier. (2) Apud Timas Hier. (lege apud Imas, an easy Mistake of the Copier for apud Imas.) apud Imas in Sextus Rufus, & Eutropius. In Ptolemy, "Ιμμη. In Georgius Syncellus, "Ιμμη. In St. Hier. vit. Malchi, Imma. It was a Town of Seleucis, between Gindarus and Gephyra, says Ptolemy. And Hier. says, That the Desert of Chalcis is situate between Imma and Emesa to the South. (3) Zosim. p. 45.

AURELIAN.



Day, till the Night coming on, he retired with *Zenobia* to *Emesa*: And thus he deluded the *Antiochians*, who otherwise would have much incommoded his Retreat, and escaped being surprized and ruined by *Aurelian*; for the Emperor had recalled his Troops from the other side of the *Orontes*, with an Intention, the next Day, to have fallen upon the Reliques of the *Palmyrenian* Army on every side: But his Design was frustrated by the Flight of *Zenobia*; whereupon he altered his Intentions, and entered *Antioch*, being received by the Citizens with all the Marks of Zeal for his Service; and was so well pleased with the Testimonies of their Repentance and Submission, that he published an Indemnity to the Inhabitants, and recalled those who had fled out of Fear of being punished, for adhering to the Interests of the Queen of *Palmyra*.

At this time *Aurelian* received Information, that a Party of the *Palmyrenians* had posted themselves advantageously on a Hill that overlooked *Daphne*, the famous Suburb of *Antioch*; in Confidence that the Steepness of the Place would secure them from all the Attacks of the *Romans*. But the Emperor commanded his Infantry to draw themselves into their close Order, and to cover themselves with their Shields, that by this means the Darts and Stones hurl'd upon them, by their Adversaries, might be kept off; And by this Method they got an easy Victory, and put all their Enemies to Flight; whom the *Romans* pursued so closely, that some were forced to throw themselves off from the Precipices, and so were torn in Pieces, while the Remainder perished by the Swords of the Victors.

After this, the Cities of *Apamea*, *Larissa* and *Arethusa* opened their Gates, and submitted to the Conqueror, receiving him with all the Marks of Honour and Respect. But *Aurelian* understanding that the Army of *Zenobia*, and her Allies, being no less than Seventy Thousand Men, were encamped in the Plain before *Emesa*, immediately moved towards them, and encamped with his *Dalmatian*, *Mysian* and *Pannonian* Horse, with the Legions of *Noricum* and *Rhetia*, and with his *Prætorian* Bands, who were all select Troops, and tryed Men, in View of the Enemy. Besides these Regiments, *Aurelian* had in his Army several Troops of *Moorish* Horse, of the Militia of *Asia*, from *Tyana*, and from *Mesopotamia*, *Syria*, *Phœnicia* and *Palestine*, all choice Men.

When the Armies engaged, the *Roman* Horse took Care not to be enclosed by the *Palmyrenians*, who were superior to them in Number, and galled them very severely, breaking
and

and disordering their Ranks. But as they were about to turn their Backs, the *Roman* Foot charged the Enemy's Troops so briskly, that they soon put them to Flight. Upon this, followed a bloody Slaughter, the *Jews* falling on with their Clubs and Maces, which made a thundering and unusual Noise upon the Armour of Brass and Iron in which the *Palmyrenians* charged: The whole Country was covered with the Carcasses of Men and Horses, while the few that escaped fled to the City.

AURELIAN.

Zenobia being extremely grieved, as she ought, at this Defeat, deliberated what to do; and 'twas unanimously resolved in Counsel, that she should desert *Emesa* (the Inhabitants of the City being her Enemies, and wishing well to the *Romans*) and betake her self to *Palmyra*, where being more secure she might consult at leisure how to repair her lost Fortunes. Which Advice she immediately complied with and fled to *Palmyra*.

The News of her Flight being brought to *Aurelian*, he entered *Emesa* in Triumph, covered with the Trophies of a noble Victory, and was received by the Citizens with all the Marks of Joy, and according to the Deserts of an invincible Hero. At *Emesa*, he seized the Treasures of *Zenobia*, which, by Reason of her precipitate Haste, she was forced to leave behind her, and then with all imaginable Speed moved towards *Palmyra*. In this March (1), the *Syrian* Banditti much infested his Camp; for they had (2), during the Disturbances of the Empire, made themselves very formidable, their Troops being numerous, their Horses Fleet to Admiration, and the Desarts favouring their Retreat with their Prey; in as much as at this time it was Proverbial at *Rome*, That none but Women and Thieves governed the East.

When *Aurelian* had quitted himself of these troublesome Attendants, he formed the Siege of *Palmyra*, straightly beleaguering the City, and fortifying his Camp with Castles, while the Neighbouring Nations furnished him with all Sorts of Provisions. The besieged, in the mean time, being possessed with a vain Opinion, That their City was Impregnable, derided the Attempts of the *Romans*, as if they must be forced, in a few Days, to raise their Siege, for want of Necessaries; while the City was well provided with all the Requisites of War, the Garrison numerous and brave, and engaged to fight, not, as before, for Glory and Conquests, but for their Wives and Children, and their own Liberties,

(1) Vopisc. p. 218. (2) Vistor. p. 155.

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their All being at Stake : For it was beyond the Reach of Fancy to imagine , what vast Quantities of Arms and Military Stores were in that City ; that no part of the Wall was without Two or Three Engines to throw Darts and other Instruments of Mischief, into the Enemies Camp ; that with some of their Machines they threw Fire among their Tents ; and that the Garrison behaved themselves with so much Resolution , that *Aurelian* having been wounded with an Arrow, had like to have breathed his last under the Walls of *Palmyra*.

This Resolution of the besieged, joined to the many Fatigues the Emperor was obliged to undergo, made him almost weary of his Design: Whereupon he wrote to *Zenobia*, requiring her to surrender the Place, promising her and her Confederates, that they should be allowed to live in great Plenty and Security, in such a part of the Empire as the Senate should appoint, upon Condition, that all her Treasure and Arms, her Horses and Camels, should be given up to the *Romans* ; after which *Palmyra* should be permitted to be a free Common-wealth , as it had been in past Ages. But the haughty Queen kept up her Courage, though her Fortunes were sunk, and returned the Emperor this Answer.

Z E N O B I A,

*The Queen of the East, to the
Emperor A U R E L I A N.*

NO Man ever yet, except your self, durst demand of me, what your Letters require. Whatsoever is to be achieved in War, must be gotten by Courage and Resolution. You command me to surrender my self and Empire ; but you have forgotten , that *Cleopatra* chose rather to die by her own Hand, than to lessen and outlive her Grandeur. I am not destitute of Assistance ; I daily expect Succours from the *Persians* : The *Saracens* and *Armenians* are in my Interests ; and the very Free-booters of my Country have already insulted and baffled your Army. When these Auxiliary Troops arrive, which I look for from all Quarters, you will abate of your Imperious Demand, though you now require me to yield, as if you had already gotten an entire Conquest, and made your self Lord of all the East.

This

This Epistle inflamed *Aurelian*, and put him upon doing all that a wise and brave General ought to have attempted, to reduce the City; he intercepted the *Persian* Succours, and debauched the *Saracens* and *Armenians*, whom he corrupted with Money and bought off, till they deserted, according to the Custom of those fickle and changeable Nations, who are true only to their own Interests, and pay their Homage and Services to that Prince who bids most for them.

When the Garrison heard that all their Relief was cut off, and saw the Emperor bent to carry on his Attacks with the utmost Vigour, being also much prest with the Want of Necessaries, they determined to send their Queen over the *Euphrates* into *Persia*, to beg the Assistance of that Great King; and to this end, they set *Zenobia* on a Female Camel, which Sort of Creatures run swifter than any Horse, (others say on a swift Dromedary) and conveyed her out of the City.

Aurelian, vexed heartily that his Enemy had made her Escape, dispatcht his Light-Horse to overtake her, who seized upon her as she was just embarked, endeavouring to reach the farther Side of the *Euphrates*, and brought her back to the Roman Camp with Mighty Joy and Triumph.

In the mean time, the Garrison was divided in their Sentiments, one Party of them resolving to maintain the Town to the last Man, and to the last Drop of their Blood; while others were determined to supplicate the Emperor's Pardon, and to surrender. And this last Opinion prevailed; whereupon *Aurelian* having given his Promise, that they should be indemnified for what ever was past; they opened their Gates, and begged the Conqueror's Mercy, who received them with all Kindness, and took Care they should not suffer any Damage.

Thus was that proud City, which had been Emulous of the Glory of Old Rome, made Subject to *Aurelian*, who having taken Possession of all the immense Treasure and rich Moveables thereof, returned to *Emesa*, and there sat in Judgment on *Zenobia* and her Accomplices. For the Army were ready to Mutiny, and petitioned, that she, who had been the Cause of all their Hardships, should be executed. But *Aurelian*, who had a vast Esteem for her Courage, and other Heroical Qualifications, and who could not forget the Merits of her Husband *Odenathus*, by whose great Services, the sinking Empire in the East had been supported and preserved, thought it beneath the Cou-

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Courage of a brave Man to murder a Woman, in cold Blood, of such uncommon Endowments, and who had some Years worn the sacred Purple: And therefore being convinced, that it would redound more to his Credit, to carry her in Triumph to *Rome*, than to put her to Death in the East, he preserved her from the Rage of the incensed Soldiers; and to give some Satisfaction to the Mutinous, sharply expostulated with her the Reasons of her Obstinacy, and caused all those to be slain, who had engaged her to take up Arms against *Aurelian*. This occasioned the Death of several eminent Persons, and amongst the rest, the Great *Longinus* endured the Stroke of Death with most incredible Patience, and thereby convinced his Friends, that he is the happiest Man, who is soonest freed from the Prison of this World.

The Affairs of the East were no sooner adjusted, but *Aurelian* (1) determined to return into *Europe*; but as he passed through *Rhodope*, a Province of *Thrace*, he received Information, that the *Palmyrenians* had revolted, and set up *Achilleus* the Father of *Zenobia*, for their Prince. This diverted the Emperor's Resolution, and being a General of unwearied Diligence and Dispatch, he marched back into *Asia*, and utterly destroyed that unhappy City. After which he pursued his former Resolution: and though *Marcus Firmus* (2), One of the Confederates of the Captive Princess, endeavoured to revenge her Quarrel, yet he soon fell a Victim to the Conquerour, and became his own Executioner: And whereas *Tetricus* maintained his Pretensions to the Purple in *Gaul*, yet upon his Approach, he submitted himself to *Aurelian*, who having thus quieted the Affairs of both the East and West, returned to *Rome* with his Captives, into which he entred in State, as Lord of the Universe.

When this splendid Entry was made by him, there were Three Royal Chariots very remarkable. The first belonging to the Hero *Odenathus*, (while alive) was richly adorned with Gold, Silver, and Precious Stones, which gave it a peculiar Lustre. The Second, which was no less Glorious than the First, was a present made by the King of *Persia* to the Great *Aurelian*, (who also presented him with a Purple Robe, of so beautiful a Dye, dipt in the *Indies*, that nothing of the Imperial Wardrobe, or the Cabinets

(1) Vopisc. p. 219 See also Zosim. l. i. p. 55. (2) Vopisc. p. 242. The Coins stile him thus, though he is called by the Historians Firmus. Nor do the MSS vary from the Printed Copies. See Salmasius's Notes upon Vopisc. p. 442.

of the *Roman Ladies*, was comparable to it.) The Third was the Chariot which *Zenobia* had caused to be made for her self, in hopes to have entered *Rome* in Triumph, after she had reduced that proud City. 'Tis true, she made her Entry into *Rome* in the same Chariot; but she rode in it as a *Captive*, and not as a *Queen*.

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These Chariots were followed by a Fourth, which (as 'twas reported) did once belong to the King of the *Goths*, drawn by Four Stags a-breast, in which *Aurelian* (clad in the famous Purple above-mentioned, which he afterwards dedicated to *Jupiter Capitolinus*, and which after Ages looked on with Admiration) was drawn to the Capitol, where he sacrificed the Stags, according to a Vow made to *Jupiter*, when he took the Chariot. In the Head of these Chariots marched Twenty Elephants; Two Hundred (1) *Lybian Lions*, Leopards and Panthers, as also as many of those of *Palestine*: which, after the Triumph was ended, *Aurelian* bestowed on his private Friends, that he might lessen the publick Expence. These were followed by Four Tygers, by several Camelopardali, Elks, and other strange Beasts, each in their Order.

Part of this Pomp consisted of Eight Hundred Pair of Gladiators, destined to the Entertainment of the People, and of an Infinite Number of Captives; for, besides the Barbarous Nations of the *Blemmyes*, the Inhabitants of *Axumis*, and of *Arabia the Happy*; the *Indians*, *Bactrians*, *Iberians*, *Saracens* and *Persians*; and after them, the *Goths*, *Alans*, *Roxolans*, *Sarmatians*, *Francks*, *Suevians*, *Vandals* and *Germans*, with their Hands bound behind their Backs, preceded the Imperial Chariot. Among whom were also as many of the principal Men of *Palmyra*, as had out-lived the Calamity of their Country, and the Rebels of *Egypt*. But the most remarkable of the Captives were Ten Masculine Women, who, (being cloathed with Mens Apparel) had done extraordinary Service to the *Gothick General*; these being all that survived of the *Amazonian Race*, who fought against the *Romans*; and in the Head of every Nation, was carried the Name of the Country to which they belonged.

Amidst this numerous Train of Prisoners, *Tetricus* made a very peculiar Figure: He was habited *A-la-mode de France*, where he had been Emperor, in a Scarlet Cloak, under which he wore a light Gold-coloured Coat, and a Pair of *French Breeches*; and with him was his Son, whom he

(1) Vid. Salmas. in Vopisc. pag. 371.

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had declared Emperor in *France*. After him followed *Zenobia*, decked to the greatest Advantage, but loaden with her Golden Chains, whose Weight was supported by her Attendants. The Crown of every conquered City distinguished by an eminent Inscription, was carried before every Nation. After them followed the People of *Rome*, the Banners of the several Colleges, and the Ensigns of every Regiment, with the Cuirassiers, followed by the rest of the Army. And after these the Senators marched; but not so brisk and merry as otherwise they would have been on such a Solemnity, because *Tetricus*, who was a Member of that August Body, was led a Captive in the Triumph. It was late e're the Cavalcade reached the Capitol, but Night before the Emperor returned to the Palace.

On the following Days, the Common-People were so- laced with the Sight of Stage-Plays, Horse-races, Huntings, the Duels of the Gladiators, and Mock-Sea-Fights. And amongst other Diversions at that time, it must be remem- bred, That *Aurelian*, before he made his Expedition into the East, promised the *Romans*, that if he returned a Con- queror, he would give a Crown of Two Pound Weight to every Citizen, which they expected would be of no worse Metal than Gold: But the Emperor being neither able, nor willing, presented each of them with a fine Wheaten-Loaf in Shape of a Crown, and of the same Weight, and One of these he bestowed on every Com- moner, every Year, as long as he lived.

This Ceremony being over, *Aurelian* gave both *Tetricus* and *Zenobia* their Lives; constituting *Tetricus* (1) Cor- rector of *Lucania* (2), and settling *Zenobia* at *Rome*, where she lived in much Plenty and Honour to a great Age, maintaining the Port of a *Roman* Matron; by the Estate which the Emperor posselt her of in *Tivoli*, not far from the Emperor *Adrian's* Palace, and the Place which is called *Conchæ*, or *Concæ*; and she behaved her self so well in her new Habitation, that the Place of her Residence was called *Zenobia*, from the Illustrious Inhabitant: and divers Authors relate, that her Family continued in great Repu- tation many Years afterwards.

(1) The Correctors of any Part of a Roman Province were reckoned in Honour equal to the Men of Consular Dignity. The Notitia informs us, there were Two Correctors of Italy, One of *Apulia* and *Calabria*, the Other of *Lucania*, and the *Brutii*; the Correctors being reckoned among the Friends of the Emperor, among the *Viri Clarissimi*, and *Spectabiles*, and set to stand on a level with the Presidents of Provinces. Vid. *Guther. de Offic. Dom. Aug. l. i. c. 7. p. 25, 26. & p. 237.* (2) So *Vopisc.* but *Treb. Pollio* says of all Italy.

Such

Such was the Fate of this Illustrious Lady, together with her celebrated City of *Palmyra*: a Lady whose Original was Noble (1), the best Blood of the *Ægyptian* Kings flowing in her Veins; and whose Qualifications were in every particular so extraordinary, as cannot sufficiently be admired, much less described. Her Beauty was as Illustrious (2) as her Birth, but manly and august, not soft and effeminate; *Cornelius Capitolinus* affirming, That she was the handsomest of all the Eastern Ladies, though *Syria* were famous for Beauties, more than One of the *Roman* Empresses owing their Birth to that Country. Her Face was (3) of a brownish Colour; and 'tis no wonder that she appeared so at *Rome*, who in *Palmyrene* had been inured to march in the Head of her Army, on foot, several Miles at a time, where the Rays of the Sun were so fervent and troublesome. Her Eyes black and sparkling, her Mien divine, her Charms irresistible; her Teeth of such an extraordinary Whiteness, that some Men thought them Pearls: Her Voice clear and masculine: And all her Shapes regular and lovely. And with her Beauty she had Youth and Vigour; for after her Captivity, she was married at *Rome*, and there had Children by a Man of the Senatorian Dignity. But all the Symmetry of her Face, and the Beauties of her Mien, were not fit to stand in Competition with the more ravishing Accomplishments of her Mind.

Her Ancestor *Gleopatra* (4) was a Lady of great Wit, and many Languages; so that she seldom made use of an Interpreter, but her self answered all Foreigners that petitioned her, in their own Languages; whereas her Predecessors hardly understood the Speech of their own Country; all which Variety was recommended by a charming Delivery, her Words flowing with a delicate Sweetness, intermixt with a becoming Railery; The several Languages which she spake, were like the several Notes of a well-tuned Lute; every thing that she said was harmonious, and gave a new Pleasure to all who heard her. And in this Qualification (5), *Zenobia* strove to imitate that Great Lady: She had some Knowledge of the *Latin* Tongue, but out of Modesty used it not: but she spake *Greek*, and the Language of *Egypt*, in Perfection: And she was so well Skilled in the *Alexandrian* and *Oriental* Histories, that she is said to have written an Epitome of them; and she was also acquainted with as much of the *Roman* Affairs,

(1) Treb. Poll. p. 196. 198. 200. (2) Vopisc. p. 192. (3) Ibid. p. 199.
(4) Plut. *M. Anton.* p. 1698. & pass. edit. Steph. (5) Pol. p. 192.

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as were treated of in Greek. And though she understood other Tongues more than the *Latin*, and thought it not worth her while to be a Critick in it; yet she commanded her Sons to inure themselves to the Language of *Rome*, rather than that of *Greece*, (which they spake but seldom, and with some Difficulty,) designing them probably for the Government of that proud City, little thinking Fortune would have forsaken her. And as she was very learned her self, so she became a declared Patroness of Arts, and a Favourer of Scholars. *Longinus* (the best Critick of the Age he lived in, and perhaps of any other Age, and a Philosopher of unquestionable Reputation) fixed his Residence at the Court of this Heroick Empress, was admitted to a Share in her Councils, taught her Greek, and was probably made the Governour of her Sons: And, could *Longinus* have perswaded *Porphyry*, whom by a Letter he earnestly invited to *Palmyra*, that admirable *Platonist* would have tasted of her Bounty, as did *Paulus* of *Samosata*, and other Votaries of Learning in that Age.

Her (1) Magnificence went an Equipage with her Learning and her Charms. From the Coins it appears, that she took the Name of *Augusta*, managing the Empire not only in her Son's Name (as the Historian says) but in her own: And while *Gallienus* was sauntering in *Rome* amongst Fiddlers and Stage-Players, she kept the State of a *Persian* Monarch; and to perpetuate her Memory, she built a City on the Banks of the River *Euphrates*, toward the West, Five Miles from the Castle of *Mambri*, nearer to the *Roman* Territories, but Three Days Journey from *Circesium*, which she called by her own (2) Name *Zenobia*; which when in after Ages it fell into Decay, was repaired, fortified and beautified by *Justinian*; and the Place where the Emperor *Aurelian* gave her a House at *Tivoli*, thought it self happy to change its old Name for that of this Magnificent Princess.

Her Court was pompous, her Grandeur eminent; she was adored like the Eastern Kings, and her Treats were as splendid as any of those made by the *Roman* Emperors. She usually wore the Royal Robe, and a Diadem; but when she made a Speech to her Army, she put on a Helmet, and appeared like a Second *Pallas*. Her Cimar was of Purple, trimmed round the Edges with rich Gems, and clasped in the middle with a large sparkling Diamond, instead of a Button; her Arm being often bare.

(1) *Id.* p. 198. See *Salmas. correctionem.* (2) *Procop. Pers. l. 2. c. 5. p. 97. & de Edific. l. 2. c. 8. p. 42, 43.*

At her Feasts she was served in Gold Plate, enchaft with Precious Stones, after the manner of *Cleopatra*; and chose to be attended rather by Elderly Eunuchs, than Women. And the Part she bore in the Triumph of *Aurelian*, than which *Rome* never saw any thing more Pompous, though it demonstrated her Great Misfortune, yet was suited to her Magnificent Temper; for she was loaded with Gems of the greatest Magnitude and Value, probably the spoils of her own Cabinet; which, though she were a Lady of a Vigorous Constitution, much incommoded her, during the Cavalcade. Her Feet and Hands were chained with Golden Fetters; and her Necklace was a Massie Gold Chain, the End of which was held up by a *Persian* Buffoon.

She was Chast to a Miracle, differing in this from her Ancestor the Queen of *Egypt*, whose Lewdness blemished her other Accomplishments, in as much as she never enjoyed her Husband's Company, but for the sake of Children; and as soon as she found she had conceived, she retired, according to the Custom of the *Jews* (1).

And in the midst of all her Plenty, her Temperance was admirable, being always Sober; though sometimes she used to drink with her Captains, to ingratiate herself to them; and at other times, with the *Armenians* and *Persians*, the better to dive into their Secrets.

Upon all Occasions she was very Liberal, and yet managed her Largesses with great Prudence; and took more Care of her Revenues, than most Monarchs usually do: Which appeared by the vast Summs found in her Closet, when she fell into the Hands of *Aurelian*.

At first she was a *Pagan* (2); but afterwards a *Jewess*: and would have embraced Christianity, had not *Paulus Samosatensis* (3), who undertook this Province, infused into her mean Notions of our Blessed Saviour, which could by no means be relished by her.

But to sum up the remaining part of her Character in short. She used herself to all Sorts of becoming manly Exercise; and shewed, upon all Occasions, a Hardiness above that of her soft Sex. She often rode on Horseback, commonly in a Chariot, seldom was carried in a Chair, and (4) very frequently marched Three or Four Miles on Foot in the Head of her Army, having inured herself to bear the Fatigues of War, the scorchings of the

(1) See Clem. Alex. *Pædag.* l. 2. c. 10. p. 192. Par. 1629. (2) Phot. cod. σ ξ ε. p. 1470. Edit. Paul. Steph. 1611. (3) Niceph. l. 6. c. 27. (4) Treb. Poll. p. 192.

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Sun, and the parcht Lands of the Deserts : For her Education was like that of her Husband's *Odenathus* ; and in the Opinion of some very good Judges, the Wife was the Braver of the Two ; the most Courageous, as well as the Fairest of her Sex. She often armed her Head with a Casque, and as often assisted at the Councils of War ; and she had such an Esteem of true Magnanimity, that she told *Aurelian*, that she accounted *Gallienus* and *Aureolus* Milkops, but she esteemed him qualified to make an Emperor of the World : because he was a stout and adventurous General. *Odenathus* never went upon any Expedition but she accompanied him ; not as the Wives of the other *Persians*, only to enjoy the Pleasure of a fierce Battle fought ; but as a great General, and accordingly she had her Share in the Dangers of the Engagements.

And this part of her August Character, her Enemy *Aurelian* gave her (1) : For when it was objected to him, that he had a mighty Bustle about a Trifle, when he triumphed over an unfortunate Woman ; he told the Senate, ' That they knew not the Accomplishments of that great ' Lady ; That she was Prudent and Politick in her Coun- ' cils, and Constant in her Resolutions ; That she had an ' entire and undisputed Power over her Army ; was very ' Liberal when Necessity required, and very Sharp when ' Severity was requisite ; That it was by her Conduct, ' that *Odenathus* overcame the *Persians*, put *Sapores* to ' Flight, and marcht to the Walls of *Ctesiphon* ; That she ' made all the East, and all *Egypt* tremble, when neither the ' *Arabs*, nor the *Saracens*, nor the *Armenians* could affright ' them ; and that he gave her Life, upon Prospect that ' such an extraordinary Heroine, who could preserve and ' manage the vast Empire of the East for her self and Chil- ' dren, would be of great Advantage to the Common-wealth, ' and teach the *Romans* the Rules of Conduct and Go- ' vernment.

To make good which Character, and to let the World see how well the Delicate Sex might be accomplished for Rule and Dominion, she told the Emperor, that if she had succeeded in her Attempt, she designed to have constituted *Victoria*, the Wife of *Victorinus*, another Brave Lady of that Age, her Companion in the Royal Dignity, and between them they would have divided the Empire of the World.

(1.) Treb. Poll. p. 128.

This is the true Character of this most excellent Prince, though there is no Ancient Writer, but speaks of her beneath her Deserts; it being impossible for any one to describe all the Eminent Accomplishments, which have rendered her the Miracle of her Sex to all Ages. AURELIAN.

But as for *Aurelian*, he having thus subdued all his Adversaries (1), and established his own and the Emperor's Quiet, lived after this in an extraordinary Pomp and Splendour: He was the first of the *Roman* Emperors who habited himself in Cloth of Gold, the first who wore Gems on his Cloaths, and in his Shooes, and put on a Diadem, the Coin in *Oesolius* describing him encircled with a Diadem different from, and more rich than those of his Predecessors: He valued himself, as the Recoverer of the Empire, both in the East and West, as the Restorer of the World to its desired Peace and Tranquility, and as one who was born a God (2), and the Lord of the Universe. He was undoubtedly an Eminent Prince, though born of mean Parents, comparable to the *Alexanders*, and the *Julius Cæsars* of former Ages, if he had not sully'd the Lustre of his Virtues by his excessive Cruelties, of which his raising the 9th Persecution against the *Christians*, and the Carnage at the Sack of *Palmyra*, are severe Instances. Nay, he accounted this Victory so valuable, that, to preserve the Memory of it, according to the Practice of the *Roman* Emperors, he added to his Imperial Titles, among many others, that of the *Palmyrenian*, as appears by an old Inscription consecrated to his Honour, in the Fifth Year of his Reign, in *Goltzius* (3), i. e. the last, says *Petavius* and *Tristan*, though the old (4) Coins expressly mention the Sixth Year of his Reign; and with them agrees the *Alexandrian* Chronicle (5), which is worth the preserving, because in very few Inscriptions the Mention of *Palmyra* occurs:

MAGNO AUGUSTO PRINCIPI MAX. IMP. FORTISSIMO, CONSERVATORI ORBIS, L. DOMITIO AURELIANO P. F. PONT. MAX. TRIB. POT. V. P. P. COS. III. PROCOS. GOTH. MAX. PALMYR. MAX. GER. MAX.

ORDO BRITANNICORUM.

(1) *Aurel. Vict. &c.* (2) *Deus & Dominus natus, on the Reverse of one of his Coins in Mediobarbus.* (3) *Thesaur. p. 274.* (4) *Ibid.* (5) *Pag. 637.*

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(1) *To the Great and August, the most Illustrious of Princes, the Bravest of Emperors, and Preserver of the World, Lucius Domitius Aurelianus, Pious and Happy, the Chief-Priest, in the Fifth Year of his Tribunitian Power, the Father of his Country, Consul the Third Time, Pro-consul, the most Glorious Conqueror of the Goths, the Palmyrenians and Germans,*

The Brescians dedicate this Inscription.

His Cruelty was the Cause of his Death ; for his Secretary *Eros* (or *Mnestheus*, as he is called by *Vopiscus*) having been threatned by him , and fearing his fierce Temper, thought it adviseable to prevent his own Death, by imbruing his Hands in the Blood of his Master, whom, by the Help of his Accomplices in the Treason , and by the Hand of *Mucapores*, he flew , as he was taking the Air, attended with but a thin Guard, while the Camp lay at the New-Castle (*Cænotophorium*) a Mansion between *Heraclea* and *Byzantium*, in the Road toward *Persia*, against which *Aurelian* was (2) marching his Army, to revenge himself upon that Nation, for assisting *Zenobia* in the former War against the *Romans*.

Thus *Aurelian* made his Exit in the (3) Seventy Fifth Year of his Age, in the 1028th Year of the City, 298 Years after the Settlement of the Empire by *Augustus*, 275 after our Saviour's Nativity, 177 after the last of the XII *Cæsars*, and 82 after the publick Sale of the Empire by the Soldiers: and after his Death he was honoured , as the more deserving Princes usually were, with a Deification, as is plain both from the Historians and Coins.

T A C I T U S.

A. D.
CCLXXV.

AFTER the Death of *Aurelian*, there was an Interregnum for Six Months , which was spent in Compliments between the Army, and the Senate, which of the Two should choose the new Emperor. At length the Senate choose *Tacitus* (4), a grave Senator of their own Body. He was a Person of great Sincerity, and was adorned with all Virtues, and other noble Qualifications which wrought a great Admiration and Fear of him. Having regard to the Merits of *Aurelian* his Predecessor, he dedicated to him a Golden Statue, and placed him in the

(1) Or, *To the Great Augustus*. (2) *Cuspin. Cæs. p. 79.* (3) *Chron. Alex. p. 673.* (4) *Oros. Euseb. in Chron. Zos. lib. 1. &c.*

Number of the Gods, putting to Death all that had any Hand in his Murder. He gathered together his Kinsman *Tacitus* the Historian's Books, and put them into a Library, which shewshim to have been also a good Friend to Learning. He died in the Sixth Month of his Reign of a Feaver at *Tarsus*, in the 1029th Year of the City, 276 Years after the Birth of our Saviour, and 83 after the publick Sale of the Empire by the Soldiers. The Senate desired him that in case he should die presently, he would not leave his Children his Successors, but some Man of approved Worth and Valour, as the Necessity of the State required: This Man was *Probus*.

FLORIANUS.

YET notwithstanding, *Florianus* the Brother of *Tacitus* invaded the Empire, but was cut off by *Probus* near *Tarsus*, within the Space of Two or Three Months.

PROBUS.

PROBUS (1) having unwillingly received the Government upon him, managed it with great Commendation. He recovered *Gaul* out of the Hands of the *Francones*, overthrew and killed *Saturninus*, who was proclaimed Emperor in *Egypt*, and had the same Success he had against *Proculus* in *Gaul*, and *Bonofus* in *Britain*. He overthrew the *Sarmatians*, subdued several barbarous Nations about *Thrace*, by the Terror of his Name quieted all *Asia*, and forced the *Parthian* King to desire Peace, which he granted, and afterwards returning into *Thrace*, he planted several barbarous People within the *Roman* Empire, some whereof revolting, he chastised and reduced them. All things now flourished exceedingly through Peace and Security, which made him slight the Soldiers, who thereupon, as he was marching through *Illyricum* against the *Persians*, murdered him at *Syrmiu*m, though he fled for Safety into a fortified Tower. He died in the 1035th Year of the City, 305 Years after the Settlement of the Empire by *Augustus*, 282 after our Saviour's Nativity, 184 after the last of the XII *Cæsars*, and 89 after the publick Sale of the Empire by the Soldiers.

A. D.
CCLXXVI.

(1) Flav. vopiscus. Eutrop. l. 9. Aurel. Victor.

M. AURELIUS CARUS : CARINUS *and* NUMERIANUS.

A. D.
CCLXXXII.

PROBUS being thus made away, *Carus* was advanced to the Empire, and created his Two Sons, *Carinus* and *Numerianus*, *Cæsars*. After he had restrained the *Sarmatians*, that upon the Death of *Probus* threatned *Italy*, and given *Carinus* the Charge of *Britain*, with the rest of the Western Provinces, he invaded the *Persians*, taking *Numerianus* along with him, and died there suddenly, (as some relate) being struck with Lightning; though *Vopiscus* (1) saith, he died a Natural Death; and that his Soldiers firing his Tent gave Occasion to the former Report. His pious Son *Numerianus* was slain by *Aper*, One of his Captains, and he again underwent the same Fate by *Dioclesian*, who also in a set Battle, not long after, slew *Carinus*; who by his Riot and Luxury had much wasted *Britain*, and the other Provinces. They altogether reigned about Two Years or somewhat more.

DIOCLESIAN *and* MAXIMIAN.

A. D.
CCLXXXIV.

Dioclesian was then (2) advanced to the Empire, being, according to some, the Son of a Notary; and of a Bond-man, according to others, and now about 39 or 40 Years of Age. The Name of his Mother and Town of his Birth, was *Dioclea*, whence he was called *Diocles*, till he came to be Emperor, and afterwards a Greek Name being converted into a Roman Form, *Dioclesian*. He began his Reign on the 11th of the Calends of May, 284 after our Saviour's Nativity; which Year he ordered by his Sovereign Power to be made *Æra* or Date, from whence the Account of following times should begin. The Christians observed it for above 240 Years, till the Reign of *Justinian*, it being upon their account likewise called *The Æra of the Martyrs*, by reason of the Emperor's Severity towards them. In the Beginning of his Reign, a great many vagrant People in *Gaul* raised a Rebellion; against whom *Dioclesian* sent a valiant Person named *Maximian*.

(1) In *Aurelio Caro*. (2) Pl. *Vopisc.* in *Numeriano*. *Aurel. Victor.* *Eutrop.* l. 9. *Euseb.* in *Chron.* *Ruf. Fest.* &c.

by reason of other Wars and Usurpations, for suppressing of which he was unable himself. And therefore about the Second Year of his Reign, he took the said *Maximian* for his Equal and Companion in the Empire. *Achilleus* a Commander in *Egypt* began first to rebel, and proclaiming himself Emperor, seized on that ancient Kingdom. In *Africk* all the Legions and old Soldiers joyned with Robbers, and seized and enjoyed all the publick Rents and Tributes; and for their Continuance were named *Quingentiani* and *Quinquagenarii*. About the same time a principal (1) Commander in *Britain*, called *Carausius*, rebelled, and proclaimed himself Emperor, and possessed himself of that Island; and *Narses*, King of *Persia* and *Parthia*, taking Advantage from these unsettled times, began a dangerous War upon the Empire, and invaded *Mesopotamia*. One *Julian* also rebelled in *Italy*, and endeavoured to make himself Emperor; but finding the Weakness of his Foundation, he soon after stabbed himself. These Stirs made *Dioclesian* resolve to strengthen himself by the Assistance of others, and therefore he made Choice of *Galerius Maximianus* for *Cæsar*, and *Maximian* of *Constantius Chlorus*. At which time the Two Emperors, to be the better assured of their Fidelity, caused them to put away their Wives, and marry others.

After which Settlement, the Business of the Wars and Troubles were divided among these Four. *Dioclesian* marched into *Ægypt*, overthrew *Achilleus*, and at last took him, together with the City of *Alexandria*, and he was, by *Dioclesian's* Command, condemned to be devoured by Lions, and other wild Beasts; besides whom he put many Thousands of others to death in this Country, exercising great Cruelties upon them. *Maximian*, his Fellow-Emperor, marched into *Africk* against the *Quingentiani*, and was no less successful. After which he was surnamed *Herculius*, because *Hercules* was principally employed in such Exploits. *Constantius* remained in *Gaul* to suppress *Carausius*, and the Incursions of the Northern Nations; and *Galerius* was sent into the East against *Narses*, King of *Persia*, but they were not so prosperous at first as the Two Emperors. *Constantius* found *Carausius* possessed of all *Britain*, and likewise so valiant and politick, that he could not prevail against him; but being continually alarm'd and invaded by Inundations of *Germans*, he was constrained to come to an Accommodation with him. So that *Carausius* remained en-

(1) See Eutrop. Pomp. Læt. Viêt. Diac. &c.

DIOCLESIAN.



tire Possessor of *Britain* for Seven Years ; and then was slain by his familiar Companion *Allectus*, who held the Country Three Years longer. But at length he was overthrown and slain by a *Prætorian Præfect*, called *Asclepiodotus*, who recovered *Britain* to the Empire, after it had been Ten Years usurped by Rebels and Traytors. *Constantius* was at last as fortunate against the *Germans*, entirely defeating them. *Galerius* engaged with *Narses*, King of *Persia*, near the City *Carræ*, but was overthrown ; but raising new Troops he retrieved his Honour, in a most bloody Battle ; after which he pursued the Victory, and entred the King's Camp (the King himself having escaped out of the Field by Flight :) Here he took the King's Wives, his Children, his Sisters, and many of the Nobility of *Persia*, with great Riches and Booty. Having performed other great Matters here, he repaired to *Mesopotamia*, to wait on *Dioclesian*, where he was received as in a Triumph, *Dioclesian* going out to meet him, and doing him great Honour. After which they both returned into *Italy*, where they were received with universal Joy.

The Northern Nations, *viz.* the *Scythians*, *Goths*, *Sarmatians*, *Alans*, *Carpi*, *Catti*, *Quadi*, &c. made great Invasions, and were very troublesome ; but the Emperors with their Two *Cæsars* joyning together, and marching against them, they were at length, after many Hazards, Hardships, Losses and Dangers, entirely defeated, and innumerable Herds of them taken Prisoners ; which afterwards being set at Liberty, - certain depopulated Provinces were given them to inhabit. *Dioclesian* having thus victoriously subdued his Enemies, and settled Peace in the Empire, by the Industry of himself and Assistants, was desirous of obtaining the usual Rewards of great Exploits, and returned to *Rome*, which he entred in solemn Triumph, together with his Colleague *Maximian*, and their Two *Cæsars*, *Constantius* and *Galerius*. This was in the 17th Year of *Dioclesian* ; and *Rome* never saw a more Magnificent and Glorious Triumph. An infinite Mass of Treasure of the Spoils of the East, *Egypt*, and other Nations, was then exposed, as also a great Number of honourable Prisoners, particularly the Wife and Children of the King of *Persia*, with divers Kings and Commanders of the *Alans*, *Catti* and other Nations. These Wars and Troubles were very chargeable, and the publick Stock was very much exhausted ; yet never any Emperor kept the State in greater Subjection, or had more Adoration paid him.

But

But in the midst of this Peace and Tranquility, and in the Height of his greatness, he raised a grievous Persecution against the *Christians*, which was the 10th General one against them. And as it was the last, so was it the most severe of all others, like the last Efforts of an expiring Enemy, who uses his utmost Power and Strength to give a parting Blow. It were endless and almost incredible to enumerate the Variety of Sufferings and Torments; 'tis sufficient in this Place to observe, that they were scourged to Death, had their Flesh torn off with Pincers, and mangled with broken Pots, were cast to Lions, Tygers, and other wild Beasts; were burnt, beheaded, crucified, thrown into the Sea, torn in pieces by the distorted Boughs of Trees, roasted by gentle Fires, and Holes made in their Bodies for melted Lead to be poured into their Bowels. This Persecution lasted 10 Years under *Dioclesian*, and some of his Successors; and there was such an incredible Number of *Christians* slain, as made the Heathens give out, that they had compleated the Work; and an Ancient Inscription tells us that they boasted, *That they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods.* Yet they were strangely deceived, *Christianity* gaining so much the more, as it felt the Rage and Hatred of the Heathens; insomuch that in a short time it became Triumphant and Victorious. But it must be remembred, that even in *Britain* the Persecution was felt as much as in other Places, where *Maximian* was also in Person, as *John Harding* saith (1), who describes it after this Manner.

The Emperor Dioclesian,
 Into Britain sent Maximian.
 This Maximian to Sirname Heraclius
 A Tirante false, that Christenty annoyed
 Through all Britain of Werke malitious.
 The Christned folke folly and sore destroyed.
 And thus the People with him foul accloyed;
 Religious Men, the Preists and Clerkes all,
 Women with Child, and bedred folkes all,
 Children soucking upon the Mothers Dappis,
 The Mothers also withouten any pitee,
 And Children all in their Mothers Lappis,
 The Crepiles eke, and all the Christentee
 He killed and flew with full grete Crueltee.

(1) In Chron. c. 57.

The Churches brenten, all Books or Ornaments,
Belles Reliques that to the Church appendes.

And our Chronicles say, that among others, *St. Alban* was then martyred (1), though our Martyrologies relate such incredible Stories of him, as make the whole History seem only a Fable. And those who write of the History of *Cambridge* (2), tell us positively, that that University then received inexpressible Damages, her Buildings being demolished, Books burnt, many of her Scholars and Professors martyred, and such as remained reduced to greater Calamities. But I cannot see how this is Consistent with what others of more Credit relate, *viz.* that at this time there was no University here. *Peter Blessensis*, who continued *Ingulphus*, plainly asserting (3), that it had its Original some Ages after, namely in the Year 1109, which was the 10th of *Hen. I. King of England*.

After the Empire had been thus settled in Peace, *Dioclesian* resolved upon a Design, never thought of by any of his Predecessors, and was much wondred at by all his Subjects, namely, the resigning of his Empire; which he did accordingly at *Nicomedia*, as likewise did, through his Perswasion, his Companion *Maximian* at *Milan*. The former afterwards went to *Salona*, where he led a private Life for several Years, his principal Employment being the Management of a Garden or Orchard; and the latter to *Lucania*. But *Lactantius*, in a Piece (4) lately recovered from Darkness, assures us that this was not done Voluntarily, but that this Resignation was wholly caused by the Means and Contrivances of *Galerius*, who coming to *Nicomedia* shortly after a great Sicknes of the Emperor's, threatned him with a Civil War, if he refused to resign, as he had done *Maximian* before; and that *Dioclesian* finding himself declining in Years and Authority, with many servile Tears was constrained to comply with his Demands. This Remarkable Resignation fell out in the 1057th Year of the City, 327 Years after the Settlement of the Empire by *Augustus*, 304 after our Saviour's Nativity, 206 after the last of the XII *Cæsars*, and 3 after the Publick Sale of the Empire.

(1) See Fuller's *Church Hist.* and Milton's *Hist. of Brit.* (2) Joan. Call. *Hist. Cant. Acad.* l. 1. p. 24. Fuller's *Hist. of Camb.* p. 19. Rich. Broughton *Eccles. Hist.* Age 3. c. 16. p. 425 or 428. (3) Pet. Blessensis *Contin. Ingulph.* p. 112. (4) *De mortibus Persecutor.*

CONSTANTIUS CHLORUS, and MAXIMIANUS GALERIUS.

THE Two *Cæsars*, *Constantius Chlorus* and *Maximianus Galerius*, became *Augusti* after the Resignation of their Fathers in Law, and first, of all others, parted the Empire between them. To *Constantius* fell *Gaul* (1), *Britain*, *Spain*, *Italy* and *Africk*; To the other *Illyricum*, with *Greece* and *Asia*. *Galerius* created *Cæsars* his Two Sister's Sons, *Galerius Maximinus* and *Severus*. The East he appointed to *Maximinus*, and intended *Italy* for *Severus* if he could but take it from *Constantius*. For which at *Rome* he kept *Constantine* as an Hostage, the Son of *Constantius* by *Helena* a *British* Woman, as some say, whom he put away when he married the Daughter of *Maximianus*. But *Constantine* made an Escape to his Father, who died at *York* in *Britain* not long after, on the 25th of *July*, and the 56th Year of his Age, after he had been *Cæsar* about 16 Years, and Emperor somewhat above Two; a Prince of admirable Virtues and Accomplishments, and infinitely beloved and lamented of all his Subjects. He died in the 1069th Year of the City, 306 Years after our Saviour's Nativity, and 24 before the Removal of the Empire by his Son *Constantine*. A.D. CCCIV.

CONSTANTINE the Great, GALERIUS, SEVERUS, &c.

HIS Father, it seems (2), had declared him *Cæsar* before his Arrival, as *Pomp. Lat.* saith, when he first fell Sick; and at his Death left his Part of the Empire to him, and commended him to the Army for their New Emperor. *Galerius* was vexed at this to the Heart, who yet fearing the *British* Legions, durst not but send him the Imperial Purple, which yet he stained (3) by making *Severus* Emperor, and only giving him the Title of *Cæsar*. A.D. CCCVI.

Not long after *Maxentius*, Son of *Maximian* was made Emperor of *Rome* by the Soldiers: *Galerius* sends *Severus* with an Army against him, but as soon as he arrived at the City, his Soldiers revolt from him to *Maxentius*;

(1) Oros. Hist. l. 10. (2) See Dr. Hicks's *Jovian* p. 41. (3) *Laët. de mort. Pers.*

CONSTANTINE. upon which he flies; and in his Flight was killed at *Ravenna*,

Upon these new Motions, Old *Maximian*, surnamed *Herculus*, put on the Purple, and went to *Dioclesian*, exhorting him by all means to resume the Empire; but he refusing, he lays by the Purple, and goes to *Constantine*, and persuades him for his own Ends, to go against the *Pranconians*, who were then in Rebellion; and in his Absence sets up for Emperor again. *Constantine* hearing of this, returns sooner than could be expected, besieges him in *Marseilles*, takes him, and severely rebuking him for his Treachery, pulls off the Purple Robe from him, and makes him a private Man again. At which being enraged, he attempts (1) to kill *Constantine* by Treachery, which being discovered by his daughter *Fausta*, who put an Eunuch in his Stead, *Maximian* hanged himself in Despair.

In the mean time *Galerius* being in great fear of *Maxentius* at Rome, and having some Jealousie of *Constantine* in Gaul, declares *Licinius Augustus*, and makes him his Partner in the Empire: upon which *Maximin* grew discontented, which forced him at last to declare him Emperor and *Constantine* too.

After this he was stricken with a Loathsome Disease of which he died; and about Two Years after him *Maximinus* died (2) at *Tarsus*, whither he fled from *Licinius*; who pursued him after he had routed his Forces in *Illyricum*.

After which *Constantine* (3) employed himself altogether how to compass his Journey into *Italy* against *Maxentius*, whither his own Interest and the Senate invited him. *Maxentius* had great Forces, and *Constantine* had withal the difficult Passage of the *Alps*; yet God was on his Side, and he received a most Remarkable Token of his Protection; For there appeared to him a Shining Cross in the Air, round which were these Words in Greek Letters, *EN TOYTΩ NIKΑ*, Conquer in this Sign. This, as is said, appeared near the Town of *Autun* in the Year 312. The Emperor at first understood not what it meant; but the next Night *Jesus Christ* appeared, and bid him make a Military Sign, like to that which appeared to him the Day before, which he did, and passing the *Alps*, defeated *Maxentius's* Troops in several Re-encounters; and resolved

(1) Euseb. Hist. l. 8. 13. Laſtant. ibid. l. 1. c. 26. (2) Aurel. Vict. Laſtant. de mort. Pers. 49. (3) Pomp. L. Euseb. de Vit. Const. l. 2. c. 27, 28 Zonar. l. 3. in Const. Cedren.

to march directly to Rome. *Maxentius*, who had shut himself up there, seeing *Constantine* draw near, came out with 172 Thousand Foot, and 20 Thousand Horse. But *Constantine* routed them with 8000 Horse, and 90000 Foot, and *Maxentius* escaping, as he passed over the River *Tyber* (1) on a Timber-Bridge, it broke under him and he was drowned. The Emperor to shew his Gratitude to the Cross by which he conquered, got his Statue made at Rome, holding that fortunate Sign in its Hand, with Five Inscriptions round it, published several Edicts in Favour of the Church, and exempted the Clergy from publick Employments.

There was now of all these *Augustus's* (for *Dioclesian* died in his Retirement in *Dalmatia*) only *Constantine*, and *Licinius*, to whom *Constantine* gave his Sister *Constantia* in Marriage. But they were not Friends long before they fell into Civil Wars, in which, after a drawn Battle in *Thrace*, Peace was made, and confirmed on both sides, but soon broken by the Provocations of *Licinius*, who being brought to the last Extremity surrendered himself and his Purple to *Constantine*, only upon Condition of Life, confirmed (2) by the Oath of *Constantine* to his Sister *Constantia*. But being sent to *Theffalonica*, and not being able to abstain from (3) new Attempts, *Constantine* ordered him to be put to death.

Before I go farther, I must stay a little upon Ecclesiastical Affairs. In the 2d Year of *Decius*, *Fabianus* Bishop of Rome was martyred, and was succeeded by *Cornelius*, whose Election displeasing some, *Novatus* ordained against him *Novatianus*. The Year after *Cornelius* was martyred, and was succeeded by *Lucius*, who was soon after banished. In the 2d of *Gallienus* he was beheaded, and was succeeded by *Stephen*, who being beheaded by Command of *Valerian*, was succeeded by *Dionysius*. After him came *Felix*, and then *Eutychianus*, who was martyred in the First Year of *Carus*, and was succeeded by *Cajus*, who was martyred in the 12th of *Dioclesian*, and succeeded by *Marcellinus*. He was also martyred and succeeded by *Marcellus*. After *Marcellus* succeeded *Eusebius*, then *Miltiades*, and then *Sylvester*, who was Bishop at the time of the Council of Nice, in the 20th Year of *Constantine*.

After *Alexander*, *Marabanes* was Bishop of Jerusalem till the Reign of *Gallus* and *Volusianus*, after him *Hymeneus* till

(1) Zosim. l. 2. Lactant. saith, that the Bridge was Pons Milvius, and that 'twas cut in two by Treachery. De mort. Pers. 44. (2) Zosim. l. 12. Eutrop. l. 10. (3) Pomp. Let. Cedren. Euseb. de Vit. Const. l. 2. c. 43. Theod. l. 1. c. 7.

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the time of *Aurelian*. Then followed *Zambdas* and *Hermion* (1); then came *Macarius*, who was present (2) at the Council of *Nice*. In the Church of *Antioch*, after *Philetus* succeeded *Zebinus*, and then *Babylas*, who died in Prison, in the Persecution under *Decius*. Then followed *Fabius*, him *Demetrianus*, and him *Paulus Samosatenus* the Heretick, who denying the Divinity of the Son of God, was excommunicated, and deprived by the Second Synod held against him at *Antioch*, in the Days of *Aurelian* (3). And when he would neither depart the Church, nor avoid the House, the Emperor was besought (which was the first Application the *Christians* made, in this Nature, to the Prince) to interpose and command by Edict, that such should have the House as agreed in Doctrine with the Followers of the Bishop of *Rome*, and *Italy*. *Domnus* was by the Synod appointed to succeed him, after whom followed *Timeus*, *Cyrillus*, *Dorotheus*, *Tyrannus*, *Vitalis*, *Philogonus* a Martyr, and *Eustathius* (4) who was at the Council of *Nice*. He fell into the Heresy of *Sabellius*, who being the Scholar of *Noetus*, taught that the Three Persons of the Trinity were but One; but they differed in that *Sabellius* said the Father did not suffer. He was deposed by a Council held at *Antioch*. *Eusebius Pamphilus* Bishop of *Cæsarea* confuted him. In the See of *Alexandria* after *Heracles*, *Dionysius* Scholar of *Origen* was Bishop. He wrote divers things. He was succeeded by *Maximinus*. Then followed *Theonas*, then *Peter*, then *Achillas*, and then *Alexander*, who was at the Council of *Nice*. In the 5th Year of *Philip*, *Donatus* Bishop of *Carthage* died and was succeeded by *Cyprian*.

A. D.
CCCXXIII.

The Defeat and Death of *Licinius*, gave *Constantine* full Power and Authority, and made him sole Monarch of the *Roman* Empire; his Reign being for some Space attended with an universal Peace and Security, Christianity, and all Arts daily flourished and encreased. His Justice and Clemency was such that he was generally beloved and honoured by his Subjects; and no less dreaded by the barbarous Nations, for his Conduct and Valour. But the *Christians*, to whom he now became a more especial Friend, more particularly esteemed and admired him. He bestowed (5) many extraordinary Benefits, Privileges and Donatives upon the Bishops and Churches, and generally upon all *Christians*, entirely abolished all Laws and Edicts which

(1) Euseb. l. 7. c. 19. (2) Socrat. l. 1. c. 9. 13. (3) Euseb. l. 5. c. 29, 30. (4) Socrat. l. 1. c. 9. 23. (5) Euseb. Hist. Eccles. l. 10. c. 2. 5, 6, 7. In Vit. Cæs. c. 30, 31. &c.

had been formerly made to their Prejudice ; and issued out special Edicts , commanding that no more Temples should be built to the Honour of any Pagan God. Moreover he commanded, that in all Provinces of the Empire, the Orders of the Bishops should be exactly observed ; and to such as wanted a Competency for Subsistence , he assigned Goods and Rents to maintain them during their Lives. And he took such good and effectual means, that in those Places, where the *Christians* had formerly been severely persecuted, they found now great Favour, and the Gospel was propagated in divers Places where it had not appeared before. But in this great Prosperity of the Church ; its Peace was highly disturbed, and its Purity dangerously corrupted by the Errors and Heresies of the famous, or rather infamous, *Arius*, a Priest in *Alexandria*, who held, 1. (1) That the Son of God is like unto God in name only, but not in Substance. 2. That the Father, Son, and Holy Ghost, are not of the same Nature, Power and Majesty , inasmuch as the Father alone is the Invisible God, and alone to be worshipped ; the Son may be called God, but is a created God, being the Son of God by Adoption, and not by Nature, for there was a time when he had no Being at all. 3. That yet the Son of God was the first Creature that ever God made, and was made of those things which have no Existence, and is the most excellent of all Creatures. 4. That the Son of God is the Instrument of God his Father ; by whom he made all other Creatures , yet doth he not know his Father's Secrets, nor comprehend his Nature and Essence. 5. That the Son is not infinite as his Father is ; for when he lived in the World with Men, he was not then in Heaven with his Father, and that his Kingdom shall end with the World. 6. That the Holy Ghost is a Creature, created of the Son of God, knowing neither the Secrets and Nature of the Father nor the Son, being much inferior in Nature and Dignity to them both, their Subject and Servant. This Heresy in Nine or Ten Years time , became so popular and prevalent in many Provinces, that the Emperor himself was obliged to interpose, and make use of extraordinary Remedies for this Infection. In order to which he resolved to call in the Assistance of the whole Christian Church ; and thereupon issued out his Letters into all Parts of the Christian World , summoned the Bishops and Clergy to meet at an

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(1) Philastr. de Hæres. Cassiod. trip. Hist. l. 1. c. 12. &c. Niceph. l. 8. c. 5. &c. Hieron. Aug. &c.

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appointed Day at (1) *Nice*, the Metropolis of *Bythinia* in the lesser *Asia*; and this was the first General Council, established by Humane Laws, since our Saviour's Nativity. To this Place repaired about 318 Bishops, besides an innumerable Company of Presbyters and Deacons, together with the Emperor himself in great Pomp; all which Number, except about 17, unanimously condemned the Heresy of *Arius*, who was thereupon banished together with his Associates.

The same Year *Constantine* conferred the Dignity of *Cesar* upon his Son *Constantius*, who was the Second he had by *Fausta*, and sent him into *Gaul* to defend that Province against the barbarous Nations. Not long after which he put to (2) death his Son *Faustus*, and his Empress *Fausta*, for lascivious Practices. About which time the *Sarmatians* and *Scythians* making dangerous Irruptions, he made great Preparations against them; and building a Stone-Bridge over the *Danube*, he fought several Battles with them, and reduced them to Obedience, as he did also a while after the *Goths*.

Having now restored perfect Peace and Tranquility to the Empire, he took up a Resolution of transferring the Seat of the Empire to some other Place. He first made choice of a (3) Plat at *Chalcedon* in the lesser *Asia*, to build a City; but upon measuring the Ground, an Eagle caught up the Line, and flew with it over to *Byzantium* on the other side of the Water, which diverted the Undertaking. So that at length he fixed upon *Byzantium*, a City of *Thrace* situated upon the *Isthmus*, or Neck of the *Hellepont*, between *Europe* and *Asia*, a Place which Nature (4) seemed to have framed on purpose to command the World. He (5) re-edified and enlarged the City, beautifying it with most stately and magnificent Buildings, and all the several Ornaments which Art could invent, or Wealth could purchase, or any curious Piece of Antiquity, which *Rome*, or any other Part could furnish; so that to enrich this City, he impoverished most of the Cities of the Empire. He likewise endowed it with vast (6) Priviledges and Immunities, peopled it with the best Families he could draw from *Rome*, or other Places in the Empire; and by a Law engraven upon a Stone-

(1) *Vid. Auctor. Vit. Constant. c. 16. &c. & apud Concilia.* (2) *Zosimus, l. 2. Am. Marcel. l. 4. See also Evagrius and Zozomen. Euleb. Chron.* (3) *Zonaras, in Const. Magno Tom. 3.* (4) *See Zosimus.* (5) *See Eachard, p. 550. Zosimus.* (6) *Sozomen. l. 2. c. 2. Socrat. l. 1. c. 12. Cod. Theod. lib. 13. Tit. 3. l. 3.*

Pillar, and placed in the *Strategium*, near the Emperor's **CONSTANTINE**, Statue on Horse-back, he commanded that this City should be called *NEW-ROME*; though, notwithstanding this Edict, it retains the Honour of his Name, being called *Constantinople* to this Day. In Imitation of *Rome*, he took in Seven Hills by a Wall, which for Height, Thickness and Beauty, was the noblest in the World. The Foundation was laid in the 23^d Year of his Reign, *A. D.* 328, and finished and dedicated about Two Years after; at which time the Emperor repaired to it, and settled there with all his Court, making it the *Imperial* Seat, as was also observed by his Successors. This made a great Alteration in the *Roman* Empire, and to it is to be ascribed, in a great measure, the fatal Consequences which afterwards happened in this most famous State.

This great Alteration happened in the 25th Year of the Emperor's Reign, 1084th from the Building of *Rome*, 372 after the Beginning of the Empire under *Julius Cæsar*, 355 after the full Settlement of it by *Augustus*, 330 after our Saviour's Nativity, 234 after the last of the XII *Cæsars*, 213 after the Death of *Trajan*, when the Empire was in the greatest Extent, 137 after the Publick Sale of the Empire, 71 after the Beginning of the XXX Tyrants, and about Seven before the Death of *Constantine*. He also new modeled the Empire, dividing it into Four Quarters, over which were Four Principal Governours called (1) *Prætorian Præfects*. These contained 14 Diocesses, Each Governed by a *Vicarius*, or Lieutenant, under the *Præfects*, residing at the Metropolis of the Diocess; and the Diocesses were divided into 120 Provinces, Each Ruled by a *President* residing at the chief City of the Province. In many other Cities was an Officer called *Defensor Civitatis*, in each of which was a Bishop, in every chief City of a Province was an Archbishop, and in the chief City of the Diocess a Patriarch. The Diocesses were as follow:
1. *Britain*, now *England* and part of *Scotland*, divided into Five Provinces. 2. *Gaul*, containing the Modern *France*, Part of the *Low-Countries*, *Germany* and *Italy*, and divided into 17 Provinces. 3. *Hispania*, containing the Modern *Spain*, *Portugal*, and Part of *Barbary*, and divided into 7 Provinces. These Three made up one of the Four Parts of the Empire, ruled by that *Præfect* called *Præfectus-Prætorio-Galliarum*. 4. *Italy*, containing about half the Modern *Italy*, with Part of *Switzerland*,

(1) See the *Notitia Imperii Orientalis & Occidentalis*.

and

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and divided into Seven Provinces. 5. *Rome*, containing the rest of the Modern *Italy*, with the Islands, and divided into 10 Provinces. 6. *Africa*, containing the greatest Part of the Modern *Barbary*, and divided into 6 Provinces. These Three made another Part of the Four of the Empire, and were ruled by the *Præfectus-Prætorio-Italiae*; to which Prefecture was afterwards added the Diocess of (7) *Illyricum*, containing the Modern *Hungary*, *Sclavonia*, *Bosnia*, *Croatia*, *Dalmatia*, with Part of *Germany*, and was divided into 7 Provinces. 8. *Dacia*, containing the Modern *Transylvania*, *Walachia*, *Moldavia*, *Bessarabia*, *Servia*, and Part of *Bulgaria*, and divided into 5 Provinces. 9. *Macedonia* or *Greece*, containing the Modern *Macedonia*, *Tanna*, *Canina*, *Livadia*, *Morea*, and Part of *Albania*, and divided into 17 Provinces. These Three made another of the Four Parts, ruled by the *Præfectus-Prætorio-Illyrici*. 10. *Thrace*, containing the Modern *Romania*, and Part of *Bulgaria*, and divided into 6 Provinces. 11. *Pontus*, containing near half the Modern *Natolia*, and divided into 11 Provinces. 12. *Asia*, containing Part of the Modern *Natolia*, &c. and divided into 11 Provinces. 13. The *Orient*, containing all the Modern *Soria*, the *Holy-Land*, *Diarbeck*, with Part of *Natolia*, and divided into 15 Provinces. 14. *Ægypt*, containing all the Modern *Ægypt*, with Part of *Barbary*, and divided into 6 Provinces. These Five Diocesses made up the last and the greatest of the Four Parts of the Empire, and was governed by the *Præfectus-Prætorio-Orientis*.

As for the Extent and Latitude of the *Roman Empire*, whilst it remained one intire Body, (as it was before the time of *Constantine*, who altered it at his Death) it was in Length about 3000 Miles, namely from (1) the *Irish Ocean* in the West, to the River *Euphrates* in the East; and in Breadth, it reached from the *Danubius* Northward to Mount *Atlas* on the South, about 2000 Miles. And though the *Romans* had extended their Dominions sometimes farther East and North; yet they could never quietly settle themselves in those Conquests. Nature, it seems, had appointed them these Bounds, not so much to limit their Empire, as to defend it. For the Enemies found those Rivers, by reason of the Depth of the Channel, and violent Current of the Stream, as a Couple of impregnable Fortresses; purposely, as it were, erected to hinder them from harassing the *Roman Countries*. The

(1) See Dr. Heylin's *Cosmogr.* l. 1. p. 53. edit. ult. Lips. de magn. imp. Rom. l. 1. c. 3.

Revenues of it, *Lipsius* in his *Traët de Magnitudine Romana* (1), esteemeth to be about One Hundred and Fifty Millions of Crowns; and that they were no less, seems probable from these following Reasons. 1. It is affirmed by divers, and among others by *Boterus*, that the yearly Revenues of *China* amount to One Hundred and Twenty Millions (2) of Crowns. Which if true, as few question it, we cannot in Proportion guess the whole Empire of the *Romans* to yeild less than One Hundred and Fifty Millions; especially if we consider what Arts-Masters the *Romans* were in levying and raising their Taxes and customary Tributes. 2. The Legionary (3) Soldiers which were dispersed over the Provinces, recieved in ordinary Pay, besides Provision of Corn, Apparel, and Officers Wages, Five Millions, 516062 Pounds and Ten Shillings of our Money; which amounteth unto Sixteen Millions of Crowns, or thereabout. In the City it self were kept in continual Pay, Seven Thousand Soldiers of the Watch, Four Thousand or Six Thousand for the Defence of the City, and Ten Thousand for the Guard of the Emperor's Person. To which add the Expences of the Palace, and other Means of Disbursals, and I think nothing of the Sum can be abated. 3. We read that *Caligula* (4) spent in One Year Two Millions and Seven Hundred Thousand of *Sestertiums*; how *Nero* most lavishly gave away Two Millions and One Hundred Thousand of *Sestertiums*; and how *Vitellius* in few Months, was Nine Hundred Thousand *Sestertiums* in Arrearages, every *Sestertium* being valued at Seven Pounds Sixteen Shillings Threepence; all of them Vast Sums. 4. When *Vespasian* came to the Empire, the Exchequer was so impoverished, that he professed in the open Senate, that he wanted (5) to settle the Common-Wealth Forty Millions of *Sestertiums*, amounting to Three Hundred and Twelve Millions of our *English* Money: which Protestation, as *Suetonius* saith, seemed probable, *Quia & male partis optime usus est*. Now unless the ordinary Revenues came to as much, or more than we have spoken, by what Means could this extraordinary Sum be raised? 5. We may guess at the General Revenues by the Monies issuing out of particular Provinces; and it is certain, that *Ægypt* afforded the *Ptolemies* Twelve Thousand Talents yearly; neither had the *Romans* less, they being more perfect in inhancing than abating their Intrado, *France* was by *Cæsar* celled at

(1) *Lib. 2. c. 3.* (2) See also *Lipsius's* Notes upon his *traët. de Magn. Rom. l. 2. c. 10.* &c. (3) *Lips. ib. Lib. 2. c. 10, &c.* (4) See *Suet.* (5) See in *Suetonius's* *Life of Vesp.* and the Notes upon the Place.

the

CONSTANTINE. the yearly Tribute of Twenty Millions of Crowns. And no Doubt the rest of the Provinces were rated accordingly. 6. And lastly, the infinite Sums of Money given by way of Largess, are sufficient Proofs for the greatest Income. To instance in *Augustus* only, and even in him to omit his Donatives, at the Victory of *Actium*, and the rest, I will specify only the Legacy at his Death; He bequeathed, by his last Will and Testament, as *Tacitus* relates, to the Common-Sort, and the rest of the People, Three Pounds Eight Shillings a Man, to every Soldier of the *Prætorian Bands*, 7*l.* 16*s.* 3*d.* and to every Legionary Soldier of the *Roman Citizens* 14*l.* 10*s.* 6*d.* which amounts to a prodigious Sum of Money.

BOOK

A S H O R T
S Y S T E M
O F
Universal History.

B O O K II.

*From the Translation of the Empire, to the
Reign of Charles the Great: containing
the Space of CCCCLXX. Years.*

CONSTANTINE having performed this remarkable Business of translating the Empire, There were several other Things which he acted against the Barbarous Nations, before his Death, which would be too tedious to enumerate in this Place. I shall only note that in the Year 335. *Athanasius* was condemned in a Synod at *Tyre*, because he had, through his indirect Practices, obtained the Bishop-prick of *Alexandria*, and for some other Notorious Crimes, if we may believe *Philostorgius* (1). And in the following Year, being by the same Bishops again accused at *Constantinople*, he was banished by the Emperor to *Triers* in *France*. And it is remarkable, that in the Year just now mentioned, viz. 335. *Arius* died, by the Just Judgment of God, as his Adversaries said, but, saith *Le Clerck* (2), the Contests were so very Sharp at that time on both Sides, that it is not safe relying upon either.

A. D.
CCCXXX.

In the Year 336 died *Sylvester*, and *Marcus* succeeded him as Bishop or Pope of *Rome*, who appointed the *Nicene Creed* to be sung after the Gospel, and died after 8 Months Time, and was succeeded by *Julius* a Roman.

(1) *Lib. 3. Sect. 11.* (2) *Compend Hist. Universalis.*

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Here I must stop a little and reflect upon the Temporal Power and Greatness of the Popes of Rome, for which they pretend a Donation of the Emperor *Constantine*; by which (1) the City of Rome it self, most Part of *Italy* and *Africk*, and all the Islands of those Seas are conferred upon them; but the Learned *Crakanthorp*, in a Discourse upon that Subject, hath with a great Deal of Argument proved the Forgery of this supposed Donation. Although, had not he nor any one else taken the Pains to detect the Fraud and Forgery thereof, there is good Reason for any one to suspect it; since the Popes are afraid to have the Truth thereof disputed, and the Inquisition hath razed many Leaves out of *Guicciardine* (2), where it had been questioned. For in that Place the Historian not only denies the said feigned Donation, but affirms that divers Learned Men reported, That *Constantine* and *Sylvester* (to whom it is asserted to have been made) lived in divers Ages. And then sheweth how base and obscure the Authority of the Pope was in Rome it self, during the time that the barbarous Nations made Havock of *Italy*. And this is to be suspected the more if we consider 2. That in the Institution of the Exarchate, the Popes had nothing to do with the Temporal Sword, but lived as Subjects to the Emperors. 3. That they were not very much obeyed in Matters Spiritual, by reason of the Corruption of their Manners. 4. That after the Overthrow of the Exarchate, the Emperors now neglecting *Italy*, the Romans began to be governed by the Advice and Power of the Popes. 5. That *Pepin* of France, and his Son *Charles*, having overthrown the Kingdom of the Lombards, gave unto the Popes the Exarchate, Urbine, Ancona, Spoleto, and many other Towns and Territories about Rome. 6. That the Popes always in their Charters and Bulls expressed the Authority of the Emperors as superior to theirs in these Words: *Such a one our Lord and Emperor reigning*. 7. That long after the Empire was translated from France to Germany, the Popes began to make open Protestation, that the Emperors were rather to receive Laws

(1) See Dr. Heylin's *Cosmography* l. 1. p. 94. (2) His *Hist. De Benis Italiae* was written in 20 Books; but what relates to the Forgery of this Donation being left out, was first published at Basil in Latin, Italian and French in the Year 1569; 8°. and afterwards, viz. an. 1595. in 4to at Lond. by W. I. in Lat. Italian, French and English. But because the said W. I. at first scrupled the Genuineness thereof; he had the Curiosity to inquire into the Truth of it, and was assured by several Persons of Honour, that *Guicciardine* himself was the Author; themselves having seen the Original at Florence, and been certified more particularly by divers of the same Family.

from the Pontifical Dignity, than give any. 8. That being once raised to this Earthly Pitch of Greatness, they forgot what their chief Business was; the saving of Souls, and leading a holy and religious Life; and instead thereof took up Arms against the *Christians*, and to make that their chief Study, which they ought to have had little concern for, namely the enriching themselves and Kindred. This is the Substance of *Guicciardine* in that Place, and I know none that doubt he was an Author beyond Exception. And even the Popes themselves had such a Kindness and Esteem for him, that they often employed him in Matters of great Importance. As for the City of *Rome*, so unlikely is it, that it should be given by *Constantine*, that neither *Pepin* nor *Charles* his Son, (though more beholding to the Popes than the Emperor was) could be induced to part with it. *Lewis*, surnamed *Pius*, is said to have been the first Donor of it, and a Copy of this Donation may be seen in the 3d Book of *Volaterranus*, subscribed by the Emperor, 10 Bishops, 8 Abbots, 15 Earls, and the Pope's Library-Keeper: though 'tis thought, by many Learned and Judicious Men, that really there was no such Matter; but that all this was forged by *Anastasius* the Pope's Bibliothecarian, or Library Keeper, who is cited as a Witness to the Donation. And yet to put the Matter farther out of question, *Nicholas Machiavel*, that great Politician and Statesman, observes in this case, that *Rome* was always subject to the Lord's of *Italy*, till *Theodorick*, King of the *Goths*, removed his Seat to *Ravenna*; for thereby the *Romans* were enforced to submit themselves to the Bishops, anno 430, or thereabouts. And talking of the Estate of the Popedom, an. 931, he tells us, that in *Rome* were elected yearly out of the Nobility Two Consuls, who, according to the ancient Custom, ruled that City. That under them was appointed a Judge, to minister Justice to the People. That there was also a Council of 12 Men, who gave Governors to the Towns subject to *Rome*. And for the Pope, that he had in *Rome* more or less Authority, according to the Favour which he found with the Emperors, or others then most mighty; but the leaving of *Italy* by the *German* Emperors settled the Pope in a more absolute Sovereignty over the City. And yet it seems they were not of such absolute Power, but that the *Romans* tugged hard with them for their Liberties. Concerning which he tells us in another Place, That the Ambition of the People of *Rome* did at that time (*viz. an. 1010*) make much War with the Popes; and that having helped the Pope to drive out the

CONSTANTINE. Emperor, and altered the Government of the City, as to them seemed good, suddenly they became Enemies to him; and the Popes received more Injuries at their Hands, than at any other *Christian* Princes; and that even in those Days, when the Censures of the Popes made all the West of the World to tremble, yet even then did the People of *Rome* rebel, and both the Popes and the People stood for nothing so much, as how One of them might overthrow the Authority and Estimation of the other.

But for the Method and Degrees by which the Popes ascended to their Temporal Greatness, it may be observed (1), That the Pope, being chosen antiently by the Clergy and People of *Rome*, used always to receive, from the Hands of the Emperor, a Ratification of that Choice: insomuch that about the Year 579, when all *Italy* was on fire by the *Lombards*, and *Pelagius* the Second constrained, through the Necessity of the times, to enter into the Popedom without the Emperor's Leave; *St. Gregory*, then a Deacon, was shortly after sent in an Embassy to excuse it. But when the *Lombards* grew so great in *Italy*, and the Emperor was so infested with the *Saracens*, and such Changes happened in all Parts of the World, as that neither, for the present, the Homage of the Pope was useful to the Emperor; nor the Protection of the Emperor available to the Pope: By this means the Bishop of *Rome* was left to play his own Game by himself. A thing which as it pleased him well enough, so both he and his Successors made great Advantage of it. For being grown to that Eminence by the Favour of the Emperors, and the Greatness of that City and Place of his abode, he then found himself the more free, the greater the Tempest was that beat upon the other. And then he first set himself to alienate the Hearts of the *Italians* from the Emperor, in which he prevailed so far, that *Theophylact* (2) the Exarch coming into *Italy*, was opposed by the Soldiers, who wished better to the Pope, than to the Emperor; and the Emperor's own Governour was forced to be defended from his Soldiers by the Power of the Pope, who had gotten an Interest in them against their own Master. Next he opposed himself against him; and about the Year 710, Pope *Constantine* the first did openly affront *Philippicus* the Emperor, in Defence of Images, as *Onuphrius* (3) telleth us. After him *Gregory* (4) the Second and Third, took up his

(1) See *Arch-Bp. Laud against Fimer*, p. 179. (2) *Platina in Vita Joan. VI.* (3) *Onuphr. in Plat. in Vit. Constantini I.* (4) *Platina in Vita Gregor. II. and III.*

Example, and did the like by *Leo Isaurus*. By this time the *Lombards* began to pinch very close, and to vex on all sides, not only *Italy*, but *Rome* too. This drives the Pope to seek a new Patron, and very fitly he meets with *Charles Martel* in *France* that famous Warriour against the *Saracens*. Him (1) he imployeth in Defence of the Church against the *Lombards*; and the Address seems very advisedly taken, it proved so fortunate to them both. For in a short time it dissolved (2) the Kingdom of the *Lombards*, having then stood Two Hundred and Four Years, which was the Pope's Security: and it brought the Crown of *France* into the House of *Charles*, and shortly after the Western Empire. And now began the Pope to be great indeed. For by the Bounty of *Pepin* (3), the Son of *Charles*, that which was taken from him by the *Lombards*, was given to the Pope; that is to say, the *Exarchate*, and all that lay betwixt the *Apennine* and the River *Po*. So that now he became a Temporal Prince. But when *Charles* the Great had set up the Western Empire, then he resumed the anti-ent and original Power, to govern the Church, to call Councils, and to order Papal Elections. And this Power continued for a time in his Posterity; for *Gregory* the VIIth was confirmed (4) in the Popedom by the same *Henry* the IVth, whom he afterwards deposed. And it might have continued longer, if the succeeding Emperors had had Abilities enough to secure, or vindicate their own Rights. But the Pope keeping a strong Council about him, and meeting with some weak Princes, and those oftentimes distracted with great and dangerous Wars, grew stronger till he had got the better; yet it was carried, in succeeding times, with great Changes of Fortune, and different Success; the Emperor sometimes plucking from the Pope, and the (5) Pope from the Emperor; winning and losing Ground, as their Spirits, Abilities, Aids and Opportunies were; till at last the Pope settled himself on the Grounds (6) laid by *Gregory* the VIIth, in that great Power which he now useth in and over these parts of the *Christian* World. A Power first exercised by Pope *Gregory* the VIIth, and made too good upon the Emperor *Henry* the IVth, as by Pope *Adrian* the IVth, *Alexander* the IIIrd, with some others, upon *Frederick Barba-*

(1) Plat. in Vit. Greg. III. (2) Onuph. in Plat. in Vita Constantini primi. (3) Platina in Vita Stephani Secundi. (4) Platin. in Vita Greg. VII. (5) Multi deinde fuerunt Imperatores Hen. similiores, quam Jul. Cæsari, quos subigere non fuit difficile, dum domi rerum omnium securi, &c. Calvin. l. 4. c. 2. Sect. 13. (6) See Baronius's Annals, sub. an. 1076. num. 31, 32. &c.

CONSTANTINE *rossa*. And Others of the Emperors were alike served, when they did not submit. And for this, I hope, his Holiness (says the above said (1) Prelate) was not to be blamed. For if the Emperor kept the Pope under for divers Years together, against all Reason; the Pope, as (2) *Bellarmino* affirms, being never subject to the Emperor, and wanting Force to stand on his own Prerogative: I hope the Pope having now got Power enough, may keep the Emperors underfoot, and not suffer them any more to start before them.

And so much for the means, by which the Power of the Church of *Rome* was first obtained; I might enlarge on the Policies, by which the Papal Monarchy has been so long upheld in Esteem and Credit. But this as it would be somewhat besides my purpose, so would it be too large for an Epitome.

Constantine, after he became Sole Emperor, made his Three Sons *Cæsars*, *Constantine* in the 10th (3), *Constantinus* in the 20th, and *Constans* in the 30th Year of his Reign; among whom, not at his Death, as *Johnson* (4) saith, but some time before, he divided the Empire, like as it were a Paternal Inheritance; and at length died in the Year of *Christ* 337.

Famous Men in the time of *Constantine* were *Cæcilius Lucianus*, Restorer of the Bible called *Lucianea*, *Osius* Bishop of *Corduba* in *Spain*, *Pamphilus* who wrote an Apology for *Origen*, and was of near Kin to *Eusebius* the Historian, *Vitalius* Bishop of *Antioch*, *Macarius* Bishop of *Jerusalem*, *Victorinus Afer*, *Lactantius* famous for his *Institutions*, &c. *Spiridion* of *Cyprus*, *Athanasius*, *Antony* the Monk, of whom, and *Paul* the Hermite, began the Order of Monks, who, 'till the time of *St. Basil*, lived dispersed; but he gathered them together, built Covents, and prescribed them Laws, whence they were called in the Greek Church, *Monks of St. Basil*; *Juvencus* a *Spaniard*, who translated the Gospels into Verse, *Sedulius* a Divine Poet, *Macrinus* Bishop of *Arles*, *Nectarius* Bishop of *Vienna*, *Rheticus* Bishop of *Aulun*, *Julius Firmicus*, *Paulus Ægyptius* the Sophister, *Nazarius* the Rhetorician, *Sopater* the Philosopher and Historian, who was well beloved by *Constantine*, but notwithstanding by him put to Death, because he would not become a *Christian*, *Flavius Vopiscus* the Historian, *Palladius* the Rhetorician, *Alphius Avita* the Poet, *Methodius* the Philosopher, *Paterius*

(1) *Ibid.* pag. 207. (2) *Bellarmin.* in *Apologia* c. 15. *Respons. ad Mendacium.* 10. (3) *Euseb. de Vit. Const.* l. 4. c. 40. (4) See the Life of *Julian* the *Ap. State*, chap. 1. p. 5.

the Orator, *Eumenius* the Rhetorician, and *Eusebius* the Historian.

CONSTANTINE, CONSTANTIUS and CONSTANS.

AFTER the Death of *Constantine*, the Empire remain'd not long Tripartite; for *Constantine* his Eldest Son, notwithstanding he was kind to *Athanasius* Patriarch of *Alexandria*, whom, after he had been banished to *Triers*, he sent back to his Church again; yet he was not so just to his Brother *Constans* (1): for he would have deprived him of his Share of the Empire, and accordingly invaded his Territories, but was killed, as a just Punishment for his Covetousness, at *Aquileja* in the Year 340; Yet *Constans* survived not long, being (2) killed in a Battle against the Rebel *Magnentius* in the 14th Year of his Reign. He was a good Prince, and stood by the Orthodox, against the *Arrians*, and writ threatening Letters to his Brother *Constantine* the Emperor, who favoured the last, and did what he could to suppress the Schism of the *Donatists* in *Africa*. The whole Empire being now devolved upon *Constantius*, he made (3) his Couzin German *Gallus*, Elder Brother to *Julian*, *Cæsar*, and not long after deposed him from the (4) *Cæsarship*, and put him to Death for his Disobedience, and (5) Murder of *Domitian* and *Montius*. After whose Death, he made his Brother *Julian* *Cæsar*, and gave him his Sister *Helena* to Wife. Having made him *Cæsar*, he sent him into *Gaul*, where he was very successful against the Enemies of the Empire; and having got the Hearts of the Army by Donatives and other Arts, they proclaimed him (6) *Imperator Augustus*, and put the Diadem upon him, and (7) afterwards swore Allegiance to him; upon which *Constantius* returns from the *Persian Expedition*, and marches against him with his Army, designing to reduce him; but dies in his March in *Cilicia*, in the Year of our Lord 361, after a Reign of 24 Years and Five Months.

In the Year of Christ 347, *Julius* Bp. of *Rome* entertained *Athanasius* and other banished Catholics; at which the *Arrians* were extreamly offended. He died in the Year 352, after he had been Bishop 15 Years, 5 Months

(1) Cedrenus, Pomp. Læt. Zonaras. (2) Nazianzen *Inveſt.* p. 62. (3) Nazianz. *ibid.* (4) Pomp. Læt. (5) Zosim. l. 2. 19c. (6) Zosim. l. 3. p. 711. and l. 5. 1. Am. Marcel. l. 20. Zonar. l. 3. p. 108. Socrates l. 2. c. 47. and l. 3. c. 1. (7) Am. Marc. l. 22.

and

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and 16 Days, and was succeeded by *Liberius* a Roman. He was Three Years after carried in a Tumult to *Milan*, and banished into *Thrace*, for refusing to subscribe to the Condemnation of *Athanasius*, and *Felix* was set up in his Stead; but the next Year the Roman Matrons sued to *Constantius*, for Restauration of *Liberius*, who nevertheless deferred it 'till the next Year, when *Felix* condemned the Emperor of Heresie and was slain.

In the time of *Constantius* arose the *Theopaschitæ*, who were Hereticks that held the Divinity of Christ suffered (1). Other Hereticks, at this time, were *Marcellus* Bp. of *Ancyra*, who held Blasphemous Opinions against the Trinity, and denied the Divinity of Christ (2). The *Macedoniani*, so called of *Macedonius* the *Arrian*. They (3) held that Christ was not of the same Essence with the Father, but only like to him. And that the Holy Ghost was not God, but God's Minister, and a Creature not Eternal. *Photinus* Bp. of *Syrmiun*. He renewed the Heresies of *Sabellius*, *Samosatenus* and *Marcellus*, and added (4), That Christ's Kingdome was not Everlasting, but began at his Birth, and should end at the Day of Judgment. *Euphrates* Bp. of *Colen*, who denied the Divinity of Christ. *Acatiani* and *Semi-Arriani*, who held, amongst other things (5) that Christ was like to the Father in Will, but not in Substance. They were condemned in the Council of *Seleucia*. *Ætius* who held, besides *Arrianisme*, that Christ was unlike the Father in all things. He was condemned in the *Seleucian* Council 359, and *Epiphanius* confuted him.

Anno 340, a Council was held at *Rome* of the Orthodox Bishops, and in the Year following one at *Arles*, in which *Athanasius* was deprived. Anno 343, another was held at *Rome*, and the Year after one at *Milan*, in which the *Arrians* made a new Form of Faith, which was opposed by a Council at *Milan* the same Year. Anno 347, a Council was held at *Sardys* of 346 or 347. Orthodox Bishops, where the *Arrians* were condemned, and at the same time was a Conventicle at *Philipopolis* against it. The Year following was a Council at *Carthage*, and the next Year at *Milan*, *Jerusalem* and *Colen*. In the Year 352, another was at *Rome* against the *Arrians*, and the Year next following at *Arles*, in which several Orthodox Bishops were banished. Anno 355, was a Council at *Milan* of 300 Bishops, and the Year after at *Bourges*, and the next at *Syrmiun*.

(1) Theodor. Aug. (2) Socrat. Theodor. (3) Socrat. Aug. (4) Socrat. Aug. (5) Epiph. Socr. Aug.

Anno 358, at *Ancyra*, and Anno 359, at *Ariminum* against the *Arrians* in which were 400 Bishops. The same Year also was a Council at *Seleucia*, and *Constantinople* against the *Acatians*, and the next at *Antioch*, where *Meletius* the Bishop was deposed, and banished by the *Arrians*.

Famous Men in *Constantius's* time were *Ephraim Syrus*, *Parthenius* Bishop of *Lampsacum*, *Eustathius* Bishop of *Antioch*, *Maximus* Bishop of *Trevers*, *Marcellus* Bishop of *Ancyra*, who wrote against the *Arrians*, *Restitutus* Bishop of *London* (1), *Eusebius Emisenus*, *Victorinus*, *Basile* and *Naxianzen*, *Hilarie* Bishop of *Poitiers*, *Lucifer* Bishop of *Calatritanum* in *Sardinia*, afterwards an Heretick, *Athanasius*, *Sextus Aurelius Victor* the Historian, *Oribasus* the Physitian, *Donatus* Master to *St. Jerome*, *Minervius* the Poet Master to *Ausonius*, *Anatolius* the Orator, *Alcimus* and *Delphidius* Rhetoricians, and *Eutropius* the Historian.

JULIAN the Apostate.

JULIAN (2) surnamed the *Apostate*, Son of *Julius Constantius* (Brother of *Constantine* the Great) and *Basilina*, succeeded *Constantius* according to the Choice of the Soldiers. He learnt the Rudiments of Grammar of the Eunuch *Mardonius* a Heathen, and Rhetorick of *Ecebolius*, a Person very inconstant in the Faith. His Manners were quite different from what was expected by the Emperor, and he imployed his time to quite another Purpose than was designed by him; which *Constantius* being informed of, *Julian* thereupon fearing his Resentment, made himself a Monk, and carried himself outwardly as a Good Christian, though, in Reality and in Secret, he was a Heathen. Before which, his Brother *Gallus* and he were made Clerks, and discharged the Functions of Readers in the Church-Assemblies. Their Tempers were very different; and undertaking to build a Church in Honour of *Mammias*, the Martyr; that part of it which *Gallus* undertook to build was soon finished, but *Julian's* part advanced not at all, because he did not urge the Building. He had been sent into *Gaul*, where he overthrew the Barbarians, and vanquished 7 German Kings, restoring Peace to those Provinces; and had also taken great care to drive the Scots and Picts out of *Britain*, which they had now invaded. He was chaste, learned, temperate, vigilant and

A. D.
CCCLXI.

(1) See Bale Cent. 1. § 4. (2) See Socr. l. 3. Sozomen. l. 5. § 6. Am. Marc. l. 16. ad 25.

JULIAN.



laborious, and outwardly very pious, which was the chief reason the Soldiers so readily proclaimed him Emperor. As soon as ever he was made Emperor, he caused the Heathen Idol-Temples to be opened, and their Worship to be restored, and took to himself the Quality of High-Priest, with all the Pagan-Ceremonies; and by the Blood of Sacrifices, endeavoured to efface the Character of his Baptism. He recalled the Hereticks from their Banishment, and restored the *Donatists* to their places in *Africa*, and did not let slip the least Occasion, that might prejudice the *Christians*, whom in contempt he called *Galileans*; and his Malice was so great against them, that he violated the *Law of Nations*, in that he did not stick to put to death the King of *Persia's* Ambassadors, because they were *Christians*. Whatsoever places he disposed of, Idolaters were always preferred before *Christians*, whom he forbade to keep any publick Schools, and did his utmost Endeavours to change the Holy Laws of the Church into Paganism: To which end, he purposed to erect publick Schools, where the Youth might be instructed in the Pagan Religion and Manners, as well as in other Sciences; and to introduce the singing by turns into the Idol-Temples, together with the Distinction of Places, the Forms of Prayers, and some Resemblance of publick Discipline or Penance, for the Expiation of scandalous Crimes. He was going to build Hospitals for the sick and poor, and Monasteries for Virgins, but did not live to finish his Designs. And 'twas his greatest Endeavour to make his Soldiers renounce *Christianity*, especially those of the *Prætorian* Guard; but most of them chose rather to lose their Places and his Favour than to Apostatize. *Maris*, Bishop of *Chalcedon*, publicly reprimanded him for his impious Practices, to whom he returned Answer; *That his Galilean, for all his Zeal, would not cure him of his Blindness.* To which *Maris* replied, *I bless my Saviour that being blind, I need not pollute my Eyes, with the beholding such an Apostate as you are,* which the Emperor passed by in Silence; it being his usual way to be thus moderate, that his wicked Designs might appear the more plausible. He permitted the *Jews* to rebuild their Temple at *Jerusalem*; and being forced to make Wars with the *Persians*, he swore he would ruin the Church if ever he returned; but rashly engaging with the Enemy, without his Coat of Armour, he received a Wound of which he died; and *Theodoret* tells us, that 'twas a common Report that seeing himself wounded, he took an Handful of his Blood, and casting it up towards Hea-

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JULIAN.
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Heaven, said, *vicisti Galilæe*, and so expired with that Blasphemy, in the Year of *Christ* 363, after a short Reign of 1 Year, 7 Months, and 23 Days, being the 33<sup>d</sup> Year of the Translation of the Empire to *Constantinople*. His Writings shew him to have been a Prince of admirable Parts.

### J O V I A N.

**H**ereupon *Jovian* (whom some call *Jovinian*) was (1) chosen Emperor by the Army, which Dignity he refused, till the Soldiers professed themselves to be *Christians*. He made Peace with *Sapores* (2) King of the *Per- sians*, in the Articles whereof a great part of *Mesopotamia* was granted to the Enemy, and the *Roman* Legions were made Slaves. This done, he commanded the Idol-Tem- ples to be shut up, and forbid any Sacrifices to be offered; but above all things, took care to recall the banished Pre- lates, and assured the Hereticks, that he would not endure those who were the Occasion of Discord in the Church. Returning to *Constantinople*, he was found dead in his Bed, by the Smoak of Coals, which had been kindled in his Chamber to dry it. This happened in the Year of *Christ* 364, and in that of the Translation of the Empire 34, after a Reign of 7 Months, and 22 Days.

A. D.  
CCCLXIII.

### V A L E N T I N I A N *and* V A L E N S.

**V**alentinian, Son of *Gratian*, a Roper by Trade, and born in *Pannonia* near *Gibale*, for his good Qualities was next raised to the Throne. He made his Brother *Valens* Go- vernour of the East, keeping the West to himself: and *Gra- tian* his Son, a Youth of incomparable Qualifications, he made *Cæsar*. Such Magistrates as were unjust he punished (3) with the greatest Severity, saying, *That a Prince ought to take especial care that Justice be duly executed*. All Authors acknowledge he had excellent parts; but add withal, That his Anger was almost a Madness, and stained these glo- rious Advantages. He subdued *Procopius* the Tyrant: and drove the *Saxons* from the *Roman* Coasts. It's reported, that the *Quades* having sent to him for Peace, he was much surprized at the Meanness of their Ambassador's

A. D.  
CCCLXIV.

(1) Ammian. Marc. l. 25. & 26. Socr. l. 3. Theod. l. 4. (2) Soz. l. 1. Zon. l. 3. Ruff. l. 3. (3) Amm. Marc. l. 26. Ruff. l. 2. Socr. l. 4. Theod. l. 4. Soz. l. 6. Zon. l. 3. Paull Dia. l. 12.



VALENTINIAN.

Equipage, and sorry Meine; but when he understood they were the noblest and handsomest Men of their Nation, he cry'd, *The Romans Condition was very unhappy, to be troubled with the Rebellions of such People so far unworthy of them.* With that he fell into such a Rage, that the Violence of his Passion broke an Artery in his Body, of which he soon died, viz. in the Year 375, after a Reign of 11 Years, 8 Months, and 22 Days, being the 45th Year of the Translation of the Empire to Constantinople.

In the mean time *Valens* (1) ruled the East with great Honour and Praise. Being baptized by *Eudoxius* of Constantinople an *Arrian*, he proved no great Friend to the Christians, *Eudoxius* obliging him at the same time with an Oath to support his Errors; his Wife also being of that Sect, contributed towards it, so that he had no sooner made Peace with the *Goths*, but he issued out an Edict to banish all Catholick Prelates, which was executed, and went in Person to *Cæsarea* of *Cappadocia* to banish *St. Basil*; as also to *Antioch*, from which last he banished *Melecius* to *Edessa*, and other places, persecuting the Orthodox where ever he went, but was more commendable in punishing certain bold Philosophers, who pretended to give a Judgment about the Qualities of his Successor.

After this he engaged in a Battle with the *Barbarians*; but losing his Army, and being wounded with an Arrow, he fled into a Cottage, where the *Barbarians* finding him, they burnt him together with the House, in the Year 378, after he had Reigned 14 Years, 4 Months, and 9 Days.

In their time flourished *Martin* Bishop of *Tours*, *Titus Bostrensis*, *Apolinaris* Bp. of *Laodicea*, who wrote against *Porphry*, *Hilarion* the Monk, *Gregory Naz.* *Basil* the Great Bp. of *Cæsarea*, *Optatus Milevitanus* Bp. of *Mela* in *Africa*, who wrote against the *Donatists*, *St. Hierome*, *Evagrius*, *Gregory Nyssen* Bp. of *Nyssa* in *Cappadocia*, *Ambrose* Bp. of *Milan*, *Epiphanius* Bp. of *Salamine* in *Cyprus*, *Musonius*, *Himerius*, *Propheresius*, Philosophers; *Iamblichus*, *Libanius*, Disciples to *Porphry*, and of whom *Zonaras* relateth, That searching, as (I have also intimated before,) to find by Art the Succession of *Valens*, they wrote 24 Letters upon the Sand, and upon every Letter laid a Grain of Wheat and Barly: and then (after some Verses were repeated) turned a Cock into the place. The Cock picked up the Letters *Θ, ς, ρ, δ*, by which they understood, that the Name of the Successor of *Valens* should begin with *Theod.* *Valens*, hear-

(1) Amm. Marc. l. 27. ad 31. Socr. l. 4. Theod. l. 4. Soz. l. 6. Zon. l. 3. Ruff. l. 2.



ing of this, put them in Prison, and several to death **VALENTINIAN**, whose Names began with these Letters. *Sextus Rufus*, who wrote an Epitome of the Roman Story, and dedicated it to *Valentinian*. *Rafe Afse*, Author of the *Babylonian Talmud*. *Themistius* the Philosopher. *Ammianus Marellinus* the Historian, and *Sempronius*.

Upon the Death of *Liberius* and *Felix*, in the Year 366, One part chose *Ursicinus*, and the Other *Damasus*, as Pope of Rome. And this Schism was so hot, that 137 Men were slain in the Church of *St. Syricius*, whereupon *Valentinian* banished *Ursicinus*, and chose *Damasus*, a Portuguese, a Poet and Historian, who governed 17 Years, 9 Months, and 26 Days. He was accused of Adultery, but acquitted, and his Accusers condemned and deposed. He added the *Gloria Patri* to the End of the Psalms, and *Allelujah*, and *Platina* ascribes the Singing of Psalms by turns to him. Amongst other things, he wrote the Acts of his Predecessors, and sent them to *St. Hierome*.

In the Year 362, a Council was held at *Alexandria*, about restoring the lapsed, and confirming the *Nisene Creed*, as also another at *Paris*. The Year following One was held at *Antioch* and *Alexandria*, and the Year after at *Laodicea* and *Lampsacum*. Anno 365 at *Tyraunum*, a City of *Cappadocia*, and the next Year was a Council in *Carria*, of *Arrians*, upon the Revolt of *Valens*. An. 368, at *Rome*, as also the Year after at *Rome* and *Valenciens* in *France* about Ordination. And an. 373, another was held at *Rome*, where the Heresy of *Apolinaris* was condemned.

The chief Hereticks hitherto, after those above-mentioned were *Eunomius*, who added to the Heresies of *Aëtius*, and affirmed, That (1) the Holy Ghost was created by the Son, and That *Christ* assumed only an human Body and not a Soul. *Jovinianus*, a Roman (2), who held, That all Sins are equal, destroyed the Virginity of the Virgin *Mary*, contemned Fasting, and all Spiritual Exercises, and affirmed, That Men did not sin after Baptism. The *Collyridiani*, who offered Divine Honour to the Virgin *Mary*, and (3) sacrificed to her as to the Queen of Heaven. *Lucifer* (4) Bp. of *Calaritanum*, who held that Man's Body was formed by the Devil; that a Christian might kill himself, to be quit of the Burden of the Flesh; and allowed but part of the Old Testament. The *Audeani* (so called of *Audæus* a Syrian) who held (5) that God had a Body like to a Man. That Darkness, Fire and Water, were eternal.

(1) Socr. l. 2. Sozom. l. 6. (2) Aug. (3) Epiph. (4) Ruffin. l. i. c. 30. Ambr. Aug. (5) Epiph. Lact. Trip. l. i. c. 11. Aug.



**VALENTINIAN.** *Apolinaris*, who held, That *Christ* had not human Flesh from the Virgin, but from Heaven, and that he had a human Body, but not a Soul, confounding the Persons of the Trinity. That *Christ* had no human Will. That Souls beget Souls. That after the Resurrection, all the Ceremonies of the Law should take place, among the godly (1). *Messaliani*, who worshiped God, but not in 3 Persons (2), and held, that God might be seen with Corporeal Eyes; that the Devil ruled our Actions, &c.

## GRATIAN *and* VALENTINIAN II.

A. D.  
CCCLXXVIII.

**A**FTER *Valentinian's* Death, *Gratian* his Son succeeded in the Empire of the West (3), and made his Brother *Valentinian* his Associate. *Gratian* was a Prince extolled for his great Wit, Eloquence, Modesty, Chastity, and Zeal against Hereticks, especially the *Priscillianists* and *Arrians*. After the Death of *Valens*, he made *Theodosius* his Partner, by whose Assistance he had quieted *Thrace*, the *Hunns*, *Alans* and *Goths* being vanquished. He was surnamed *Alemannicus*; for that he overthrew the *Germanis*, with the Slaughter of above 30000 of their Number, near *Strasburgh*: but being over addicted to Hunting and Sports, and for that he preferred foreign Soldiers before his own Subjects, he was treacherously murdered by *Maximus*, Governour of *Gallia*, in the Year of *Christ* 383, and the 53<sup>d</sup> of the Translation of the Empire, after he had reigned in all 16 Years and 1 Month.

In the Year 378, a Council was held at *Antioch*, where *Meletius* and *Paulinus* were reconciled, and order taken for settling the Churches of the East. Anno 381, the 2<sup>d</sup> General Council was held at *Constantinople* of 150 Bishops, where *Macedonius* was Condemned. The same Year a Council was held at *Aquileja*, where *Priscillian* was condemned. The following Year at *Rome*, from which the Eastern Bishops desired to be excused, and procured another at *Constantinople*, with the Emperor's Consent. Both which were to confirm the said General Council.

As for *Priscillian* the Heretick, (4) he confounded the Persons in Trinity: held strange Opinions concerning the Creation: That Man's Soul was of the same Essence with God: That Man's Life was ruled by Planets: That Perjury and Lying were lawful to hide a Man's Religion.

(1) Socr. Soz. Theod. Aug. (2) Epiph. Theod. Aug. (3) Socr. Theod. l. 5. Soz. l. 7. (4) Sulp. Oros. Aug.



He forbade eating of Flesh, and condemned Marriage. He was executed at Trevers. GRATIAN.

Famous Men at this Time were, *Kebius Corinus*, Son to *Solomon Duke of Cornwall* (1), *Nectarius Bishop of Constantinople*, *Saint Augustine* and *Theon the Mathematician*.

## THEODOSIUS and VALENTINIAN II.

THE Emperor *Theodosius* (2) being celebrated as well for his Piety as Martial Achievements, and having settled the West for *Valentinian*, who had been ejected by the Tyrant *Maximus*, assured the East for himself, and his successors, and came the Year after to Rome, to receive the Honour of a Triumph, and quite demolished all the Remains of Idolatry. But in the Year 390, the Inhabitants of *Theffolonica* having in a Tumult killed one of his Lieutenant Generals, he abandoned the Town to the Discretion of his Troops, who killed Seven Thousand of the Inhabitants. All People murmured against this Action, and *St. Ambrose* wrote the Emperor a Letter, to exhort him to Sorrow and Repentance for it. And some Months after, this Prince being at *Milan*, he refused to admit him into the Church, until he had made Eight Months Penance for that Rash Action. After this *Arbogastus* having killed *Valentinian*, to avoid the Punishment of his Crime, chose *Eugenius* a mean Man, who had taught Grammar and got him declared Emperor, on Condition that he would tolerate Idolatry. *Theodosius* marched against him, routed his Army, and he himself being taken Prisoner, the Soldiers cut off his Head in the Year 394, and *Arbogastus* killed himself for Fear of falling into the Conqueror's Hands. After that, he created his Sons, *Arcadius* and *Honorius*, *Cæsars*, who being Children, he made *Arsenius* their Master, and ordered him to treat them not as *Cæsars*, but as Scholars, and if their Faults should deserve, to lash them as he did others committed to his Care. And this is the Reason, that One Day coming into the School, and finding his Sons sitting whilst *Arsenius* stood teaching them, he grew angry and commanded *Arsenius* to sit and them to stand up. At last he

A. D.  
CCCLXXXIII.

(1) Bale, *Lel. Cent* 4. c. 20. (2) *Socr.* l. 5. *Ruff.* l. 2. *Soz.* l. 7. *Zon.* l. 3. *Paul. Diac.* l. 12.

died



**THEODOSIUS.** died of a Dropsie at Milan, in the Year of Christ 395, and the 65th of the Translation of the Empire, after he had reigned 16 Years and Two Days.

In the Year 385 *Damasus* Pope of Rome died, and was succeeded by *Siricius* a Roman, who governed 13 Years. He ordained, that if a Clergy-Man should marry a Widow or a Second Wife, he should be degraded: and that no Clergy-Man should have any Woman in his House, but of his own Kindred, and added Anthems to the Liturgy.

Famous Men in this Reign were *Philastrus*, *Idacius* Bp. of *Lemicensis* in *Gallecia*, the Chronologer, *Didymus* Bishop of *Alexandria*, *Ruffinus* Bishop of *Aquileja*, *Gregor. Beticus* Bishop of *Eliberis*, *Paul. Orosius* a Priest of Spain, and Historian, *Vegetius* who wrote of Military Matters, *Palladius* the Galatian Historian, *Claudian* an excellent Poet, *Ausonius* the Poet of France, *Pappus* the Mathematician, and *Sextus Aurel. Victor*, the Historian.

In the Year 383, a Council was held at Constantinople to settle Peace in the Church, as also at *Syde* in *Pamphylia*, against the *Messalians*, and other Hereticks. In the Year 385 at *Bordeaux* against *Priscillian*. Anno 386 at Rome, for Discipline in the African Church, and at *Trevers*, where *Idacius* the Bishop (who had too cruelly persecuted the *Priscillianists*) was unjustly absolved for his Irregularity. Anno 390 at Milan, where *Jovinian* and *Helvidius* the Hereticks were condemned, and in the Year following at *Angaris*, of *Novatians* about the Feast of Easter. Anno 393 at *Hippo* in *Africa*, about Discipline, and the following at Constantinople, *Adrumetium*, *Cavernum* and *Bagaia*.

As for Hereticks, the chief were the *Euchytæ* (1), a Branch of the *Messalians*, and held Baptism to be unprofitable. *Antidicomarionitæ*, a Sect began by *Helvidius*, a simple Fellow, yet Disciple (2) to *Auxentius* the Arrian Bishop of Milan. They held that the Virgin Mary accompanied with *Joseph*, after the Birth of Christ, and had Children.

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(1) Aug. (2) Isid. Aug. Hier.



# ARCADIUS *and* HONORIUS.

A. D.  
CCCXCV.

**A**rcadius and Honorius (1), being yet but Children, succeeded their Father *Theodosius* in the Empire, the former whereof became Governour of the East, and the latter of the West. Being so very Young, their Tutors had an Opportunity of attempting to seize their Rights, and greatly to endanger the Empire. *Gildo*, who was Tutor to *Arcadius*, rebelled first, and endeavoured to seize *Africa*, and establish himself in the East. But he was soon cut off by his own Brother *Mascelzel*. After which *Stilico*, Tutor and Father-in-Law to *Honorius*, as perfidiously entered into Rebellion; growing proud from the great Achievements he had lately performed against *Rhadagastus*, King of the *Goths*. And therefore he left no Stone unturned, that he might obtain his ambitious Ends. He stirred up the *Vandals*, *Suevi*, *Alans*, *Burgundians*, and divers other Barbarous People against *Gaul*, that he might by these Troubles set up his Son *Eucherius* in the Western Empire. And, to create the greater Broyls, he took all possible Methods to provoke *Alarick* King of the *Goths* against *Honorius*, and did him all the Injuries he was able.

Whilst these Things were transacted, *Arcadius*, having through the Instigation of his Wife *Eudoxia*, banished *Chrysostome* Bp. of *Constantinople*, died soon after, viz. Anno Dom. 408, and of the Translation of the Empire 78, after a Reign of 13 Years, 3 Months and 15 Days, leaving the Empire to *Theodosius* his Son, a Youth of about 8 Years of Age. But finding that his Brother *Honorius* was his great Enemy, he committed him to the Tuition of *Isdergerdes* King of *Persia*.

Anno 398, *Siricius* Pope of *Rome* died and was succeeded by *Anastasius* a Roman, who governed 4 Years, 1 Month and 13 Days. He decreed that Men should hear the Gospel standing, and condemned the Errors of *Origen*. He was succeeded anno 402. by *Innocent* the 1st, an *Albanian*, who commanded Saturday to be kept as a Fasting-Day, because *Christ's* Disciples mourned and fasted that Day for him while he lay in the Sepulchre. He continued Pope 15 Years.

(1) socrat. l. 6. Theod. l. 5. Zon. l. 3. Niceph. l. 13. soz. l. 8, 9. Paul. Dia. l. 13.



ARCADIUS.

Men famous at this time were, *Hesychius* the Monk, *Severus Sulpitius* (the Historian) Bp. of *Nitiobriges* in *Aquitaine*, *Sophronius*, *Licentius* the Poet, *Anianus* and *Panadorus*, Two Monks of *Ægypt*, and Chronologers, *Fortunatus* the Poet, *Olympiodorus*, who wrote the *Roman History* in 22 Books, and *Procopius*.

*Anno 397.* a Council was held at *Turin*, in *Piedmont*, about settling the Primacy between *Arles* and *Vienna*, and at *Carthage*, about the Feast of Easter, &c. as also the Year following, for Reformation. *Anno 399.* at *Alexandria*, against the *Origenists*, and in *Africk* for the Maintenance of Sanctuaries. The next Year at *Constantinople*, about Abuses in the *Asian Churches*, and at *Toledo*, against the *Priscillianists*. The Year after in *Africk*, about receiving those into the Church, who were baptized by the *Donatists*. *Anno 402.* at *Mela* or *Milevium* in *Africk*, and the next Year at *Quercum* (the Suburbs of *Chalcedon*) where *Chrysostom* was deposed, and at *Carthage* about reconciling the *Donatists*. The following Year in *Africk*, about the same matter. *Anno 405.* at *Toledo* against the *Priscillianists*, and in *Africk* where many *Donatists* returned to the Church. *Anno 407.* at *Carthage* (which was the 4th held there) about taking away the Schism from the Eastern and Western Churches. There was also One at *Carthage* the Year following, about the Cause of the *Donatists*.

Hereticks of note which arose now were *Vigilantius* the Apostate Monk. He declined Churches, and condemned Virginity, and spiritual Exercises. The *Triformiani* (1), who made the Divine Nature one and the same in the 3 Persons together, but imperfect in the several Persons. *Metangismonitæ*, who held, That the Son was in the Father, as a lesser Vessel comprehended in a greater. That God had a Body: and that in the Divine Essence, was something greater and something lesser, &c. (2).

## HONORIUS and THEODOSIUS II.

AFTER this *Theodosius* the Second, called the Young, *A.D. CDVIII.* (3) reigned with *Honorius* his Uncle. But he was not so much beholden to *Isdergerdes*, as his Sister *Pulcheria*, for the Safety of the Empire. For though *Isdergerdes* sent *Antiochus*, a very able Man, to take care of the young Emperor's Education; yet she did more, choosing him

(1) Aug. (2) *Idem*. (3) *Socr.* l. 7. *Soz.* l. 9. *Zon.* l. 3. *Evag.* l. 1. *Niceph.* l. 14. *Oros.* l. 7. *Paul. Diac.* l. 14.



very able Masters, and taking care of his Education her self; and she also governed the East, till such time as he came of age. In the mean while *Stilio* was discovered in his fraudulent Dealings, for procuring the Empire for his Son, and by the Command of *Honorius* they were both deservedly put to death. However his did not extinguish the Dangers that now threatned th Empire. For *Alarick* being moved, either by the Injur he had lately received from *Stilico*, or else provoked that *Thadagasius* had been slain by him, immediately besieged *Rome*, and soon took and sacked it; though he shewed some Humanity and Religion, sparing the Citizens, and such Placs as were dedicated to sacred Use. This happened in the Year 410. But the *Goths*, being not satisfied with the vast Prey they had got there, laid all in wast as far as *Regio*, where being hindred from passing into *Sicily*, *Alarick* died on his return at *Cosentia*, and was buried in the midst of a River. *Athaulfus* succeeded him, and going to *Rome*, renewed the Miseries of that City, perfecting those Spoils, which had been begun by *Alarick*, and amongst others took Prisoner *Placidia*, Sister to *Honorius*, and married her soon after. But she knew so well, by the Sweetness of her Temper, how to manage her Husband's Mind, that she diverted him from any farther Projects against *Rome*; and in short quitting *Italy*, he was killed anno 415, and was succeeded by *Sigeric*, and he by *Vallia*, who, making Peace with *Honorius*, sent *Placidia* back again to him, who re-married her to *Constantius* a Consul and Patrician. Anno 417. Peace was made with the *Goths*, upon such terms, that they were to have all *Aquitain*, and certain Cities of *Gallia Narbonensis*. These, because they lived towards the West, were called *Visi-Goths*, and such as possessed *Italy* were called *Ostro-Goths*. The *Vandals* moreover (1), *Suedes* and *Alaps*, having made great Wast in *Gaul*, passed into *Spain*; but were afterwards pursued by *Vallia*, who destroyed great Numbers of them. Of all these barbarous (2) Nations the *Burgundiones* only, embracing Christianity, sat down on the *Rhine*, and from them the Country of *Burgundy* was denominated. In the mean time *Placidia* losing her Husband, and being banished by her Brother *Honorius*, fled with her Son *Valentinian* to *Theodosius* at *Constantnople*. And not long after *Honorius* died, without Issue, of a Dropsy in the Year of Christ 423. and in that of the Translation of the Empire 93, after he had reigned 28 Years, 7 Months, and 6 Days.

(1) Ibid. (2) Socr. l. 7.



HONORIUS.

In the Year 417. Zosimus the 1st, a Græcian, succeeded Innocent as Pope of Rome, and sat 2 Years. He ordained that Priests should not drink in Taverns. He was succeeded by Boniface 1st, a Roman, who sat 5 Years. Eulalius was elected in Opposition to him. Whereupon the Emperor called them both to Ravenna, and appointed the Bishop of Spoirinum to execute the place, till he had ended the Schism: but Eulalius went to Rome and executed the place himself, upon which the Emperor expelled him, and settled Boniface.

Now flourished Symmachus, Synesius Bishop of Cyrene or Ptolemais, Theophilus Bp. of Alexandria, Cyril Bp. of the same place, Isidore Peleusiota, Salvianus Bp. of Marseilles, Theodorus Bishop of Sncyra, Gelasius Bp. of Casarea, Theodoret the Historian Bishop of Cyrene, Heros Bishop of Arles, Socrates, Sozomenus, and Zosimus the Historians.

Anno 410 the 7th Council at Carthage was held against the Donatists. The next Year at Ptolemais, in Pentapolis of Egypt, where Andronicus (President of that Country) was excommunicated, for his harsh dealing with the Church and People. The next Year at Cyrra in Africk, against the Donatists and Pelagians. Anno 414. was a Conventicle of Donatists in Africk, and a Provincial Synod in Macedonia. The Year following was a Council at Diaspolis in Palestine, where Plagius being present recanted his Heresies, and was absolved: but he returned to them soon after. The next Year at Carthage and Mela against Pelagius and Celestius. Anno 418. was a Council at Carthage, of 217 Bishops, where the Pelagian Heresy was condemned, and the Emperors made a Decree of Banishment against all who should be convicted of that Heresy.

Anno 404. according to Matthew Westminster (1), or according to Bede (2) 394. Pelagius a Britain by Birth (3), and from his Country surnamed Morgan (4), which shews that he was of Wales, according to the common Opinion of his being a Monk of Bangor (5), spread that most poisonous (6) Heresy, called from him The Pelagian Heresy, asserting (7), That Men without the Grace of God may be saved by their own Merits. That Infants are born without Original Sin, and are as innocent as Adam was before his Pre-

(1) Flores Historiarum sub hoc anno. (2) In Ecclesiast. Hist. Gentis Anglor. lib. 1. c. 34. (3) Bede ibid. Prosper. de Ingrat. cap. 1. c. 34. Hen. Hunting. lib. 1. Oros. Apol. p. 633. edit. Mogunt. an. 1615. item p. 666. p. 529. aliique. (4) Usserii Brit. Eccles. Antiquitates, c. 8. p. 112. (5) Bale script. Maj. Brit. cent. 1. num. 38. (6) Bede ibid. (7) Matt. Westminster. loc. cit.



varication, and that therefore they cannot be baptized that they may be loosed from Sin, but that they may be admitted, by Adoption, into the Kingdom of God, and That, notwithstanding they are not baptized, yet they have, without the Kingdom of God, an eternal and happy Life. That Adam by his own Sin was only hurt, and that he did not die for his Crime, but by the Decay of Nature; being to have died, if he had not sinned. About this time also appeared the *Paterniani* and *Venustiani*. They had the first Name from *Paternus* their Founder, and the last from their lascivious Behaviour. They held, that the lower parts of Men were not made by God, but by the Devil.

HONORIUS.

## THEODOSIUS II. and VALENTINIAN III.

**V**alentinian the Third, Son of *Constance* (1) and *Placidia*, at Seven Years of Age received the Purple, sent him by *Theodosius*; but he proved an infamous Prince, and the Empire received vast Loss whilst he was Governour of the West. For *Merovee* (2), King of the *Francks*, passing the *Rhine*, took Possession of part of *Gaul*. And *Attila* King of the *Hunns*, who was called *The Scourge of God*, with Five Hundred Thousand Men, having over-run *Hungary* and *Germany*, entered *Gaul*. But *Ætius* (3), Governour of *Gallia Narbonensis*, and the greatest Captain of his time, with a great deal of Prudence and Courage, so baffled the Barbarous General, that he was forced to retreat back again. A little after which *Bonifacius* a Captain, who had acquired a great Reputation in the War, being very much abused by *Castinus* his Companion, went into *Africa*, and rebelled against *Valentinian*; and called the *Vandals* and *Alans* out of *Spain* to his Assistance, who not only laid wast all his Country, but infected it with *Arrianism*, and by this means it came to pass that *Africa* became subject to the *Vandals*. At which time *Hippo* being besieged by them (4), *Augustin* Bishop of that Place died. So that the Empire being thus harrassed by these barbarous People, the Romans in this Emperor's Reign left *Britain* of their own accord, after they had possessed the same about 597 Years. The *Picts* and *Scots*, after the Romans had left *Britain*, did

A. D.  
CDXXIII.

(1) Socr. l. 7. Niceph. l. 14. Evagr. l. 2. Zon. l. 3. Cedren. (2) Paul. Diac. l. 14. (3) Socr. l. 9. (4) Posid. c. 28. & 29.

much



THEODOSIUS.



much annoy the *Britains* (1), and the *Romans* sent them Aid against them several times, and, at their last coming, helped them to build a Wall from Sea to Sea between *England* and *Scotland*, and bidding them farewell, desired they would look to themselves; for that they did not intend to make any more long and hazardous Journeys for their sakes. And now the *Saxons* (after the *Romans* had quite left the Island,) under the Command of *Hengist* and *Horfa*, landed at *Ebsfleet* in the Isle of *Thanet* in *Kent*, about the Year 448, as some Authors affirm, there being a Disagreement of Opinions in relation to this matter. These *Saxons* were sent for by the *Britains* (upon refusal of the *Romans*) to aid them against the *Picts* and *Scots*, who were got into the Island as far as *Stanford*: and the *Britains* allotted them the Isle of *Thanet* to live in; that they might be near at hand to aid and assist them, as often as Occasion required. But the *Saxons* were not content with this; but having got good footing in the Land, they began to display themselves in their Colours, and made it appear that they intended the best part for themselves, and that the *Britains* should be at their Disposals. Whereupon the *Britains* petitioned them, and received fair Answers: but afterwards had all their Goods plundered and spoiled by them. And *Hengist*, at a certain time, causing the *British* Nobles to meet him on *Salisbury* Plain, under Pretence of a Treaty, did there treacherously order them to be slain, giving this Watch-word to his Soldiers; *NEM COROR SEAXES*, that is, *Take your Swords*: at which Words they fell on the Nobles and slew them. So that most of the *Britains* having received such Injuries and Affronts from the *Saxons*, were forced into that part of the Island called *Wales*, and the other part which the *Saxons* had possessed was called *England*, from these People otherwise called *English-Saxons*. But the *Scots* and *Irish* embracing the *Christian* Religion made some amends for these Losses in *Africk* and *Britain*. And Pope *Celestine* made *Palladius* and *Patricius* Bishops, the former whereof he sent to *Scotland*, and the latter to *Ireland*. *Africa* also from the Agreement between *Valentinian* and *Genfericus* was divided; yet the *Christian* Religion received much Prejudice from *Genfericus*. At this time (2), when the Resurrection came to be doubted by many, Seven Persons, who had been buried in a Cave at *Ephesus* by *Decius* the Emperor, and had slept for above

(1) See *Verstegan's Restitution of the Brit. Ant.* Mr. Camden, *Georg. Meriton's Hist. of Eng.* p. 35. Mr. Tyrrel, *Sammes*, &c. (2) *Greg. Turen.*



200 Years, awoke and testified the Truth of this Doctrine, to the great Amazement of all; and are commonly called *The Seven Sleepers*. At length *Theodosius* (who also instituted an University at *Bononia*, according to some forged accounts) died with a Fall from his Horse in the Year of *Christ* 450, and of the Translation of the Empire 120, after he had reigned 42 Years, 2 Months, and 28 Days.

In the Year 423, *Celestinus* a Roman, succeeded *Boniface* Bp. of Rome, and sat 8 Years, 5 Months, and 3 Days, and was succeeded anno 432, by *Sixtus* the III, a Priest of Rome, who sat 9 Years. He was succeeded anno 440 by *Leo* called *The Great*, who was a *Tuscan* and Arch-deacon of Rome, and sat 20 Years.

Famous Men at this time were, *Eutropius* the Historian, *Jo. Cassianus* the Monk, who wrote against *Nestorius*, *Germanus* Bp. of *Auxerre*, *Eusebius* of *Cremona*, *St. Prosper*, *Maximus* Bp. of *Turin*, *Vincentius Lirinensis*, *Leo the Great*, *Muscus* a Priest of *Marseilles*, who at the Request of *Venerius* the Bp. collected the Lessons and Responses for Festivals, *Eucherius* Bishop of *Lyons*, *Jo. Damascenus*, *Hilary* Bishop of *Arles*, *Petrus Chrisologus* Bishop of *Ravenna*, *Julian Pomerius* a Moore, who wrote 8 Books *de Anima*, *Philostorgius* the Historian, an *Arrian*, *Cyrus Panopolita* the Poet, *Possidius Afer* (falsly called *Possidonius*) who wrote the Life of *St. Augustin*, and *Merlin* the British Poet.

In the Year 427, a Council was held in the East against the *Messalian* Hereticks. Anno 430 at Rome and *Alexandria*, in which *Nestorius* was condemned. The next Year, the 3d General Council was held at *Ephesus*, of 200 Bishops, where *Nestorius* was condemned and deprived. Anno 432 at *Antioch*, and the next at Rome. Anno 439 at *Constantinople*, and Two Years after at *Orange* in *Gaul*. Anno 442 at *Vasatum* or *Rasats* in *Gascoigne*. Anno 444 at Rome, as also in 445, against *Hilary*, for ordaining Bishops within the Pope's Jurisdiction. Anno 447 in *Spain* against the *Priscillians*. Anno 448 at *Constantinople* of 32 Bishops, where *Eutyches* was condemned, as also at *Tyre* and *Berytus*. Anno 449 at *Constantinople* and *Ephesus*, of 128 Bishops, in the Cause of *Eutyches*, and at Rome, where the Council of *Ephesus* was rejected. The Year following at *Constantinople*, where *Anatolius* and others made Profession of their Faith.

The Hereticks which sprung up now were *Nestorius* Bishop of *Constantinople*, who held (1) that *Christ* had Two several Persons, but not Two Wills. That the Son of God in *Christ*, was but an Assistant to the Son of the

(1) Socr. l. 7. Evag. l. 1. Nic. l. 14.



THEODOSIUS.

*Virgin Mary.* That the Humanity in *Christ* was made equal to the Deity, or divine Nature: and, That the *Virgin Mary* was not to be called the Mother of God, but of *Christ*. He was condemned in the General Council of *Ephesus* (as above) and died in Banishment, his Tongue being first eaten with Worms. *Eutyches* Abbot (1) of *Constantinople* confuting *Nestorius* fell into other Heresies, and confounded the two Natures of *Christ*, making him (after his Union) to have the divine Nature only, and held, that he assumed nothing but Human from the Divine, and likewise affirmed, that the divine Nature was passible, and that *Christ* was rather Deified than God, and was abetted by *Dioscorus* Bishop of *Alexandria*; but were at last both banished.

### VALENTINIAN . III. and MARCIAN.

A. D. CDL.

**M***arcian* after this (2) was of a common Soldier, for his singular Probity and Wisdom, created Emperor of the East. He took exceeding Care for the Welfare of the Empire, and endeavoured by all Means possible to establish Peace in it, it being an usual Maxim with him, *That an Emperor ought to abstain from War, as long as he could enjoy an Honorable Peace.* But whilst the East flourishes through a long Peace, the Western Empire, through the Carelessness of *Valentinian*, languishes and comes to Decay, being very much oppressed by the Barbarous Northern Nations. *Attila* King of the *Hunns* returning from *Aquileja*, which he had taken with the greatest Army ever heard of, laid waste, without Opposition, *Padua*, *Verona*, *Vicentia*, *Brixia*, and a great Part of *Gallia Cisalpina*, at which time, the People of the *Venetian* Country, uniting together, fled into the Fens of the *Adriatick Gulf*, and built the most Noble City of *Venice*. After which, marching to *Rome*, he was hindered by the Prayers of *St. Leo*, and returning into his own Country, upon his Wedding-Night he was taken with a sudden Bleeding of which he died. Not long after this, *Valentinian* being afraid of *Ætius's* good Fortune, procured his Death, and soon after himself was slain by *Ætius's* Soldiers, and with him fell the Empire of the West, those that followed him being only Upstarts and

(1) Evag. Theod. l. 6. (2) Evagr. l. 2. Niceph. l. 3. Zon. l. 3. Cedren. Paul. Diac.



Usurpers. His Death happened in the Year 454, after he had reigned 30 Years. It is Incredible to relate how now the Barbarians imployed their whole Force to destroy and pull in pieces the Empire. The *Francks* under their King *Merovee* possessed themselves of *Paris*, and that Part of *Gaul* called from them *France*. The *West-Goths*, under Conduct of their King called *Euricius*, laid hold of *Spain*. And *Maximus* the Tyrant, taking *Rome* by Force of Arms, carried away *Eudoxia* the Wife of *Valentinian* and married her against her Will. Which the very much stomaching, out of a Spirit of Revenge immediately sent for *Genferic* King of the *Vandals*, who having killed *Maximus* presently seized upon *Rome*, and would have plundered it, had not *Leo* moderated his Anger. However having got a great deal of Spoil, he carried away *Eudoxia* the Empress, and Daughter of *Theodosia*, with her Children to *Carthage*. The *Vandals* also wasting *Naples*, *Nola* and *Campania*, took with them a great Number of Captives, and led them into *Africa*. But *Martian* the Emperor in the midst of these Troubles dieth, in the Year of Christ 457, and of the Translation of the Empire 127, after a Reign of 6 Years, and 6 Months.

Famous Men at this time were, *Adventius* a Bishop of *Spain*, who wrote against the *Manichees*, *Arrians* and other Hereticks, *Prosper Aquitanus* the Historian, and *Orion* of *Thebes*, who composed a Collection of Sentences and dedicated them to *Eudoxia* the Empress.

In the Year 451, was held the Fourth General Council at *Chalcedon* of 630 Bishops, where *Dioscorus* and *Eutyches* were condemned. And Anno 453, a Council was held at *Angiers*, and *Venetia* (or *Vannes*) in *France* about Discipline.

The *Monophistæ* (1) now arose, the Author whereof was *Dioscorus* Bishop of *Alexandria*. They attributed the Divine Nature only to Christ, and are called often *Theopaschitæ*, though the *Theopaschitæ* properly so called were such as held that the Divinity of Christ suffered, as may be gathered from what I have said at the End of *Constantius's* Reign.

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(1) Niceph.



## L E O.

A. D.  
CDLVII.

**L**EO, a *Gracian* by Birth, succeeded (1) *Martian* in the Empire of the East by the Favour of *Aspar Patricius*. Immediately upon his Elevation, he confirmed, by an Edict, what his Predecessors had done against the Hereticks; and for the Authorizing of the Council of *Chalcedon*. He designed also the convening of a General Council for the Peace of the Church; but the Pope represented to him, that it was sufficient to observe the Decisions of the Council of *Chalcedon*. Divers Accidents happened, which made his Reign unhappy. *Constantinople* was unfortunately burnt. And having made great Preparations for a War against the *Vandals*; he gave the command of his Forces to *Basiliscus*, the Brother of the Empress *Verina*, who being an Heretick, and corrupted by Money, suffered *Genseric* to burn his Fleet, which consisted of above 1000 Ships of all Sorts: yet the Emperor pardoned him, but finding that all this Mischief chiefly proceeded from *Aspar* and *Ardeburus*, his great Favourites, he got rid of them, and took away his Daughter, whom he had given in Marriage to the Son of *Aspar*, and married her to the Son of *Zeno Isauriensis*. The Western Empire moreover now was utterly destroyed. For *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius* and *Julius* at this time usurped the Throne, and were most of them cut off by *Ricimer* the Patrician, and a Goth by Birth, who, being also enraged with *Anthemius* his Father-in-Law, with great Violence entered and sacked the City of *Rome*: So that that City, which had conquered the whole World, in one Age was trampled upon by the Barbarians, once by the *Vandals*, and thrice by the *Goths*. Besides those above mentioned, there were Two other Tyrants, who usurped the Western Empire, viz. *Orestes* and *Augustulus*. But *Odoacer* King of *Heruli*, coming out of *Pannonia* into *Italy*, fought with *Orestes*, and overcome him, and so terrified *Augustulus*, that he was easily deposed from his high Station. Thus the Roman Empire, which had its Original from *Augustus*, ended with *Augustulus*, having continued about 500 Years. *Leo* died in the Year of Christ 474, and of the Translation of the Empire 144, having reigned 17 Years.

(1) Evagr. l. 2. Zon. l. 3. Niceph. l. 13. Paul. Diac. l. 16.



Anno 461, *Hilarie* a *Sardinian*, being first a Deacon, was made Bishop or Pope of *Rome*, upon the Death of *Leo*. He decreed that no unlearned Man shou'd be admitted into the Clergy, and also prohibited the Popes from naming their Successor. He died after Six Years Enjoyment of the Papacy, and was succeeded in the Year 467 by *Simplicius* a *Tyburnine*, who was Pope 16 Years.

Anno 459, a Council was held at *Constantinople* against the *Eutychians* and *Simoniacs*. Anno 463 at *Orange*, *Carpentras* and *Vaison* in *France*, against the *Eutychians*, and Anno 467 at *Rome* about Discipline.

Men of Note in his Time were, *Paulinus* Bishop of *Nola*, who was Sometimes a Senator, and leaving all his Goods came in poor Estate to *Nola*. *Gennadius* Bishop of *Constantinople*. *Victorinus Aquitanicus*, who wrote the *Paschal Cycle*, at the Command of Pope *Hilarie*. *Sidonius Apollinaris* First an Earl and Poët, and afterwards Bishop of *Avergne*. *Epiphanius* Bishop of *Papia*, and *Plutarch* or *Nicholas* the Rhetorician and Philosopher of *Athens*.

## Z E N O.

**T**IS reported, That *Leo* at his Death left the Empire to his Grandson *Leo*, and, That he made his Son *Zeno* his Protector or Guardian. But as soon as ever the Breath was out of the Old Man's Body, *Zeno* began to show his Inclination, and in a short time assumed the Purple to himself, by Reason of that fullness of Power which he received as being Protector. And the Child did not survive long after, being, as is very probable, destroyed by the Command of *Zeno*: who having, by such unlawful and scandalous Methods, obtained the chief Administration of Affairs (1), addicted himself to all manner of Pleasures, as if he had been perswaded that he could not govern the whole World, unless he abandoned himself to all the Vice which ever was or could be invented, and as if nothing were more becoming a Person of his Authority, than a publick Profession of filthy and beastly Actions.

But notwithstanding these Irregularities in himself, he took special care that others should do their Duty, or be liable to Accusations and Punishments, if they acted contrary. However nothing could keep him from that Vio-

A. D.  
CDLXXIV.

(1) Evagr. l. 2. c. 17. & l. 3. c. 1.



ZENON.



lence, which now over-ran the whole Empire. For *Basiliscus* enjoying his Preferment, so laid the Matter, that he quickly drove him out, and assumed the Title of Emperor himself: so that *Zeno* was forced to fly, some say into *France*, others into *Italy*. And thus was the whole Empire distressed and disturbed, and that of the West quite ruined, as I have said above, being cantoned and parcelled out into the Possession of Barbarians. *Britain* (as hath been insinuated) was harassed by *English-Saxons*, *Picts* and *Scots*, and quitted long since by the *Romans*. *Spain* was held by the *Goths*, *Suevi*, *Alans* and such like; *Africk* by *Genseric* and his *Vandals*: In *Pannonia* and several Provinces Eastward the *Huns*, *Goths* and other barbarous Nations had nested themselves. *Gaul* was lately held and divided by *Tetrarchies*; for besides that *Pittance* which remained to the Emperor, it was parted by the *Goths*, *Burgundians* and *Francks*. And now last of all *Italy* it self was inflaved to the *Heruli*, and the Mistress of the World reduced to a Condition below that of Majesty.

*Basiliscus* usurped for about a Year and Six Months, and then *Zeno* was restored, and the Usurper and his Family came to such miserable Ends, as all Rebels to their Sovereigns deserve. As soon as he had regained his Imperial Dignity, he diligently restrained the surreptitious procuring of Rescripts, and the very same Year a terrible Earthquake happened at *Constantinople*, many Churches and Houses were demolished, the *Rostra* utterly defaced, and a vast Number of People overwhelmed in the Ruins. A Globe of the Pillar in the ordinary *Forum* also fell, as likewise the Statue of *Theodosius the Great*, placed upon a Pillar in the *Forum* of *Taurus*, with a great part of the inward Wall.

In the Year 478. he made Three Laws relating to Children, Donations, and Illustrious Persons, for which we refer the Reader to *Justinian's Code*, as also for Two others the next Year, relating to Marriage and Minors.

The next Year the Library at *Constantinople*, consisting of 200000 Books, was burnt, and amongst the rest a *Homer* written in Letters of Gold.

It seems that in the Year 481. *Theodorick* (1) a *Scythian* by Birth, as *Evagrius* tells us, making great Preparations against *Zeno*, raised an Army in *Thrace*, and laid all waft before him, as far as to the Entrance of *Pontus*, and was not far from taking *Constantinople*. But he was diverted from

(1) *Evagr. l. 3. c. 25.*



his Designs by some of his nearest Friends who conspired against him, and forced him to go back again. Yet he came soon after to an untimely End, being killed by his own Spear, as he was exercising himself with it in the Camp. This Accident did not terminate the Troubles of Zeno: for (1) *Martian* Son of *Anthemius*, who had been Emperor of Rome, rebelled, and aspired after the Sovereignty, and proceeded so far, that in the Palace was a great Fight, in which several were killed on both sides, and *Martian* had the better, forcing his Adversaries to retire, and had been Master of the Court, if he had not deferred his Designs to the Day following, when he was betrayed by his Followers and left alone; upon which he fled to the Church of the Holy Apostles, whence being taken by Force, he went to *Cæsarea* in *Cappadocia*, where he joyned himself with some Monks, that he might be concealed; but he was soon discovered, and sent by the Emperor to *Tarsus* in *Cilicia*, and being shaven was made a Priest. Presently after (2) followed other Usurpations, and Rebellions, which were also soon quashed, by means of *Theoderick* the Goth, for which he was made Consul with Zeno, and (3) had a Triumph, and a Statue on Horseback erected to his Memory.

The Year after which *Longinus*, Brother to Zeno (4), came to *Constantinople*, having been detained 10 Years in *Isauria* by *Illus*. Zeno endeavoured to make him Cæsar, and leave him his Successor; but his Vices were so abominable and notorious, that he was opposed by divers, and especially by *Pelagius* a *Patrician*, and *Longinus* was shortly after taken away in the midst of his Debaucheries. We need not admire that Zeno's Relations committed such Disorders, when his Government was out of order, by reason of the ill Ministers and Officers he had about him, to whom he gave great Indulgence.

But notwithstanding Zeno thus addicted himself to his Pleasures, and kept such about him as were of the same Temper, yet at last he suffered for it. For being in a Fit of the Falling-Sickness, which he was subject to, and being given for dead, the Empress *Ariadne*, willing to be rid of him, caused him quickly to be carried to his Grave; where having recovered his Speech, after some time, he cry'd to be taken out: And when the Guards, placed there by the Empress, answered, *There was another chosen in his place; It's no matter*, said he, *Take me hence into a Monastery, where I may end my Days.* But they did but laugh at him;

(1) *Ibid.* c. 26. (2) *Ibid.* c. 27. (3) *Evagrius*, *Jornandes*. (4) *Vid. Baron. ad hunc annum.*



ZENON.



so that he died mad, after he had eaten his Slippers and Hands. Though others say, That *Zeno*, being drunk according to his ordinary Custom, fell down as dead; and that *Ariadne* buried him in this Condition. This happened in the Year of *Christ* 491. and of the Translation of the Empire 161, after he had reigned 17 Years, and 5 Months.

*Anno* 483, *Felix* a Cardinal-Priest and a Roman succeeded *Simplicius* in the Papacy, and continued 9 Years. He was Great-Grand-Father to *Gregory the Great*, and instituted the Feast of *St. Michael*.

*Anno* 482, a Council was held at *Turin* in *France* about Discipline, and the next Year at *Rome* against *Acacius* Bishop of *Constantinople* for admitting *Pet. Fullo* (the Heretic) to the Bishoprick of *Antioch*. Another was held there the following Year of 70 Bishops, where *Acacius*, *Pet. Fullo*, and *Peter* Bishop of *Alexandria* were excommunicated. *Anno* 485. was a Conventicle at *Carthage* against the Orthodox. *Anno* 487, was a Council at *Arragon* and *Rome*, to restore the Lapsed in time of Persecution.

Now flourished *Gelasius* Bishop of *Cæsarea* in *Palestine*. He wrote Three Books of the Acts of the Council of *Nice*. *Theodorus Anagnostes* or *Lector*, who wrote Two Books of Collections, translated by *Musculus*. *Cæsarius* Bishop of *Arles*, who wrote against *Faustus* the *Polagian*. *Victor* Bp. of *Utica*, who wrote Three Books of the Persecution of the *Vandals*: and *Basilus Cilix*, who wrote Three Books, containing an History from *Martian* to *Justine* the *Thracian*, to whose time he lived.

## ANASTASIUS DICORUS.

A. D. CDXCI. **Z**ENO dying without any Son, *Anastsius Dicorus* (1), a Person, though not of Noble Birth, yet of great Authority, and very much beloved by the Generality of People, was by the Lords elected to the Empire; which Advancement he obtained the more easily, because he was in great Favour with the Empress *Ariadne*, who, Forty Days after the Funeral Obsequies of *Zeno*, married this New Emperor. In the Beginning of his Reign, he found an universal Inclination to him, and all seemed to approve of his Accession to the Throne, behaving themselves in every respect like Loyal Subjects; and he not only found the Empire in Peace, but there was an happy Tranquility also

(1) Niceph. l. 16. Evagr. l. 3. Zon. l. 3. Cedren. Paul. Diaç. l. 6:



in *Italy, France, Spain, Germany* and *Africa*, the Successors of those who first usurped governing those Kingdoms as their own: notwithstanding a little while after great Wars broke out between them. *Theodoricus*, King of *Italy*, made choice of the City of *Ravenna* for his Royal Seat; in which he caused most stately and sumptuous Buildings to be erected, and in his Absence ordered the like to be done at *Rome*; and he did much good in *Italy*, behaving himself like a good and excellent Prince, which as it gained the Hearts of the People to him, so did it make his Name very famous.

*Anastasius*, as soon as he was settled upon the Throne, by a publick Decree ordained, That all such Debts as were due to the Exchequer, till that Day, should be forgiven, and no Methods used for recovering them. And amongst other things, for which he was commended at the Beginning of his Reign, he bestowed all Places of Trust on such Persons only as were of real Worth, and did not so much as give the least Sign of his doing any thing, in this respect, for the Sake of Money, as had been practiced by some of his Predecessors. But this did not last long; for being infected with the Heresy of *Eutyches*, he soon discovered himself to be quite another Man, and now began to be as much hated as he had been respected before: which caused divers to rebel against him; the first whereof were the Inhabitants of *Isauria*, because he took from them that Pay which his Predecessor *Zeno* had promised them, for their good Service in subduing the Tyrant *Illus*, who had falsely defamed the Empress. Their General was *Lilingus* a Person of great Experience and Prudence, under whom they fought against the Emperor, for the Space of Six Years, and came off Conquerors divers times; but upon his Death they suffered great Hardships, and most of their Cities were destroyed by *Anastasius*, who was greatly enraged against them.

In *Cilicia* One *Athemidorus* rose up against him; but was soon ruined. *Sabianus* and *Mundo*, Two powerful rich Men rebelled in *Slavonia* and *Dalmatia*, and *Pompey* near *Adrianople*: And even in the City of *Constantinople* were divers Tumults, in which a great many lost their Lives. By reason of all which *Anastasius* was very much disturbed and perplexed, and was forced to come to Composition upon dishonourable and disadvantageous Terms. However he continued not long secure: for another Rebellion was raised by *Vatalianus*, a *Scythian* by Birth, and a courageous and valiant Soldier, having been trained up  
in



ANASTASIUS.

in the Roman Wars, and in the Emperor's Court, and had been made by the Emperor Commander of his Men of War. He raised an Army consisting of Threescore Thousand Men, and carried on the War with such Briskness and Fury, that he was sometimes within 3 Miles of the Imperial City of Constantinople. And though the Emperor raised a great Army, and made his Nephew *Hipatias* General thereof, yet it signified but little, *Hipatias* being taken by the *Hunns*, of which *Vatalianus's* Army, in a great measure, consisted, before he could come to a Battle, and divers other Captains were in like manner overthrown, insomuch that the War continued Six Years: and at last the Emperor was forced to give, to his great Shame and Disgrace, a vast Sum of Money to *Vatalianus*, for procuring a Peace. In this War (1) *Anastasius* received great Assistance from *Proclus*, an excellent Philosopher and Mathematician, and had great Skill in inventing Instruments, Engines and Stratagems. 'Tis said of him, that he made divers Burning-Glasses, which wrought such wonderful and strange Effects, that being set upon the high Turrets of Walls and Bulwarks, they set Fire on whole Fleets of Ships in the Harbour, with all the People in them: and that if these were set against the Wall of any Place where the Sun might be reflected, they burnt whatsoever Engines were prepared by the Enemy, if they came within the Rays so reflected. Whilst these things were carried on at Constantinople, there were great Wars between the Kings of France and Spain, and *Theodoricus* King of Italy.

*Anastasius* being freed from War with *Vatalianus*, another arose as Bloody and Dangerous as that. For *Cavadas* King

(1) So Zon. l. 3. p. 46. ed. Bas. 1557. Τῶν δὲ Ἀζαρινῶν τὴν ἰσχυρὰν ἀπονομίαν ἀποδοὺς πρὸς αὐτὸς ἐποίησαντο Ἀναστάσιος τῷ μύτῳ Ἰβανὶ Βιταλιανῷ τυραννίδι ἐπικεχειρηγός, Μυσὸς τε καὶ Σκύθας προσετιμεσσαμένης, καὶ ἄλλα τέτοις τὰ πρὸς τὴν βασιλίδι ληίζοντες τῶν πόλεων. ἀλλὰ μὴν καὶ τέλος κατ' αὐτῆς ἐπιλθόντος, ἀντιπαύσθη πᾶσι Μαριανῷ τῷ ἐπαρχῇ ὁ Ἀναστάσιος, καὶ ναυμαχίας γενόμενης ἐκ τινος μηχανῆς παρὰ Πρόκλου τῷ πᾶντι γενομένης (τότε γὰρ ἦν καὶ ἐπὶ φιλοσοφίᾳ καὶ ἐν τοῖς μηχανήμασι, τότε τῷ ἐν τέτοις πειρασμοῖς Ἀρχιμήδης ἅπαντα διελθὼν καὶ αὐτὸς ἐκείνοις προσεξέδωκεν) τὸ ναυπηγὸν τῶν πολεμίων καταπολεμήθη. κατόπιν γὰρ ἔδωκε χαλκεύσαι πυροφόρα ὁ Πρόκλος. καὶ ἐκ τούτου ἔκωκε ἀπαμωρῆσαι κατέναντι τῶν πολεμίων νεῶν. τέτοις τῶν ἡλιακῶν ἀκτίνων προσοδούσων πῦρ ἐκείθεν ἐκκεραυνήσας καταφλέγον τῇ νηϊτῇ τῇ ἐναντίαν στρατὸν, καὶ τὰς νῆας αὐταῖς ὁ πάλαι τ' Ἀρχιμήδην ἐπινοήσας ὁ Αἰνιστρικὸς, τῷ Ῥωμαίων τότε πολιορκηθέντων Συρφεύσαι.




of *Persia*, a Prince of great Valour, standing in Need of Money to carry on his Wars, and defray his other Expences; requested *Anastasius* to lend him what he stood in Need of at Present, which he thought he would have done immediately, as being in Confederacy with him. But *Anastasius* was advised not to grant it: which so moved the King of *Persia*, that forthwith he raised a vast Army, and came in Person against *Anastasius*, who was not Idle, but presently raised another, which was much greater than any he had before; which he divided into Four Parts, and committed it to the Government of Four Commanders, whose Names were *Ariovindus*, *Celer*, *Patricius* and *Hypatias*, Son to the Emperor. *Ariovindus* behaved himself so very cowardly, that the *Persians* soon made themselves Masters of his Camp, and forced him to retire. After which *Patricius*, and *Hypatias* joyning their Forces together, were also shamefully routed and most of their Army cut in Pieces. And there is no Doubt but that if the *Hunns* had not come out of *Scythia Asiatica* and *Persia*, which diverted *Cavadas* from proceeding farther, he would have almost quite destroyed the Empire. So that *Cavadas* being obliged to return and defend his own Country, *Cæsar* the Fourth Captain, joyning with *Patricius*, behaved himself with more Caution, insomuch that at last, the *Hunns* being very troublesome, *Cavadas* was necessitated to enter into a Truce with the *Romans* for Seven Years, after the War had continued Two Years. Which being expired, *Anastasius* built a City in *Mesopotamia*, which he called after his own Name *Anastasia*; which very much displeased the *Persians*. But being greatly oppressed by the *Hunns*, the Peace continued during the Life of *Anastasius*, with which he was well enough contented, because (to his great Dishonour) he had lost a great Number of Men in the Wars, and being infected with the *Eutychian* Heresy, he lived in great Trouble.

And as he was a Patron of this Heresy, so we cannot expect to find him a great Friend to the Church. He banished *Euphemius* Bishop of *Constantinople*, because he would not re-deliver to him that Letter which he had subscribed before his Coronation, wherein he was bound to attempt nothing against the Faith, and particularly against the Council of *Chalcedon*. He banished also *Macedonius* Successor to *Euphemius* for the same Reason, and strictly commanded that he should be destroyed in his (1) Banish-

(1) Evagr. l. 3. c. 3.



**ANASTASIUS.**  ment. *Clemens* Bishop of *Hieropolis* excited the Emperor against good Men, as much as he could, and especially against such as were Defenders of the Faith; as *Flavianus* Bishop of *Antioch*, and *Helias* Bishop of *Jerusalem*. The People of *Antioch* had great Love and Respect for their Pastor, and therefore finding that a great Number of Monks were assembled at *Antioch*, to make him abjure the Council of *Chalcedon*, they set upon them with great Zeal, and slew most of them, the rest leaping into the River *Orontes*. For these things he was banished (1), as if he had been guilty of Sedition, and *Severus* an *Eutychian* placed in his Room. Against *Helias* Bishop of *Rome*, 'twas objected, that he would not subscribe the Synodical Letter of *Severus*, and condemn the Council of *Chalcedon*, for which he was deprived and was succeeded by one *John* an *Eutychian* and Friend of *Severus's*, whom he afterwards forsook, and was imprisoned by *Anastasius* the Emperor's Captain: but when he was brought out of Prison again, he quite disappointed the Captain's Expectation, openly avouching the Four General Councils, and anathematizing the Followers of *Arrius*, *Macedonius*, *Nestorius* and *Eutyches*. In which he was very much assisted both by the People and Monks; so that the Captain was forced to fly, but *Severus* Bishop of *Antioch* set upon the Monks and slew 300 of them without Mercy. In this Desolation *Cosmas* Bishop of *Epiphania*, and *Severianus* Bishop of *Arethusa*, wrote a Book containing a Sentence of Deposition (2) of *Severus* Bishop of *Antioch*, which was delivered to him by *Aurelianus* a Deacon of *Epiphania*, being clad in Woman's Apparel. This very much offended the Emperor, and he ordered *Asiaticus* Governour of *Phœnicia* to eject them; but answer being made that it could not be done without Blood, he desisted. In *Africk* more than 900 were crowned with Martyrdome under his Reign.

At last the Emperor came to his deserved End, being killed by Thunder in the Year of *Ghrift* 518, and of the Translation of the Empire 188, having reigned 27 Years, and 3 Months.

*Anno* 491, *Felix* Pope of *Rome* died, and was succeeded by *Gelasius* an *African*, who was Pope 5 Years. He banished the *Manichees* and burnt their Books, and decreed that neither Lame nor Blind should be admitted Priests. He died *anno* 496, and was succeeded by *Anastasius* the Second, a *Roman*, who continued Pope 2 Years. He adhered so

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(1) *Evagr.* l. 3. c. 32 (2) *Evagr.* l. 3. c. 34.



much to the Heresie of *Acatius*, that he lost the Love of his Clergy. He died in the Year 497, his Guts issuing out, and was succeeded by *Symmachus* a *Sardinian*, who continued 15 Years and 8 Months. He decreed, that on every Sunday and Holy-day *Gloria in excelsis* should be sung. He died *anno* 514, and was succeeded by *Hormisdas* of *Campania*, who continued 10 Years.

Here I must stop a little, and deduce the Succession of the Bishops of *Jerusalem*, &c. from the time I left them in the former Book.

*Macarius* Bishop of *Jerusalem* was succeeded by *Maximus*, who was present at the Council of *Tyre* (1); but for his Simplicity received much Trouble. He was succeeded by *Cyrillus*, who was much hated by the *Arrians*. In the time of Famine he had a great Regard to Poor Indigent People (2), and sold the precious Vessels and Garments of the Church for their Support. He was succeeded by *Johannes Nepos*, and he by *Polythronius*, and he by *Juvenalis*, who is that famous Author, whom the *Roman Church* citeth for the Fable of the Assumption of the *Virgin Mary*. Then followed *Anastasius* and *Martyrius*, whom some are pleased to leave out of the Catalogue.

After *Eustathius*, *Eulalius*, *Euphronius*, *Placitus*, *Leonitus* and *Eudoxius*, who were *Arrians*, were Bps. of *Antioch*. After whom *Meletius* was made Bp. by the *Arrians*, who being a Man of good Learning, they thought he would have always espoused their Cause; but he acted otherwise, and professed the true Faith. He was banished (3) in the Days of *Constantius*, and *Euzoius* an *Arrian* Placed in his Room. He was restored by *Julian*, and banished again in the Reign of *Valens*. He was succeeded by *Paulinus*, but the People would not admit him for their Bishop, and therefore *Flavianus* was put up, who was a worthy Man, and was that Person, who associated *John Chrysostome* to be his Fellow-Labourer in *Antiochia*, and mitigated the Wrath of *Theodosius* conceived against the City of *Antioch*, for mis-using the Image of his Wife *Placilla*. Next came *Porphyrius*, who consented to the Deposition of *John Chrysostome*, and is mentioned with little Reverence by any, unless by *Theodoret* (4), who possibly doth not examine him narrowly, but letteth him pass, for the Dignity of his Place, with a Note of Commendation. Next came *Alexander*, an Eloquent and Peaceable Man. He was succeeded by *Theodotus*, who continued Four Years, and was succeeded by

(1) Ruffin. l. 1. c. 17. (2) Soz. l. 5. c. 25. (3) Socr. l. 2. c. 44.

(4) l. 5. c. 35.



ANASTASIUS. *Joannes Grammaticus*, who ruled 18 Years, and was succeeded by *Domnus*, a Man of great Inconstancy, and was deposed by the Council of *Ephesus*. After whom came *Maximus*, then *Martyrius*, and after him *Petrus Gnaphheus*, who deserves to be reckoned among the Hereticks, and was Twice banished, and at last excommunicated, and succeeded by *Stephanus*, whose Successor was *Calandion*, though *Petrus Gnaphheus* was at length restored, for subscribing the Henotick Letters of *Zeno*, which contained a Sum of the True Faith, an Approbation of Godly Councils, and a Protestation of Unity with Godly Bishops, ~~in words~~, in the Greek Tongue, signifying Unitive or Conjunctive.

*Alexander* Bishop of *Alexandria* was succeeded by *Athanasius*, a most Worthy and Learned Man, who was followed by *Peter*, who was banished, and *Lucius* an *Arrian* placed in his Room by *Valens* the Emperour. Then came *Timotheus*, who was succeeded by *Theophilus*, who was both Reprovable in his Life, and Inconstant in his Faith. His Nephew *Cyrillus*, by his Brother's Side, succeeded him, and governed 30 Years, and was a Man Learned, Zealous and Active, and an Adversary to *Nestorius* and other Hereticks. *Dioscorus* followed, though others leave him out, as being an Heretick, and reckon *Proterius* next, as being of the True Faith. *Timotheus Salophaciolus* was Bishop next, 23 Years and Six Months, in the Days of *Zeno* and *Basiliscus*, though *Basiliscus* advanced another *Timotheus*, surnamed *Ælurus*, who was deposed by *Zeno*, and *Salophaciolus* restored. He was succeeded by *Joannes Tabennesiota*, who was hated by *Zeno*, as being guilty of Perjury.

*Alexander* was Bishop of *Constantinople* in the Days of *Constantine*. After whom came, 1. *Paulus*. 2. *Nectarius*. 3. *John Chrysostome*. 4. *Arjatus*. 5. *Atticus*. 6. *Sisinnius*, who governed Two Years. 7. *Nestorius* the Heretick. 8. *Maximianus*, who continued Three Years and Five Months. 9. *Proclus*, who was Bishop Twelve Years. 10. *Flavianus*. 11. *Anatolius*, who governed Eight Years. 12. *Gennadius*, 13 Years. 13. *Acatius*, 17 Years. 14. *Phravitas*, alias *Flavitas*, scarce Four Months. 15. *Euphemius*. The rest I must refer to the 6th Century.

Anno 494, a Council was held at *Rome* of 70 Bishops, where the Four General Councils were received. At the same Place also the Year following, to absolve *Misenus* the Pope's Legat from Excommunication. Anno 497 at *Ravenna*. Anno 499 at *Rome*, to take away the Tumults at the Assemblies of Popes, as likewise the Year following of



115 Bishops to confirm the Election of *Symmachus*, and the next Year also upon the same Matter. And the Three Years after too, were Three Councils at Rome upon divers Matters pertaining to *Symmachus*. Anno 504, also a Council was held at *Byzacenum* in *Africa*, about placing Bishops in the Churches void by the Persecution. Anno 506, at *Agatha* or *Agde* in *Gaul*, where 'twas decreed, that People should not depart the Church 'till Service were done. Anno 507, at *Epaunum* in the Confines of *Burgundy*, where for Three Days Processions in Ascension-Week were appointed to be kept. Anno 572, was a Conventicle at *Sidon* of *Eutychians* against *Nestorius* and the Council of *Chalcedon*. Anno 514, at *Rhemes* about Discipline. Anno 516, at Old *Epire* against the *Eutychians*, and at *Tarracon*, the Metropolis of *Catalonia*, and the Year after at *Constantinople* and *Jerusalem*, to confirm the 4 General Councils, as likewise at *Tyre* and *Rome*.

Famous Men in the time of *Anastasius*, were *Gelasius* the Pope, *Bennet* the Monk, *Jo. Silentarius* a Monk, so given to divine Contemplation that he was never heard to speak, *Boethius* the Philosopher, *Epiphanius*, who translated *Socrates*, *Sozomen* and *Theodoret* into *Latine*, by which *Cassiodorus* composed the Tripartite History, *Cassiodorus* Abbot of *Ravenna*, who besides divers other Works, wrote a Chronology, and the said Tripartite History, *Candidus Isaurus*, who wrote the Story of *Zeno's* time, *Coluthus* the Poet, *Malchus* the Historian, who wrote the Story from *Constantine* to *Anastasius*, *Hesychius*, who wrote a Chronicle from *Belus* to *Anastasius*, and was Author of the Lexicon, *Helpidius* Physician to *Theodorick* King of the *Goths*, *Eustathius* the Greek Historian, who wrote the Story from *Arcadius* to *Anastasius*, and *Vossius* out of *Suidas* saith he wrote a Compendium from *Aeneas* to *Anastasius* in 9 Books, *Faustus Gallus* the Poët, and *Proclus* the Mathematician.

The only Hereticks which sprung up now were the *Acephali* (1), so called because they had neither Bishop nor Priest, and were Branches of the *Eutychian* Heresy. They rejected the Council of *Chalcedon*, denied the Two Natures of *Christ*, and despised all Congregations and the Sacraments. Their Founder was *Severus*, who became Bp. of *Antioch*, Anno 513 (2). After whom they were called *Theodosiani*, of *Theodosius* Bp. of *Alexandria*, Anno 535.

(1) Niceph. l. 18. c. 45. & l. 7. c. 7, 8. (2) Evagr. l. 3.



## J U S T I N.

A.D. DXVIII.

**A**FTER *Anastasius* (1) *Justinus Curopalates* was advanced to the Empire, a Person who was of mean Extract, and from his Infancy had been bred up in keeping of Beasts. But at the Age of 17, he went to the Wars, where he proved of so great Courage, that in a short time his Name was cried up, and was first made a Captain, and afterwards and Earl, and so by Degrees he arrived to this high Honour.

Being established in the Empire, he shewed himself immediately to be a good Christian, and endeavoured the most probable ways to root out the *Arrian* Heresy, which had spread it self now all over the World, in which he was much encouraged by Pope *Hormisdas*, who sent *Germanus*, Bishop of *Capra*, on purpose to confer with him about Matters relating to the Faith. Upon which *Justin* sent his Decrees throughout the Empire, ordaining that no Man should be made a Bishop or Priest that should embrace this Heresy. At which juncture of time, *Thrasimund* King of the *Vandals* died, being an *Arrian*; and his Son *Eldericus*, whom he had by the Emperor *Valentinian's* Daughter, succeeded him, who proved of a contrary Opinion to his Father, and recalled from Exile all the Catholick Bishops who had been banished, and made it his Business to reform the Church. However *Theodoricus*, King of *Italy*, stood stiff to his *Arrian* Principles, and gave out that he would proceed with the utmost Cruelty against the Catholicks, if the Emperor did not forthwith revoke his Decrees. But first of all he constrained Pope *John*, who succeeded *Hormisdas*, to go to *Constantinople*, and with him *Theodorus* and *Agapetus* to treat with the Emperor, that he would restore the *Arrian* Bishops, who had been deposed, otherwise he would act with the greatest Rigour and Cruelty against such as were of the true Faith.

Pope *John* being arrived at *Constantinople* was received very kindly by the Emperor; and after the usual Ceremonies, the Pope with Tears besought the Emperor, that though his Suit was unjust, yet to prevent the Mischiefs which would otherwise ensue, he would be pleased to permit the *Arrian* Bishops to be restored. The Emperor granted his Request, and his Desires were forthwith put

(1) *Evagr. l. 4. Niceph. l. 17. Zon. l. 3. Anon. l. 2. Paul. Diac. l. 16. Euseb. l. 3. d. 1.*



in Execution. However whilst he remained at *Constantinople*, *Theodoricus* caused *Symmachus* and *Boetius Severinus* to be slain, who had been Consuls, and were sound Christians, and of great Learning. And not stopping here, as soon as Pope *John* and the other Ambassadors returned, he caused them to be apprehended and cast into Prison, where they all died of Hunger; because he suspected them for being so very splendidly entertained by the Emperor. But within 19 Days after he died suddenly; leaving his Nephew called *Athalaricus* for his Heir; though his Mother, by reason of his Minority, took the Government upon her.

*Justin* was much grieved at what had happened, but being under a Necessity for Money, and the *Persians* making War upon him, he could not redress these Grievances. However he had good Success, considering the small time of his Life, by means of his Generals, *Scita* and *Belisarius*, the latter whereof proved afterwards to be One of the best Captains in the Word. At length being old he made *Justinian* his Nephew to be his *Cæsar*, and ordaining him his Successor, died in the Year of *Christ* 527, and of the Translation of the Empire 197, after a Reign of 9 Years, and 26 Days.

Anno 524, *John* the II. a *Tuscan* and Cardinal Priest succeeded *Hormisdas* in the Papacy, and continued 3 Years, and was succeeded anno 526, by *Felix* the IVth of *Benevent*, and a Cardinal Priest also, who governed 4 Years. He Instituted extream Unction, built the Church of *Cosmus* and *Damian*, and re-edified the Church of *St. Saturnine*.

Anno 520, a Council was held at *Jerusalem* against the *Eutychians*. Anno 524, at *Illergetum*, *Ilerda* or *Lerida* in *Catalonia*, at *Valentia* in *Spain*, and at *Arles* about Discipline.

Famous Men in the time of *Justin*, were *Joannes Cappadox* Bishop of *Constantinople*; *Dionysius* the Less, Author of the *Common-Æra* or *Accompt of Christians*; *Macrinus* the Philosopher, Scholar to *Proctus*, *Corippus* the *African*, who wrote an Historical Poem, in 5 Books, in praise of *Justin*, and *Nonnus* the Poet.

## JUSTINIAN.

JUSTIN being dead, *Justinian* (1) being 44 Years of Age, was received, without any Opposition, as Emperor. He was a Prince of great Power, and for his good

A. D.  
DXXVII.

(1) Evagr. l. 4. Niceph. l. 17. Procop. l. 1. Anon. l. 1. 2. m. l. 3. Paul. Diae. l. 17, 18.

Govern-



**JUSTINIAN**

Government may be compared with any of his Predecessors. There were many and considerable Wars which happened in his Time, the First whereof was against the *Persians*, who had broken and violated the Peace, invaded the Bounds of the *Roman* Empire, and seized upon divers Countries and Provinces thereof, insomuch that for the Space of 50 Years before the Reign of *Justinian*, the Imperialists had always the Disadvantage, in whatsoever Conclusions of Peace were made with the *Persians*. Upon which Consideration, *Justinian*, as soon as he was Emperor, sent *Belisarius* into the *Persian* Frontiers, with Directions to build the strongest and most impregnable Castle he could devise, in a certain City on the Borders of *Persia*, which *Belisarius* without Delay put in Execution. When *Cavadas* King of *Persia* was informed of this, he was highly offended, and immediately sent Captains and Men of War, to demand the Reasons of this Proceeding, and ordered them to pull down what had been built, if *Belisarius* would not desist from what he had begun.

When they came to *Belisarius* divers Words passed between them in Reference to what had been attempted; but the Builders being not able to make Opposition against the *Persians*, the Emperor sent Two Captains who were Brothers, with some Companies of Soldiers to hinder the *Persians* in their Designs. Upon which a set Battle ensued, in which the *Persians*, being more in Number, came off Conquerors, and levelled the Building with the Ground. When *Justinian* was informed hereof, he presently made *Belisarius* General of all his Forces in the East, who, as became a Wise and Valiant Captain, with all Expedition, raised a great Army; and joyning with him another Captain called *Hermogenes*, he went towards the City of *Duras*, in *Mesopotamia*, which was then the Frontier of the *Persians*, and the War began with great Briskness on both Sides. But *Justinian* endeavouring to recover some other Provinces, which had been lost, sent an Ambassador called *Rufinus* to *Cavadas*, to treat of Peace, if it might be obtained upon Honourable Terms.

The Ambassador being arrived, and some Motions being made for a Peace, News was brought that the *Persian* Army was coming in order of Battle, under Command of a great Man called *Perozas*: which when *Belisarius* understood, he set his Troops in Order, and after Two or Three Days had passed in this Manner, a Cruel and Bloody Battle at last began, in which the *Romans* in the  
Right



Right Wing had the worst, and the better in the Left; but at length came off with a compleat Victory. JUSTINIAN

This Victory being obtained, *Belisarius* within few Days after recovered some Places in *Mesopotamia*, and divers smart Skirmishes past between them. In *Armenia* the Imperialists were also Victorious, and most Part which was lost was recovered by the Management of *Sittas* and *Dorotheus*. Whilst these Things passed, *Rufinus* the Embassador was at last conducted to *Cavadas's* Court, and endeavoured a Peace, which *Cavadas* obstinately refused, and resolved to prosecute the War afresh; for which End he made *Elzaretha* General of his Army, with whom *Belisarius* and *Sittas*, after some Encounters, came to a Battle, which was the greatest of all that happened in these Wars.

It was fought, though much against the Will of *Belisarius*, near the River *Euphrates*; for he knew the Enemy had the Advantage. However his Soldiers being resolved to engage, he accordingly marshalled them in due Order. The Fight began with such Fury and Obstinacy on both Sides, that for the greatest Part of the Day it was Doubtful which should have the better; until the Imperialists being unable to hold out any longer, by Reason they had fasted from Morning to Night, (it being then Easter-Even) were obliged at last to give some Ground, which the *Persians* perceiving, pushed on so violently, that the *Romans* began to make a real Retreat. *Belisarius* was much concerned at his Misfortune, and could not by any Means stay them, 'till alighting from his Horse, he posted himself in a Squadron of Footmen, and encouraged them so with his Presence, that they all unanimously resolved to renew the Fight, and to dye like Men of Courage rather than lose the Field. *Elzaretha* perceiving this returned with great Fury, and thought easily to have vanquished this Squadron and to have cut it off, but he was greatly mistaken: for it stood firm, and fought so valiantly, that the *Persians* were compelled at last to leave it, and betake themselves to their Camp. *Belisarius* after this in very good Order withdrew himself to a little Island, which the River *Euphrates* maketh in that Place, whither the greatest Part of his Soldiers were already retired: where the next Day he rallied his Men, and put them in Order for Battle again. But the *Persians* thinking themselves Victorious minded only the Spoil of the Field. Afterwards *Elzaretha* removed his Camp to another Quarter; and when *Cavadas* understood what Numbers he had lost in the Battle, he did



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not think it Prudence to brag much of the Victory, and therefore he was cautious afterwards of engaging again with so experienced a General as *Belisarius*. But at length dying, his Son *Cosroes* succeeded him with whom, after many Embassies and Treaties, a Peace was concluded: and *Belisarius* had by this means an Opportunity given him of recovering other Countries which had been lost. Having obtained great Honour and Renown by these Atchievements, he was sent for by the Emperor *Justinian* to *Constantinople*, and *Sittas* was left by him as General in these Parts, where, when he arrived, he was received in Triumph with great Solemnity.

But a little while after this, there happened so great a Tumult in the City of *Constantinople*, as had like to have been the utter Ruin of the Emperor. For springing from the Factions of the Common-People, it came to that Height, that *Japatus* and *Pompey*, being the chief Men of the City, and very near related to *Anastasius*, being his own Sister's Sons, and being greatly favoured by the People, rebelled against *Justinian*, and *Japatus* took the Name of Emperor. But in the End, *Japatus* was taken and slain, and *Justinian's* Troops remained Victorious; and all Troubles being soon after appeased, *Justinian* enjoyed more Peace than ever he had done before: though this continued no long time, the Wars of *Africa* breaking out some time after, which arose from a Dissension between *Genfericus's* Nephews, the First King of the *Vandals* which reigned in *Africa*. For *Yldericus*, one of his Nephews, succeeding in the Kingdom, fell into Contention with *Gilimer*, who was also Nephew to *Genfericus*, and pretended to have as good a Title as the former. And though *Yldericus* had the better Title, yet he grew so negligent, that *Gilimer*, who was a Man of Courage and Prudence, managed the Matter so well, that he took him Prisoner, and made himself King and Lord of *Africa*, on Pretence that the other was incapable of Government. With which *Justinian* was much displeased, being before in Friendship with *Yldericus*; and therefore by his Embassadors he required *Gilimer* to restore the Kingdom to *Yldericus*, which when he refused, he resolved to rig out a mighty Navy, which accordingly he did, and employed *Belisarius* in this Service, who embarking, with many noble Captains, in a Sail of 500 Ships, and 84 Gallies, began his Voyage towards *Africa*. And he had so good Fortune, that divers were in Arms there in behalf of *Yldericus* before his Arrival, which was a great Encouragement to him in his Undertaking.

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*Gilimer* hearing of this, was in a Consternation, and relinquishing that City wherein he had first taken the Title of King upon him, sent Word to his Brother *Amata* at *Carthage* to kill *Yldericus*, and with his whole Force go against *Belisarius*. But *Amata* engaging with *Belisarius* was slain in the first Onset; upon which *Gilimer* charging in the Rear, the Imperialists had like to have been vanquished. But the bad Success *Amata* had met with gave *Gilimer* so much Discouragement, and withal so animated the Imperialists, that *Belisarius* came off with a compleat Victory.

The next Day *Belisarius* marched directly to the City of *Carthage*, and entered it without any Opposition. The *Vandals* which were here, withdrew to the Temples and Churches; but *Belisarius* promising them their Lives, they came out, and received all the Civility which could be expected from an Enemy. After he had taken Possession of the City, he ordered the Walls thereof, which were much decayed, to be repaired, and sent Information to *Justinian* of what had passed. *Gilimer* escaping from the Battle, in certain Fields of *Getulia*, 4 Days March from *Carthage*, gathered together his scattered Troops, levied others, and sent into *Sardinia* for his Brother *Zazon* to come and help him; and afterwards marched towards *Carthage* to give Battle again to *Belisarius*, who came up with him, and overthrew him, making a great Slaughter of his Men, amongst whom was *Zazon*, *Gilimer's* Brother: and afterwards he took the Camp, where he found a vast Quantity of Gold, Silver, Money and Jewels, and put all to the Sword who were able to bear Arms.

The Day after *Belisarius* sent an excellent Captain called *John* in pursuit of *Gilimer*, and followed himself in a short time after. *Gilimer* retired into certain inaccessible Mountains and Rocks in the Province of *Numidia*, called *Papua*, which were inhabited by a People called the *Maurusi*, who were great Friends to the *Vandals*. *Belisarius* finding that it was impossible very soon to take these Rocks, left one *Pharas* with sufficient Force to encompass *Gilimer*, that he might not by any means escape; and himself returned directly to *Carthage*, and in his way took several Towns, and received great Honours from the People, who were extreamly glad that they had been freed from their former Oppressions and Burdens.

Being come to *Carthage*, he dispatched away a Captain to take the Isle of *Sardinia*, and took care also to send others into *Mauritania*, and other places where they had great



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Success, the *Vandals* in most places being very ill beloved. So that in little more than Four Months, *Belisarius* reconquered all *Africa*, after it had been lost Four score and Sixteen Years. *Pharas* acted the part of a prudent Commander so happily, that *Gilimer* was quickly forced to surrender himself, and being brought to *Carthage*, was entertained very honourably by *Belisarius*; who having performed such noble Actions at length came to *Constantinople*, bringing his Prisoner along with him, and had the Honour of a Glorious Triumph.

But 'twas not long e're *Justinian* again gave him the Charge of the Wars, and Conquest of *Italy* and *Sicily* against the *Goths*, *Theodatus*, who was then Lord thereof, having obtained the Kingdom from *Amalasunta*, Mother to *Athalaricus*, who was Successor to *Theodoricus*; though 'twas upon Condition that her self should have the whole Authority, notwithstanding he had the Title of King. But when this had been given him, he proved so ungrateful, that he assumed all to himself: which when *Justinian* was informed of, he was much displeased, and in Favour of *Amalasunta* made open War against *Theodatus*, and made *Belisarius* his General: who presently took *Catania* in *Sicily*, and within a few Days after marched towards *Saragossa*, and with the like Fortune entered and took the same, and did the like by many other Cities and Towns. Insomuch that *Theodatus*, greatly fearing he should be quite ruined if he did not submit, came to Terms of Agreement: whereby he renounced his Right to *Sicily*, and agreed, That in all Decrees and Proclamations *Justinian* should be first named, and that every Year in token of Subjection he would send him a Golden Crown. But when *Justinian* understood these Terms, he rejected them, and immediately had others offered which were more honourable and advantageous. For by them the whole Kingdom of *Italy* was given to *Justinian*. But whilst this passed, *Theodatus's* Forces obtained a great Victory over the Imperialists in *Slavonia*, wherein *Mundus* and his Son *Mauritius*, *Justinian's* Generals in those Parts, were slain: which raised so much Courage in him, that he refused to stand to his Promise, and withal apprehended *Justinian's* Embassadors, for some ill Words as he pretended which had been uttered by them.

*Justinian* was much concerned at this; but losing no time he sent into *Slavonia* a valiant Captain called *Constantius*, to serve instead of *Mundus* and *Mauritius*, who recovered a great deal of what had been lost, and renewed the War  
in



in that Part. And for the Affairs of *Italy*, he commanded *Belisarius* to enter it with the greatest Power he could. Who, with his usual Courage and Expedition, left such Garrisons as he thought proper in the Fortresses and Strong-Holds of *Sicily*, and coming into *Italy*, he seized on the Places and Towns near the Sea-side, and so conquered all the Coast to the City of *Naples*, wherein *Theodatus* had put a strong Garrison, which nevertheless was soon taken, and a great part of the besieged put to the Sword. The *Goths* were strangely terrified at this, and not relying any longer upon *Theodatus*, they chose a wise and valiant Commander for their King named *Vitiges*, by whose Order *Theodatus* was soon after slain: However *Belisarius* was nothing dismayed, but from *Naples* he marched directly to *Rome*, where he was received with much Honour and Respect.

*Vitiges* in the mean time left nothing undone that might increase his Power against *Belisarius*. In the first place he concluded upon a Peace with the King of *France*, and gave him those Lands which *Theodoricus* held in *France*, to the end he might make him his Friend; and from *Germany* also and others Parts he obtained all the Aid and Assistance he could. And in short, he used such means, that in *Ravenna* and the parts adjoyning he raised One Hundred and Fifty Thousand Men, of Foot and Horse, all which were good Soldiers, and most of them well armed.

With this Army he marched towards *Rome* where *Belisarius* was; but not in a Capacity to receive so great an Army. Which made King *Vitiges* grow so proud, that he nothing doubted of Victory, and not only took care that *Belisarius* should not fly and abandon *Italy*, but would often ask whether he were fled or no, and seemed very glad when 'twas told him that he had fortified himself in *Rome*, and expected his Coming. But *Belisarius* was quite another Person than *Vitiges* supposed, being resolved rather to die than abandon what he had gotten. Yet seeing that his small Number was not able to stand a Fight with so great an Army, he sent to *Blessus* and *Constantius*, which were Two Captains he had sent into the Marches of *Ravenna*, presently to return to *Rome*, which he told them he had fortified, and was resolved to defend. However *Vitiges* held on directly towards *Rome*, thinking it could not hold out long.

*Belisarius*, it seems, had caused Two very strong Towers to be built, at a Bridge over the River *Tyber*, about a Mile from *Rome*, where *Vitiges* was to pass; wherein he placed a very strong Guard to entertain the Enemy: but when

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*Vitiges* came with his Army One Night, those who guarded the Bridge were in so great a Fear, that without any Fight they presently gave up the place, and the same Night *Vitiges* began to pass over a great part of his Army. The next Morning *Belisarius*, not suspecting any thing of this which had happened, sallied out of *Rome* with a Thousand choice Horse, and coming towards the Bridge, where he intended to pitch upon a secure place for defending the Passage, he met with *Vitiges's* Men, who had past the River; with which he was so amazed, that he immediately charged them very indiscreetly, and with so great Rage and Fury, that a cruel Fight ensued; insomuch that *Vitiges's* Vant-Guard was forced to retire to the Battalion wherein himself was, whence he charged with so great a Troop of *Goths*, that *Belisarius's* Company was held for lost, but in this Danger he did Wonders, killing and wounding many of his Enemies, and all Authors affirm, that he performed the part of a couragious, though not a discreet General. For he hazarded himself so much, that he was reckoned for dead, and 'twas so reported at *Rome* by some of his Men, who fled. Being in this Distress, and unable to maintain the Fight any longer, his Soldiers began to retire, and he followed, after a 1000 *Goths* had been slain. Divers of *Vitiges's* Horsemen pursued him to the very Gates of *Rome*, which were shut; and those who had the Guard thereof would not open them, for Fear the Enemy should break in. The Noise was so great that *Belisarius* could not be known by his Voice; so that he was forced to make head again against the Enemy, which he did with so much Vigour, that in the Night the Enemy retired towards their Camp, believing that great Troops had sallied out of the City, by reason *Belisarius* plied them with so much Briskness. *Belisarius* having obtained this Opportunity of escaping, was in some time known by his Voice, and admitted into the City, and though he had received a great many Blows, yet none touched his Skin, which seemed a Wonder to all.

The next Day *Vitiges* returned, and laid Siege to the City, investing it with Six Camps. 'Twould be too long to enumerate the particulars of it; and therefore it may suffice only to note, that it was One of the most terrible and bloody Sieges that ever was, continuing One whole Year and Nine Days, the first Seven Months whereof *Vitiges* and his *Goths* never ceased to assault and batter the City, where they did and received much hurt. And *Belisarius* and his Men never suffered the Enemy to rest; so that



that in Skirmishes and Sallies above 40000 of the *Goths* were slain.

The Emperor *Justinian* was so careful in providing for *Belisarius* in this Siege, that he constantly supplied him with Soldiers and Provision, which could not be brought without considerable Danger. But yet the Famine was so very great, that they suffered much Misery. But *Belisarius* managed it with so much Cunning and Discretion, that *Vitiges* being tired and wearied out, concluded a Truce with him for Three Months; but it lasted not so long, because *Vitiges*, through the Advice and Instigation of some, desired to have Admission into the City, that he might have a Sight thereof; upon which the Siege was immediately renewed. And *Belisarius* sent to a certain Captain called *John*, who was Marshal of his Army, to make cruel Wars in the Marches of *Ravenna*, whither he had sent him, with above Two Thousand Horse, and other Soldiers before the Truce, presuming that *Vitiges* would upon this raise the Siege; which he did accordingly: but in his Retreat he was so furiously charged by *Belisarius*, that a great many of his Men were slain. So that with Shame and Dishonour *Vitiges* was forced to return to his Country of *Ravenna*, where *John* was.

*Belisarius* lost no time, but levying what Forces he could, went to *Naples* and fortified that City, and from thence to *Ravenna*, and the Wars were thereupon renewed, not only here, but in several other parts of *Italy*. He was also reinforced by another Captain sent by *Justinian* called *Narses*, who came afterwards to be a most renowned General. *Belisarius* being joyned by him, relieved *John*, who was besieged in *Arimino*; and with some Loss of Men constrained *Vitiges* to raise his Siege. Before and after which in *Gallia Cisalpina*, now called *Lombardy*, *Milan*, *Bergamo*, *Navarre*, and other Cities took part with *Belisarius*, who sent some Commanders hither, who had divers Conflicts as well with the *Goths*, as with *Theodoricus* King of *France*, who came with a Resolution to have made himself Lord of the Country, while they were busied in these Wars. *Belisarius* at last fought with *Vitiges*, and had the better; and *Vitiges* being compelled to fly into the City of *Ravenna*, was there so closely besieged, that he came to Terms of Peace, and offered to make *Belisarius* King of *Italy*, which he nevertheless would not hearken to, but continuing the Siege, the City was soon after taken, and *Vitiges* delivered into his Hands, with whom in a manner all *Italy* came under his Obedience.

The



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The Posture of Affairs in *Italy* being thus, *Belisarius* by *Justinian's* Order was obliged to return, it being his Design to imploy him in the *Persian Wars*, though afterwards there followed great Alterations and Combustions in *Italy*. For although *John*, *Besa* and *Vitalis* (who were excellent Captains) were left to command in his room, yet there was no Comparison between them and him. *Belisarius* carried with him King *Vitiges*, with his Queen, and many of the most principal Men of the *Goths*, Prisoners to *Constantinople*, where he was received with great Honour and Content; and he was so beloved and esteemed, that all Men, as well Inhabitants as Strangers went to see him, whom they counted the Wonder of the World. He was of a most pleasing Countenance, tall Stature, excellent Constitution, noble Condition, and was withal mild, courteous, and endued with many other rare and heroical Vertues.

Within some few Days after *Belisarius* was gone out of *Italy*, some Cities rebelled, and chose *Tdibaldus* for their King, who was a person of Valour, and of great Authority among the *Goths*, and gained the Affections of the People, by reason of the vast Extortions, which were made by the Emperor's Captains. He levied an Army, and engaging with *Vitalis*, overthrew him, which brought a great Terror upon the Imperialists. But One of his Guard slew him, after he had reigned something more than a Year, because he had put to Death a Nephew of *Vitiges*. *Araricus* (whom some call *Ararius*) was elected in his room, who was also slain within Five Months. After which *Totila* was chosen, who was a great Enemy to the Romans, and brought much Mischief upon the Empire.

*Cosroes*, King of *Persia*, making War upon the Romans, entered so far into the Bowels of the Empire, and did so much Damage, that *Justinian* was forced to send *Belisarius* against him; the other Generals which he had sent before being either slain, or overthrown. *Belisarius*, as soon as he arrived, revived the Imperialists, and soon recovered a great part of what had been lost. But though the Affairs of the East proceeded so well, yet those of the West grew worse: For *Totila* being, as was said, made King, carried on the Wars with so much Courage and good Order, that divers of the Emperor's Captains were vanquished and slain, whereby the *Goths* obtained much Reputation. *Justinian* perceiving this, and having more regard for *Italy* than any other part, commanded *Belisarius* to leave the Affairs of the East in as good a Condition as he could,

and



and return to *Constantinople*. *Justinian* upon his Arrival immediately sent him into *Italy*; whither he went with so much haste, that he could not lead with him above 50000 Men, it being thought that he should have found more Force there, and 'twas also told him, that the Emperor's Condition was not so low, as it really was. Finding all things contrary to his Expectation, his Coming did more harm than good; because the Enemy seeing his Forces so small were the more encouraged, whilst the Imperialists who were there before were as much disheartened. However putting himself into *Ravenna*, he took such order in fortifying and defending it, as very much Incensed *Totila*, who sending Captains and Soldiers to *Ravenna*, went himself to *Rome*, which he thought to take in a short Space, by reason it was in a very bad Condition to endure a Siege.

*Belisarius* was sorry at this; and without any Delay, he passed into *Dalmatia*, and thence to *Durasto*, where he found Captain *John*, who had a considerable Army. Here he resolved to go to *Rome* by Sea, and put himself into it by the River *Tyber*, and that *John* should cross the Sea with his Army, and coming into *Calabria*, should march by Land to relieve him. *Belisarius* accordingly sailed, and arrived at *Porto* in the Mouth of *Tyber*; and having not a sufficient Power to march by Land, he speedily rigged a great Number of Barks and Frigats, which he fraughted with Men and Munition, and so passed up the River. And notwithstanding *Totila* endeavoured to hinder his Passage, by Two Chains which he had drawn in the narrowest Part of the River, and by a Bridge and Two Castles at the End of the Bridge, which were guarded by a great Number of Soldiers, yet *Belisarius* kept his Course, and charged the Guard with such Fury, that they were soon scattered, and *Rome* had been presently relieved had it not been for a certain Accident which fell out. *Belisarius* had left his Wife and Family in the Port aforesaid, with a Garrison which held the Fort, and a good Captain called *Isaaz*, whom he expressly forbid to sally out, ordering him diligently to keep the Fortress. But when *Isaaz* heard of the Victory which *Belisarius* had obtained, that he might do some such Exploit himself, he sallied out and charged *Totila's* Soldiers which lay against him: and though at first he disordered and forced them to retire, yet at last he was overthrown by them and taken Prisoner. *Belisarius* was soon informed hereof, as also that the Town was taken, and that his Wife, whom he loved exceedingly, was in the Enemies Hands.



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Hands. At which he was so much grieved, that he immediately sailed down the River, with a Resolution either to die, or set his Wife at Liberty. But when he was come to the Port, he found the quite contrary, and that the Captain was only lost; which enraged him more than before, upon this Consideration only, that he should be so strangely deceived, and fell into a Fever, from which he very hardly recovered; all which time *Rome* was so closely besieged by *Totila*, that an infinite Number died within, and every one was forced to eat Dogs, Cats, &c. and at last the City surrendered; upon which *Totila* sent his Ambassadors to *Justinian* offering to be his Servant and good Friend, and to preserve the City, if he would grant him Peace; otherwise he threatened to raze it, and make the most cruel War he could. But *Justinian* returned an Answer, that his General *Belisarius* was in *Italy*, to whom he referred all Matters: at which *Totila* was so enraged, that he laid the best part of *Rome* in Ashes, and forced the Inhabitants to abandon it; after which he marched against *John*, who shewed himself so much a Coward, that he would not joyn with him, but put himself into *Otranto*, the farthest part of all *Calabria*; whereby *Totila*, without any Resistance, took all *Calabria*, *Abruzzo* and *Lucania*, which till then held for the Emperor.

In the mean time *Belisarius* recovered his Health, and entred upon a Resolution, to repair, re-edify and defend *Rome*. Wherefore first sending his Wife to *Constantinople*, he immediately went to *Rome*, and with all Expedition caused Trenches to be digged, Ramparts to be made where the Walls were thrown down, and all the Victuals, which could be got, to be brought, and so made a City of that which lay waste; and in this Undertaking divers of the Citizens, for the Love of their Country, joyned with him. As soon as *Totila* heard of this, he returned and laid Siege again to *Rome*; but *Belisarius* defended it so well, that he was quickly forced to raise it. In the mean time Captain *John* in *Calabria* and *Apulia* gathered the Citizens of *Rome* together, and sent them home again; and *Belisarius*, having well fortified the City, joyned with *John*, and went in pursuit of *Totila*, whereby many things of moment fell out, too tedious to be recited here. But the King of *Persia* making Wars again in the East, *Justinian* concluded to send for *Belisarius*, though he went not, because a Peace was concluded between them. However he returned to *Constantinople*, where he lived many Years in Quietness, till the *Huns* came out of *Thrace* and robbed and spoiled



all the Country about *Constantinople*; whom he overthrew, and had quite ruined them, had not *Justinian* forced him to return. JUSTINIAN

*Belisarius* had not been gone long out of *Italy* e're *Totila* returned again, and besieged *Rome*, and through the Treachery of some took it; but was more favourable than he was before. After which he took several other Places, and passed over into *Sicily*; which because he could not take, he left Four Captains with Men of War there, and returned into *Italy*. And had not *Narses* a Captain, who was sent thither by *Justinian*, came, he had quickly made himself Lord of the whole Country. *Narses* was a good Captain, and had a great Army of *Hunns*, *Heruli* and other excellent Soldiers, and engaging with *Totila* overcame him, and *Totila* himself was among the slain, and presently after marching to *Rome* soon took it from the *Goths*. After whom *Teyas* was made General, who was also slain in a great Battle by *Narses*, whom it pleased God to make his Instrument to root out and extinguish the Name of the *Goths* and *Ostro-Goths* out of *Italy*, 18 Years after the Beginning of the War, and 72 after *Theodoricus* first entered and made himself Lord of that Country. After which *Narses* re-edified *Rome*, and reduced it into good Order; and being a Man of great Judgment, a good Christian, and a most excellent Governour, he had the Government of *Italy* as long as *Justinian* lived, who during these Wars made his Abode at *Constantinople*, providing Men and Money for the War in all Parts; as well for those in *Italy*, as those in the East with *Cosroes* King of *Persia*.

*Justinian* in short restored the *Roman* Empire to that high pitch of Glory, at which it was arrived during its first Emperors; and seeing himself at Peace on all Hands, he resolved to collect all the *Roman* Laws into One Body, and having chosen Ten (1) of the ablest Men of the Empire for this Work, to compile the same from the *Codex's* of *Gregorius*, *Theodosius* and *Hermogenes*, he gave it the Name of *Codex Justiniani*. The Laws of the Judges and Magistrates, dispersed in near 200 Books, were reduced to the Number of 50, and were called the *Digesta* or *Pandeetæ*. He composed also 4 Books of Institutions, being an Abridgment of the Text of all the Laws. The new Laws which had been made by him were likewise brought into One Volume, which was called *Codex Novellarum*. And amongst

(1) *Vld. Praefationem primam de novo Codice faciendo praemissam lib. primo Cod. Just.*



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other extraordinary Matters, he built (1) the Church of *Sophia* much more beautiful, than it had been before. And died in the Year of *Christ* 565, and of the Translation of the Empire 235, after a Reign of 38 Years and 7 Months, being 83 Years of Age.

*Anno* 530, *Felix* Pope of *Rome* died, and was succeeded by *Boniface II.* a *Roman.* *Dioscorus* was put up against him, but held it but 28 Days. *Boniface* built the Church of *St. Michael*, and died after he had sat 2 Years, *anno* 532, and was succeeded by *John II.* a *Roman*, who sat 3 Years, and was for his Eloquence called *Mercurius.* He died *anno* 535, and was succeeded by *Agapetus* a *Roman* and Cardinal-Priest, who governed 2 Years. He died *anno* 537, and was succeeded by *Silverius* a *Roman*, who sat 16 Years. He died *an.* 540, and was succeeded by *Vigilius* Archdeacon of *Rome*, who sat 16 Years. He died *anno* 554, and was succeeded by *Pelagius* Archdeacon of *Rome*, being thrust in by *Narses*, and was suspected to have poisoned *Vigilius.* He sat 4 Years, and was succeeded *anno* 559, by *John III.* called *Casselinus*, because he was a *Castellan*, who sat 13 Years.

*Anno* 529, a Council was held at *Orange* against the *Pelagians* and *Masiliani.* Also at *Basatz* and *Carpentras.* The Year after at *Rome.* *Anno* 532, at *Toledo* about Discipline. *Anno* 533, at *Rome* against the *Arcenetae*, who were Heretical Monks of the Sect of *Nestorius.* *Anno* 535, at *Carthage* for Reformation. *Anno* 536, at *Constantinople*, where *Anthimus* was deposed for Heresy. Also at *Jerusalem* and *Orleance* for Reformation. Likewise in the Year 540, was One at *Orleance* upon the same Matter. *Anno* 541, at *Bizacenum* in *Africk*, and at *Auvergne* for Privileges of the Church and Discipline. *Anno* 545, at *Orleance.* *Anno* 547, at *Constantinople.* *Anno* 550, at *Mopsuestum* or *Melise* in *Cilicia.* *Anno* 552, at *Orleance* against the Heresies of *Nestorius* and *Eutyches.* *Anno* 553, was held the Fifth General Council at *Constantinople* of 150 Bishops, to confirm the *Nicene* Council, and to condemn *Arrius*, *Samosatenus*, *Nestorius* and *Eutyches*, which was confirmed by a Council at *Jerusalem* the same Year. *Anno* 559, Two were holden at *Paris*, One to deprive *Saporacus* the Bishop, convicted of a notorious Crime, and the other against Sacrilege. *Anno* 563, a *Braccara* or *Braga* the Metropolis of *Galecia*, upon *Justinian's* persecuting the Catholics in the East. For it seem

(1) *Evagr.* l. 4 c. 30. *Procop. de edif. Justiniani*, l. 1. *Glicas Anno* part. 4. (2) *Evagr.* l. 4 c. 38.



Heresy of the *Aphthardocitæ* or *Monothelites*; holding that Christ's Body was not subject to Corruption, Hunger, &c. and commanded the Bishops to approve his Edict concerning it, which *Eutychias* Bishop of *Constantinople* very much opposed, and for it was deposed and banished. JUSTINIAN

Famous Men in *Justinian's* time were *Jornandes*, a Bishop of the *Goths*, who wrote the *Gothick History*; *Vigilius*, who wrote against the *Eutychian Heresy*; *Arator*, a Divine Poët, *Paschasius*, a Deacon of *Rome* and an Historian, *Anastasius Sinaita*, *Joannes Cappadox* and *Trebonianus* Lawyers, who perfected *Justinian's Code*, *Priscian* and *Festus* the Grammarians, *Procopius* the Historian, *Paulus Silentarius* the Poët, *Gildas* the *British Historian*, *Simplicius* the *Aristotelian*, *Damascius* the *Stoick*, *Dracontius* the Poët, and *Agathias*, who continued *Procopius*.

## JUSTIN II.

**J**USTIN the Second, or the Younger (1), Son of *Dul-* A. D. DLXV.  
*cissimus* and *Vigilantia*, the Sister of *Justinian*, succeeded his Uncle, and began his Reign very well, though 'twas not long ere he evidenced the Viciousness of his Inclination, by abrogating a Law which his Uncle had made against Unlawful Marriages. He had a Cousin of the same Name, who commanded an Army on the *Danube*, to hinder the Incursions of the *Barbarians*. Before *Justin* was declared Emperor, their Pretensions were equal, and therefore they had agreed, that he which came to the Empire should make the other the chief Person in it next himself; but *Justin* acted quite otherwise, sending for him to *Constantinople*, and having ordered him to go thence to *Alexandria*, he got him strangled in his Bed in the Year 567. He also caused the Two Senators *Etherius* and *Addæus* to be put to death. The continual Complaints of the Poor, who were oppressed by the Great Ones, made him nominate a Prætor, with Power to seize any Person, how great soever, even at the Emperor's Table. Soon after, the Empire being by *Narses's* means (whom he had deposed from the Administration of Affairs in *Italy*, and set up *Longinus* in his stead) invaded by the *Avari*, *Lombards* and *Persians*, it so troubled him, that he grew discontented; whereupon the Empress *Sophia* was forced to make Peace with the *Persians*, and *Tiberius* was declared Cæsar to support the Weight of the Empire, during the Malady of *Justin*, who died in

(1) Evagr. l. 5. Niceph. l. 17. Aron. l. 1. Zon. l. 3. Paul. Diac. l. 18.



*A System of Universal History.*

the Year of Christ 578, and of the Translation of the Empire 248, having reigned 11 Years, 10 Months and 20 Days.

Anno 573, Pope John died, and was succeeded by Bennet, a Roman, who governed 5 Years.

Anno 569, a Council was held at Lucus (or Lugo) the Metropolis of the Suevi, (now under Compostella) for Matters of Faith and Discipline. Anno 570, at Tours and Lyons, for Discipline. Anno 572, at Braga and Lugo upon the same Account. Anno 576, at Paris to reconcile the Brethren of France, but it took no Effect.

Famous Men at this time were Venantius Fortunatus, Bp. of Tours and Poitiers, an excellent Poët and Historian, Martin Rector of the Monastery of Dumienfis, who dedicated a Book to Miro King of Gallecia, Gregory Bp. of Tours, who wrote the History of France, Hunibald the French Historian, and Melkinus Avalonius the British Historian.

## TIBERIUS II.

A. D.  
DLXXVIII.

JUSTIN being dead, and Tiberius being made by him his Successor, an universal (1) Joy immediately appeared, and he was with great Applause confirmed in the Government. Sophia however the Empress forgetting her Engagements formerly made to him, attempted to promote Justinian, the supposed Nephew of Justin, to the Throne, while Tiberius was, according to the usual Custom, to pass 30 Days in the Country, at the time of Vintage. But he having timely notice hereof, returned with all convenient Speed to Constantinople, took her and all her Treasure into Custody, and left her only so much, as would supply her Wants. He also removed her Attendants, and placed others about her, whom he could trust; charging them that the others should never come in her Presence; and withal rebuked Justinian, though with a great deal of Moderation. But yet he was put out of Command (2), and Mauritius was made General of the East. Who was a wise Man, very diligent and exact in Business, of a firm and constant Mind, and of a very good Life and Conversation. He so bridled his Fleishly Lusts, that he not only abstained from such things as provoked to Lust and Sensuality, but even from Necessaries themselves. He would not lend any Ear to Stories, nor hearken to every Man's Tale. And in short was a Man of incomparable Virtues, and made War with

(1) Gregor. Turon. l. 5. c. 30. Paul. Diac. l. 3. c. 12. de Gestis 4<sup>or</sup> Job. (2) Evagr. l. 5. c. 19.



so much Success, that he took a great many Cities and Castles from the *Persians*, and withal so great Booty, that divers Isles, Towns and Countries, that had lain a long time desolate and not inhabited, were filled with Captives, and the Land tilled and reduced to good Order.

As for *Tiberius* he was a Man of a wonderful goodly Stature, and of a Presence altogether composed unto Majesty. His Mind was as richly adorned with Mildness and Courtesy, which allured all Men at the first Address to love him. For he esteemed that to be Riches, which sufficed every Man to give, not only for Necessity, but also for Plenty and Abundance. He was of Opinion, that not only such as wanted were to receive Relief; but that it became the Emperor of *Rome* to be munificent, and he took that Gold to be counterfeit, which was gathered with the Tears and Lamentations of the Subject. But he died very soon, namely in the Year of *Christ* 582, and of the Translation of the Empire 252, after he had reigned 4 Years, with all the Glory and Reputation of a great Prince; though he was the less regretted, because he left for his Successor, his Son in-Law *Mauritius*, who it was expected should have reigned with as much Prudence and Success as the other did. He created him *Cæsar* at his Return from the Wars of *Persia*, and made him an excellent Speech (1).

*Marcellinus Comes*, the Historian, lived in his time.

Anno 580, a Council was held at *Pliris*, where *Prætextatus* Bp. of *Roan* was banished, for dispensing with the Marriage of his Aunt *Brunchild*. Anno 582, at *Chalons*, where Two Bishops were deprived for heinous Crimes, and at *Mascon* to suppress the Insolencies of the *Jews*.

## MAURITIUS.

**M***auritius* therefore, who was originally from *Rome*, but born in *Arabissa*, a Town of *Cappadocia*, succeeded *Tiberius*, whose Daughter *Constantia* he had married. *Evagrius* (2) tells us, that he was a prudent and dexterous Prince, and *St. Gregory* commends his Zeal and Care of the Catholick Church. He was (3) very successful at first against the *Persians*, received their King *Cosroes II.* whom they had banished, and soon after re-inthroned him. After which, *Chagan*, King of the *Avari*, made Incursions into Lower *Hungary*, plundered *Mæsia*, and being advanced

A. D.  
DLXXXII.

(1) See Niceph. l. 18. c. 6. (2) L. 6. (3) Niceph. l. 18. Zon. l. 3. Anon. l. 3.

into



TIBERIUS.

into *Thrace*, threatned *Constantinople* with a Siege ; but such a Contagion happened in his Army that a great Part of it was destroyed, with his Seven Sons, which put a Stop to his Proceedings. He had 12000 Prisoners with him, which he offered to set at Liberty, provided the Emperor would pay him half a Crown for each, which when he refused, he put them all to the Sword. Upon which the People of *Constantinople* rebelled, and called the Emperor a cruel, covetous Tyrant, which so much concerned him, that he begged the Prayers of all the Religious of his time, for Pardon of the Offence, or that he might receive Punishment for it in this World. And some say that he dreamed, that himself, Wife and Children should be killed, and others, that he was told he should be dethroned by a Man whose Name began with *Ph.* and that thinking it should be his Brother-in-Law *Philippus*, he removed him from the Court. In the mean while *Phocas*, who of a simple Soldier advanced himself considerably in the Army, was proclaimed Emperor and pursued *Mauritius* to *Chalcedon*, where he put him and 4. of his Children to death. But 'tis said he suffered with great Patience, uttering these Words of the Prophet, *Thou art just, O Lord, and thy Judgment is righteous.* This happened in the Year 601, in the 16th Year of his Reign, and of the Translation of the Empire 271.

Anno 590, *Pelagius*, Pope of Rome, died, and was succeeded by *Gregory 1st*, commonly called *Gregory the Great*. He was the first that wrote *Servus Servorum Dei*, and added to the Liturgy, *Diesque nostros in pace disponas : Kyrie Eleyson, and Allelujah.* He wrote a great many Treatises, and reduced the Liturgies to One form for the use of all Churches.

Anno 583, a Council was held at *Brenacum*. Anno 587, at *Constantinople*, and at *Lyons* for Reformation. Anno 588, at *Mascon* for Reformation, and Oblations, and for Reverence to be exhibited by the Laity to the Clergy. Anno 589, at *Valenciers*, *Toledo*, and *Narbon*, where the *Goths* abjured *Arrianism*, and at Rome. Anno 590, at *Sevil*, Rome and *Auxerre*. Anno 591, at *Saragossa* against the Reliques of *Arrianism*. Anno 593, at *Poitou* in the Cause of Two Bastard Daughters of France, and at *Taron*. Anno 594, at *Metz*, where *Acidius* the Bishop was deprived for Treason. Anno 595, at Rome in the Cause of *John*, a Priest of *Chalcedon*, unjustly condemned of Heresy by the Bp. of *Constantinople*. Anno 597, at *Toledo*. Anno 598, at *Huesca* in *Arragon*, and at *Narbonne*. Anno 599, at *Constantinople* and *Barcinoe* in Spain, against *Simony*. Anno 601, at Rome in Favour



Favour of the Monks, &c. Anno 602, at Byzacenum. Anno 601, the *Agnosthetæ* (1) arose, who held, that the Divine Nature of Christ was ignorant of some things, particularly of the Day of Judgment.

TIBERIUS.

Famous Men in this Reign were, besides St. Gregory the Great, John Bp. of Girone, the Historian, Evagrius Scholasticus the Ecclesiastical Historian, Isidore Bp. of Sevil, Bandoninia the Nun, who wrote the Life of St. Radegund, Beulanius the Priest, Master to Nennius and an English Historian, Eluodugus Probus, Monk of Bangor, Master also to Nennius, and a Writer of the British Story, Asaphus Venedota another British Historian, and of whom the Bishoprick of St. Asaph had the Name.

Martyrius, Bp. of Jerusalem, was succeeded by Helias, a fervent Defender of the Faith. He was succeeded by Peter, after whom came Macarius, then Eustochius, Joannes Neamus and Isicius. But I omit the other Bishops of this Church this Century, because the Irruption of the Barbarous Nations destroyed the Church in the East, and Heresy trampled over it.

After Palladius, Flavianus was Bishop of Antioch, but he was banished by Justin the Elder, and Paulus put in his place, who was succeeded by Euphrasius, who died in the great Earthquake at Antioch (2), and was succeeded by Euphramius, after whom came Domnius, Anastasius, Gregorius, Anastasius and Euphemius.

John called Tabennesiota, Patriarch of Alexandria, was succeeded by another John, who kept the true Faith, and was banished by Anastasius, after whom came Theodosius, a Friend of Eutyches's Heresy, who was succeeded by Zoilus, Appollinarius, Eulogius and Petrus.

Bishops of Constantinople in the 6th Century, were 1. Macedonius who succeeded Euphemius. 2. Timotheus. 3. John of Cappadocia. 4. Joannes Scholasticus. 5. Epiphanius. 6. Anthimus. 7. Meras. 8. Eutychius. 9. Joannes ~~inturns~~ or Fejunator. 10. Cyriacus.

## PHOCAS.

PHOCAS was a Man (3) of mean Stature, of a terrible Aspect, red Hair, his Eye-brows met, he shaved his Beard, and had a Star on his Cheek, on which appeared a blackish Colour, at such time as he was angry. He was much ad-

A. D. DCI.

(1) Niceph. Iud. (2) Evagr. l. 4. c. 5. (3) Cedren. ad Phoc. Ann. 1.



**PHOCAS.**

dicted to Wine and Women, was bloody and sower, fierce in his Speech, free from all Compassion, furious in his Disposition, and an Heretick. His Wife was of the same Humour and Inclination, and therefore Mankind could not thrive under them, but was overwhelmed as with a Deluge of Miseries. For an innumerable Multitude both of Men and Beasts perished partly by Plague, and partly by Famine, and the Winters were so very severe, that even the Seas were frozen, and the Fish destroyed. He strived to please the People by celebrating the *Circensian Games*; but they were so sensible of his ill Qualities, that he could not by any means cajole them. And in this Solemnity he gave One peculiar Instance of his Cruelty. For One Day towards Evening, having drunk a greater Quantity of Wine than usual, and delaying to return to the *Circus*, the Multitude commanded him to come forth, and, upon refusal, cryed out, *Hast thou again drunk Wine? Hast thou again lost thy Senses?* At which he was so much enraged, that he caused several to be laid hold on, some whereof were by his Order dismembred, and others put to death. But the Rabble cast Fire into the Castle where the Prisoners were kept, and by this means they all escaped. Being afraid of Sedition, to prevent any Attempt which might be made upon him, he built an Arsenal near the Palace of *Magnaure*, and throwed Money amongst the People to gain their Favour, but it had a quite contrary Effect.

For such dreadful Mischiefs happened soon after in the Provinces, as brought great Troubles and Disorders upon the City. *Chosroes*, being solicited by *Narses*, ordered a great Army to invade the Roman Territories; which when *Phocas* heard of, he made *Domentiolus*, or *Domitius* his Brother *Magister Militum*, and sent *Germanus* against *Narses*; but *Germanus* coming to Battle, was vanquished by *Chosroes*, and received a Wound whereof he died in Eleven Days, and *Leontius* who succeeded had no better Success. When *Phocas* could not by Force prevail, he fled to Craft, and at last perswaded *Narses* to return into his own Country, and with repeated Promises and Oaths engaged to do him no Injury; but he had no sooner got him into his Power, but he burnt him alive to the great Discontent of the Roman People. However the *Persians* were not at all discouraged in their Proceedings, but the very same Year took in *Daras*, and overcame all *Mesopotamia* and *Syria*, and brought home incredible Booty.

Having possessed the Throne about Four Years, he thought of establishing himself more firmly, by making  
Alli-



Alliances with the Nobility. He gave his Daughter *Domitia* in Marriage to *Priscus* a Patritian and the Comes *Excubitorum*, the Solemnity whereof was celebrated in the Palace of *Marina*, and for the greater Grace, he appointed a Game or Exercise with Horses to be held. But the Mirth ended with Sorrow: for the People it seems saluting the Bridegroom and Bride with the Titles of Emperor and Empress; the *Demarchi*, of both the *Venetian* and *Prasinian* Factions, placed their Images at the Four Columns, by Order of the *Mensores* (or *Delineators* as they were called) being those that had the Charge of managing the Solemnity. The *Demarchi* were immediately sent for, and ordered first to be stript, and then beheaded. *Priscus* trembled upon Consideration of his own Case, and though he was in no Fault, yet he incurred the Displeasure of the Tyrant; who upon their Petition pardoned the Multitude. But being now put into a Fit of Fear and Jealousy; it happened that one *Patronia* coming to wait on *Constantina*, the Relict of the Emperor *Mauritius*, revealed the Intelligence which passed betwixt that distressed Lady and *Germanus*, and what Hopes they nourished, that her Son *Theodosius* was yet living. The Tyrant hereupon causeth *Constantina* to be tortured, who in her Pains confesseth, that *Romanus* a Patritian was of the Conspiracy. And by the same means *Romanus* was induced to discover others; as *Theodorus* Præfect of the East, who was put to death, *Helpidius*, who had his Feet cut off, and was afterwards burnt alive. *Constantina* with her Three Daughters was put to death in the same place, where her Husband had been formerly murdered. *Germanus* also, and his Son were sent after them, together with *John*, *Ziza* a Patritian, *Theodosius* and several others.

These Discoveries so much enraged the Tyrant, that like a wild Beast he fell upon every thing which lay in his way. Divers were cast into Prison upon slight and idle Suspicions, and the Goals were so crowded, that many perished for want of room, which caused a great Noisomness; inso-much that a noble Matron was so affected, that she freely gave an House of her's adjoyning for enlarging the Prison. But whilst *Phocas* thus raged at home, *Chosroes* in the East past the *Euphrates*, and made Havock of the poor People in those parts, wasting without Controul all *Syria*, *Palestine* and *Phœnicia*. And (1) the Year after, the *Persian* Army passed through *Galatia* and *Paphlagonia*, as far as *Chalcedon*, doing all things that Enemies are wont do in such Cases. *Phocas* in the mean time encreased his Cruelty, murdering

(1) *Glicas in Annal.*



PHOCAS.

the Nobility without any Pity, a great Mortality at the same time conspiring with him in his Proceedings, and *Chosroes* gaining very much upon the Empire. After he had slain such as were related to *Mauritius*, he put to death *Commentiolus*, Governour of *Thrace*, and divers others, and with this constant Course of Cruelty so wearied *Priscus* his Son-in-Law, that he waved all Hopes of Interest in him, and hearing that a Conspiracy was hatching in *Africk*, sent to *Heraclius* the Patritian, who now governed that Province, desiring him to dispatch away with all Speed his Son *Heraclius*, and *Nicetas* the Son of *Gregoras* his Lieutenant with a sufficient Army against the Tyrant.

*Phocas*, being ignorant of these Transactions, makes choice of One whom he thought as bad as himself, for his prime Minister. He creates therefore one *Bonofus Comes* of the East, a furious and rugged Man, whom he sends to restrain the Violence of the *Persians*, but being on his way he was re-called to extinguish a Rebellion, which now broke out at *Antioch*, where the *Jews* rose up against the *Christians*, and committed divers unusual Outrages, but were soon suppressed by the Arrival of *Bonofus* and *Chotis* the *Magister Militum*; but at *Constantinople* greater Disorders arose, where the Heart-burnings of the People (though for some time smothered) broke out into a great Flame. Being present at the Shows in the *Circus*, the (1) *Prasini* upbraided him with his Drunkenness, telling him that he had again drunk in *Galbasta*, which was a very large sort of Cup, and that he had again lost his Sense and Understanding. Some

(1) The *Prasini* were Men so called from the Colour of their Garment: So *Procop. de Bell. Pers. l. 1. c. 19.* *Οἱ δὲ μὲν ἐν πόλει ἐκάστη ἐς τὸ Βιέτιος ἐκ τῆς ἀσπίδος καὶ τῆς περικνημίδος διαφόροι, ἰ. e. The Commons of every City anciently have been divided into the Veneti and Prasini, the Blews, and the Greens. Theophanes, an. 29. of Justinian calls them in one word, Πρασινέες. See also *Tertullian. de Spectac. c. 9.* *Cassiodor. Var. l. 3. epist. 51.* & *Onoph. de Lud. Circens. c. 10.* *Marcus Antoninus* in the Beginning of his *Meditations* tells us he was caution'd by his Tutor to avoid these Sorts of Men: *Παρετὰ τὰς τρέφουσιν, τὸ μὴτε Πρασινέες, μὴτε Βιέτιους, &c. i. e. From my Governour I learned not to over-value the Diversions of the Race-Ground, and Amphitheater, nor to dote upon the Liveries and Distinctions of Fockeys and Gladiators. And without doubt 'twas to this sort of People, that the Younger Pliny alludes in his Epistles; l. 9. ep. 6. where he writes thus: Sit tamen aut velocitate equorum, aut hominum arte traherentur, esset ratio nonnulla: nunc favent panno, pannum amant: & si in ipso cursu medioque certamine, hic color illuc, ille huc transferatur, studium favorque transcribit, & repente agitadores illos, equos illos, quos procul noscitant, quorum clamitant nomina, reliquent. Tanta gratia, tanta auctoritas in una vilissima tunica. Mitto apud vulgus, quod vilis tunica est: sed apud quosdam graves homines. And he tells his Friend *Calvisius* (to whom that Epistle is written) that he had an utter Aversion to such Diversions.**



of them he caused to be beheaded, some to be dismembred, and others to be put into Sacks and thrown into the Sea. At which the *Prasini* being intraged as much as he, set fire to the *Prætorium*, Court, &c. for which they were disarmed by the Tyrant.

After which divers Conspiracies were formed against him; and *Heraclius* is saluted Emperor in *Africk*, and comes with a great Fleet and Army raised in these Southern Parts towards *Constantinople*, while *Nicetas* marches with a great Land-Army by the way of *Alexandria* and *Pentapolis*. *Heraclius* pursues his Voyage to *Constantinople*, and in the Haven of *Sophia* engaged in Battle with the Tyrant, and had the better; after which *Phocas* fled to the Court: which being observed by One *Photinus*, whose Wife he had ravished, with a Party of Soldiers he brake into him, dragged him ignominiously from the Throne, pulled the Imperial Robe over his Ears, and putting on him a black Dress, led him in Fetters to *Heraclius*; who after he had asked him, *If he had not bravely Governed*, and he had answered, *It was his part to do better*, commanded first his Hands and Feet, then his Arms and Privy Members to be cut off, and last of all his Head. What was left of his Trunk, the Soldiers burnt in the *Forum of the Oxe*, a Market-Place so called, and this End had Baseness and Cruelty, after they had domineer'd 8 Years, in the Year of *Christ* 610, and of the Translation of the Empire 280.

Anno 604, *Gregory the Great*, Pope of *Rome*, died, and was succeeded by *Sabinian* a *Tuscan*, who governed Two Years, and instituted Bells and Lamps. He was succeeded an. 605, by *Boniface III.* a *Roman*, who continued but a Year, and was succeeded an. 607, by *Boniface IV.* an *Italian*, who was Pope 7 Years.

Anno 606, a Council was held at *Rome* of 72 Bishops, where 'twas decreed that the Bishop of *Rome* should be called *Oecumenicus*, and that the Patriarch of *Constantinople* should not have this Title.

Famous Men, at this time, were *Eutropius* Bp. of *Valentia*, *Anastasius Sinaita* Patriarch of *Antioch*, so called from his long fasting in Mount *Sinai*, *Isidore* Bishop of *Sevil* an Historian, *John Philoponus* the Grammarian, *Elbodus* Archbishop in *Britain*, who wrote an History of his time, and *Maximus* Bishop of *Saragossa*, who wrote an History of *Spain*.

An. 606, the *Trithemite* arose, the Author whereof was *John Philoponus* the Grammarian. They held that the Essence  
and



**PHOCAS.**

and Nature of God was Threefold (1), and not One and the same. And the Year after One *Jacob*, a Syrian called (2) *Zanzalus*, revived the *Eutychian* Heresy, and his Followers were called *Jacobitæ*. And the next Year we hear of the *Armenii* (3), so called of the Province whence they were, and denied that *Christ* took his Humanity from the Virgin *Mary*, celebrated the Passover after the manner of the Jews, held a Quaternity, and that the Divinity suffered.

**HERACLIUS.**

A. D. DCX.

**H**eraclius was, immediately after *Phocas* was dispatch'd, crowned Emperor (4), with his Wife *Eudoxa*; after whose Death he married *Martine* his Niece. *Chosroes II.* King of *Persia*, made a cruel War against him, rejected his Offer of an annual Tribute, took *Palæstine*, *Cappadocia*, *Armenia* and *Jerusalem*, an. 614, or 615; and carried away Captives the Patriarch, divers Christians, and that which was called the True Cross, &c. *Heraclius* upon this demanded a Peace the Second time, but *Chosroes* again refused him, unless he would renounce *Christianity* and adore the Sun, which so much incensed the Christians, that the Clergy giving part of their Church Revenues to maintain the War, the Emperor defeated the Infidels in several Battles, from the Year 624, to 627, and forced them to return to their own Kingdom; after which *Chosroes* was murdered by his eldest Son *Syroë*, and *Heraclius* made a Peace with *Syroë*, upon Condition that the Cross and Christian Prisoners should be restored; which was done in the Year 628, and the Cross carried back to *Jerusalem* in great Triumph, the Emperor disrobing himself of all his fine Cloaths and Attire to carry it, whence arose *The Feast of the Exaltation of the Cross*. *Heraclius* at his Return fell into the Error of the *Monothelites*, and during the private Quarrels about Religion, *Mahomet's* Successors took many Provinces of the East. He died of a Palsy in the Year of *Christ* 641, and of the Translation of the Empire 311, after he had reigned 31 Years.

Anno 614, *Boniface* Pope of *Rome* died, and was succeeded by *Deus Dedit* a Roman, who governed 3 Years. He ordained that none should answer for their own Children at Baptism, nor marry their Godfather or Godmother on pain of Divorce. He died anno 617, and was succeeded by *Boniface V.* of *Campania*, who sat 8 Years. He insti-

(1) *Ibid.* (2) *Niceph. l. 18. c. 52.* (3) *Nic. l. 18. c. 53, 54.* (4) *Eva-  
grius l. 6. Suidas & Baron. A.C. 610.*



tuted Sanctuaries for Offenders. He was succeeded anno 626, by *Honorius* of *Campania*, who was Pope 13 Years, and was succeeded anno 639, by *Severinus* the first, a Roman, who died of Grief, because the Emperor refused to confirm him for opposing the *Monothelites*, and was succeeded, after the See had been vacant 5 Months, anno 640, by *John IV.* a *Dalmatian*.

Anno 610, a Council was held at *Rome*, where 'twas ordained, that Monasteries should be erected in *England*, and at *Toledo* against the Bishop of *Carthage*. Anno 614, at *Tarracon* in *Egypt*, and *Auxerne*, where 'twas decreed, that no Bishop should sit in Judgment when Sentence of Death was pronounced. Anno 617, at *Mascon*, about the *Columbani*, and against *Agrestinus* a Schismatical Monk. Anno 619, at *Sevil* against the *Acephali*. Anno 633, at *Alexandria* and *Toledo*, where 'twas decreed, that the Jews should be compelled to continue in the Faith, but that none should be baptized against their Will. Anno 636, at *Toledo* the 5th time, as also the 6th time, anno 638.

Famous Men in the Reign of *Heraclius* were *Leontius*, Bishop of *Salamina* or *Constance* in *Cyprus*, who wrote of the Troubles of the Church in the time of *Mauritius*, *Severus* Bishop of *Barcinoe*, Compiler of the Ecclesiastical Laws in *Spain*, *Theophylact Simocatta*, who wrote 5 Books of the Acts of *Mauritius* against the *Persians*, and Three against the *Avars* and *Sclavi*. *Secundus* who wrote the Acts of the *Lombards*. *Nennius* the *Britain*, celebrated for his History of the *Britains*, &c. *Eustathius* the Historian, a Disciple to *Columbanus*, and *Geo. Pisides*, a Deacon and Register of *Constantinople*, who wrote of the Acts of *Heraclius*, and the *Avarian War*.

In the Year 625, the *Monothelites* arose, the Author being *Cyrus* Bishop of *Alexandria*. They were a Branch of the *Eutychian* Heresy, and held, that although *Christ* had Two Natures, yet he had but One Will.

## CONSTANTINE III. HERACLEONAS, and MARTINA his Mother.

**H**eraclius was succeeded by his Son *Constantine* (1), a Man of a weak and sickly Constitution, which perhaps might proceed from the Practises of his Mother-in-law *Martina*, who endeavoured to make him away, in order to prefer her own Son, *Pyrrhus* the Patriarch at the same time

A. D. DCXLI.

(1) See Dr. Howell's *Instit. of General Hist.* Part. 3d, p. 286.

plot-



**CONSTANTINE.** plotting with her; and she obtained her Desires so effectually, that *Constantine* was poysoned after he had reigned but Four Months. After which *Heracleonas* and his Mother usurp the Government, which they enjoyed but the Space of Six Months, being deposed by the Senate, who cut off his Nose, and cut out her Tongue, and in this Condition banished them from the City. *Pyrrhus* also was deposed, and another Patriarch put in his place.

## CONSTANS II.

**CONSTANS**, Son of *Constantine*, was next (1) advanced to the Throne, who thanked the Senators for the Justice they had done upon his Father's Murderers, and rewarded them liberally. We have no Account in History of any remarkable Actions which happened in the Beginning of his Reign, only that in his Second Year *Haumar* began to build a Temple at *Jerusalem*, and that in his Sixth the *Saracens* over-ran *Africk* and settled in it, ordaining what, and how Tributes should be paid, after they had beaten *Gregory* thence, who had seized on the Government of that Country. And the Year after *Mabias*, One of their Captains, invaded *Cyprus*, which he took, with the City *Constantia*, and the Year after dismantled and burnt *Aradus*.

This Success encouraged *Mabias* so much, that in the 12th Year of *Constans*, he conquered *Rhodes*, and destroyed the famous *Colossus* (2) of the Sun, full 13 Hundred and Sixty Years after it had been founded by *Laches*. It was an Hundred Twenty Six Foot high, and stood astride the Haven, so that Ships sailed betwixt its Legs; but notwithstanding it was One of the 7 Wonders of the World, 'twas thrown down by an Earthquake, broken in Pieces by the *Saracens*, and sold to a Jewish Merchant of *Emesa*, who loaded Nine Hundred Camels with the Metal of it.

(1) Dr. Howell *ibid.* Paul. Diac. l. 8. Zon. tom. 3. Regni. l. 1.

(2) The Inscription upon it was this: ΤΟΝ ΕΝ ΡΟΔΩ ΚΟΛΟΣΣΟΝ ΟΚΤΑΚΙΣ ΔΕΚΑ ΛΑΧΗΣ ΕΠΟΙΗΣΕ ΠΗΧΕΩΝ Ο ΛΙΝΔΙΟΣ. Ex Colosso Incolæ Collossenses disti-  
sunt, si fides Cedreno. The Thumbs of it were so very large, that a Man of more than ordinary Stature could not compass it with both his Arms. It cost 1200 Talents, and was Twelve Years in Making. Vid. Borbon de obsidione Rhodi; Petr. Boissat. & Joan Balduin. Hist. Melit. Vid. item Plin. Nat. Hist. l. 34. c. 7. The abovesaid Inscription I had out of the Fourth Book of the Greek Anthology. But the Architect is commonly called Chares, though Hyginus, fab. 223, calls him Cales.



While *Mabias* was at *Rhodes*, his Country-men invaded *Armenia*, laying all in waste, whilst the Emperor was as it were stupified, nourishing Contentions in the Church, whilst he seemed to be at Peace with them who were his greatest Enemies; and so much endangered the Empire: which so affected *Mabias*, that he resolved upon nothing less than to attack *Constantinople* it self, and accordingly made Preparations for his Design; and would have succeeded, had it not been for Two Brothers, who were *Christians*, residing at *Tripolis*. These Two going to the Common-Prison, made a shift to set at liberty many *Christian Slaves*, whom they perswaded to set upon the Governour of the Place, and destroy all the Naval Preparations, which they did, and escaped into the Emperor's Dominions.

After which *Mabias* went against *Cesarea* in *Palestine*, and gave order to One *Abulares* or *Abulathar*, to repair his Fleet, who obeyed his Commands, and sailing to *Phænice* in *Lycia*, found the Roman Navy there with *Constans* the Emperor, where they engaged, and gave the Romans a notable Defeat. *Constans* disguised himself and so escaped to *Constantinople*; the next Year after which he made an Expedition against the *Sclavini*, and took and subdued divers of them. In the mean time the *Saracens*, under Command of *Mabias*, fell into a great Mutiny, which brought him in a manner upon his Knees to the Emperor, of whom he begged a Peace, on Condition, that the *Arabians* should pay him Tribute of a 1000 *Nummi* by the Day, with an Horse and a Slave. But *Constans* was so puffed up with his Success against the *Sclavini*, that he refused these terms as of small Value in Comparison of the Mischiefs done to the Empire. But what Kindness soever he pretended to the Empire, 'tis certain he went upon other Principles, soon after murdering his Brother *Theodosius*, which afterwards so much troubled him, and the Stings of Conscience were so sharp, that he resolves to quit *Constantinople*, and go into *Sicily*. His Wife and Three Sons he left behind, and setting Sail in a Pinnance, turns back in Disdain, and spits at the City, his Royal Chamber and Seat of the Empire.

*Anastasius* tells us (1), that he took *Rome* in his way, where he visited the Churches, being met by *Vatalianus* the Bishop, and his Clergy, Five Miles from the City. But the Change of the Place could not hinder the Stings of Conscience, and he would not return to *Constantinople*,

(1) See *Baronius*.



CONSTANS

where he was very much hated, for adhering so much to the Heresy of the *Monothelites*. He resolves however to translate the Seat of the Empire to *Rome*, and for that end sends for his Wife and Children; but the Citizens of *Constantinople* smelling out the Design, would not permit them to remove. *Mabias* now begins to scorn the submissive Posture he had lately owned, and sends his Son *Izod* into the *Roman Territories*, who proceeded as far as *Chalcedon*, and taking *Amorium* a City of *Phrygia*, left therein a strong Garrison, and returns home with great Spoils. But when Winter approached, the Emperor sent *Andreas*, One of his Chamber, who by Night got over the Walls into *Amorium*, and put all the Garrison to the Sword. *Constans* having in vain attempted to dispossess the *Lombards* of *Italy*, was very troublesome to the Inhabitants of *Calabria*, *Sicily*, *Africk* and *Sardinia*, on whom he laid such heavy Burdens, as they had never felt before, and robbed the Churches also of their sacred Vessels and Furniture. While he proceeds in those Acts of Violence and Sacrilege, *Saporius*, the Governour of *Armenia* rebels, and sends One *Sergius*, the *Magister Militum*, to the King of the *Saracens* for Aid, who met with *Andreas*, the Bed-Chamber-man, whom the Emperor had sent on the like Errand, at the Court of *Mabias*, which was then at *Damascus*. The *Saracen* gives Audience to both, but *Sergius* insulted so much over the other, and promised such vast things, that he drew him to his Party, and *Andrew* was sent away in Discontent, who yet affirmed, that the *Roman Emperor*, having received such a notorious Affront, would betake himself to Almighty God, in whom he had good reason to put his trust. Which proved true by the Event, *Sergius* in his Return falling into the Hands of *Andrew*, who hanged him up. *Nicephorus* a Patritian was sent against the Usurper; and marching towards *Adrianople*, where he then lay, it happened, that as the Tyrant expected him, and exercised his Men, when, on a time, he was just come to the Gate of the City, he gave his Horse a Lash with his Whip, which not taking in good part, he kicked and threw him with his Head forward against the Gate, and so bruised him that he died of the Fall. But as the Emperor received Justice on his Adversary from the Hands of God, in so remarkable a manner, so also in a little time after did he receive a Death due to his Life. For as he was bathing himself at *Syracuse*, in the Bath called *Daphne*, One *Andrew*, the Son of *Troilus*, knocked him on the Head with a Vessel, with which they poured hot Water upon him.



him, in the 27 Year of his Reign, and that of Christ 669, being the 339 of the Translation of the Empire. **CONSTANS**

Anno 642, *Theodorus* succeeded Pope *John*, being a charitable Man, and dying anno 649, was succeeded by *Martin* a *Tuscan*, who governed 6 Years, being succeeded anno 652, by *Eugenius IV.* who was succeeded anno 655, by *Vatavianus*, who continued 14 Years, and added Organs to the Church-Musick. He died anno 669, and was succeeded by *Adeodatus*, a Monk of *Rome*, who governed 7 Years, and was a Man of great Charity.

Anno 646, a Council was held in *Numidia*, *Byzacenum*, and *Carthage* of 680 Bishops against the *Monothelites*. Anno 647, at *Toledo*. Anno 648, at *Rome*, as also the Year following called the *Lateran Council*. Anno 652, at *Orleans* against the Hereticks. Anno 653, at *Toledo*, as also in the Years 655, and 656, in the latter whereof the Feast of the Annunciation (falling in *Lent*) was adjourned to the 17 of *Decemb.* but this Canon was repealed, and the Feast reduced to the former Day. Anno 662, at *Chippiacum* in *France*. Anno 664, in *England*, about a Difference between the *English* and *Scots*, for keeping the Feast of *Easter*. Anno 666, at *Merida* in *Spain*, and 667 at *Rome*.

Men of Note, at this time, were *Jonas* the *Scot* an Historian, *Samuel Bulanus* the *British* Historian, who wrote Notes upon *Nennius*, and *Elerius* another *British* Historian.

## CONSTANTINE POGONATUS.

**C**ONSTANS being dead, One *Metius* (1), *Mezentius*, or *Mizixius*, an *Armenian*, and a very beautiful Person, was named Emperor by those of *Syracuse*, who were, as it seems, of the Plot with *Andrew*. But he was soon overcome by *Constantinus*, the Eldest Son of *Constans*, who caused the Usurper to be slain, with Others, who were guilty of the same Crime. After he had settled things in *Italy*, he returned to *Constantinople*, where he was received as the lawful Emperor, and had the Surname of *Pogonatus* given him, because having departed thence only with some Down upon his Chin, he returned to them with a perfect Beard. But 'twas not long e're News was brought him of a Sedition, risen amongst the Nobility of the Eastern Parts, who cried out, that his Two Brothers ought also to be crowned Emperors, and it seems they

A. D.  
DCLXIX.

(1) Zon. l. 3. Reg. l. 1. Paul. Dia.



CONSTANTINE.

were more zealous Christians, and more Orthodox in their Faith, than regular in their Logicks: For they contended, as there are Three Persons in the Blessed Trinity, so there ought to be Three Emperors upon the Throne. But he so wheedled his Brothers, and their Abettors, that he got them into his Power, cut off his Brothers Noses, and put the Others to death. While these Stirs happened at Constantinople, the Saracens invaded *Africk*, and led away 80000 of the Inhabitants Prisoners; and in the 5th Year of his Reign, they came up to the Borders of *Thrace*, seizing upon all that lay betwixt the *Hebdomum*, or Western Promontory and *Cyclobium*; but they departed in the Winter, though at Spring they renewed the War again: which Course they continued for the Space of Seven Years, and were forced at last (being quite spent) to desist; notwithstanding which, in some Years after, these People and Others so troubled *Constantinus*, that he was forced to buy a Peace, after which he lived peaceably all his time, and died in the Year of Christ 685, and of the Translation of the Empire 355, after he had reigned 17 Years, being to be reckoned amongst the best of the Roman Emperors.

Anno 676, Pope *Adeodatus* died, and was succeeded by *Donnus* the 1st, a Roman, who governed 2 Years, being succeeded anno 678, by *Agatho*, a Sicilian, who was Pope 4 Years. He died anno 682, and the See having been void 9 Months, *Leo II.* a Sicilian was made Pope anno 683, a Learned Man, and was the first who instituted the Custom of kissing the *Pax*. He was succeeded anno 684, by *Bennet*, who died after he had sat One Year, being succeeded in the Year 685, by *John V.* a Syrian, who compiled a Book in Honour of the Pall.

Anno 672, a Council was held in *England* about Discipline. Anno 675, at *Toledo*, where *Spain* was divided into 80 Archbishopricks, and Bishopricks. Anno 679, at *Cliffe* in *England* to confirm the Orthodox Faith, and at *Milan* against the *Monothelites*. Anno 680 at *Roan*. Anno 683, at *Toledo*, as also in 684. Anno 685, a Conventicle was held in *France*, where *Lambert*, Bishop of *Utrecht*, was deprived, and *Leodegarins*, Bishop of *Aussburg*, cruelly put to death by *Ebroin*.

Men of chief note for Learning at this time were, *Wilfrid*, Bishop of *Yorke*, *Theodore* Arch-bishop of *Canterbury*, and *Elutherius* a British Historian, who wrote of the Original of the Monastery of *Malm'sbury*.

JUSTI



## JUSTINIAN II.

**J**USTINIAN the Second, *alias* the Younger (1), first named *Rhinotmetus*, succeeded his Father *Constantius* in the 16 Year of his Age. At his coming to the Throne, he recovered several Provinces of the Roman Empire, which had been usurped by the *Saracens*, and vouchsafed them Terms of Peace, upon Condition they would become Tributaries; but afterwards in the Year 690, he broke the Treaty he had made with them, upon pretence that the Money they paid him was not stamped with his Image; but the *Arabians* utterly defeated his Army, and made him soon repent of what he had done. This Perfidiousness and ill Success made him odious to the People, and gave Occasion to *Leontius* to depose and banish him into the *Chersonesus* in the Year of Christ 694, having first cut off his Nose. *Leontius* being thus made Emperor in his stead, was deposed in the Year 697, by *Tiberius Absimarus*, who reigned about 7 Years, at the End of which about 704, or 705, *Justinian* was restored by the Assistance of *Trebellius*, King of the *Bulgarians*, who took the City of *Constantinople*, having entered part of his Forces into it, through an Aqueduct. *Justinian* upon his Restoration caused *Leontius* to be beheaded, notwithstanding he had retired himself into a Monastery. And he did the same to *Absimarus*; and as oft as there fell the least Drop from his cut Nose, he never failed to sacrifice some Senator to his Revenge. He caused also the Patriarch *Callinicus's* Eyes to be cut out; and forgetting the great Obligations laid upon him by the *Bulgarians*, in restoring him to his Throne, he waged War against them, with a Success worthy of his Ingratitude, his Army being wholly defeated, and himself hardly escaping. Not long after which he was killed, together with his Son *Tiberius*, by his Successor *Philippicus Bardanes*, in the Year of Christ 711, and of the Translation of the Empire 381, having reigned 18 Years.

Anno 689, *Sergius* a Syrian was made Pope, and sat 14 Years. He was succeeded anno 702, by *John IV. a Gracian*, who continued 3 Years, 2 Months, and 12 Days, and was succeeded anno 705, by *John VII.* who governed 3 Years, being succeeded anno 707, by *Zosimus*, or *Sisinnius*, who died after 20 Days, and was succeeded anno 708, by *Constantine* a Syrian, who continued 7 Years.

(1) Paul. Diac. l. 6. Theophanes & Cedren. in Annal. Grac. Athanas. in Constantinop.



## JUSTINIAN

Anno 689, a Council was held at Toledo. Anno 691, at Saragossa. Anno 692, at Constantinople. Anno 693, at Toledo, as also anno 694. Anno 697, at Utrecht. Anno 698, at Aquileja. Anno 701, at Toledo. Anno 705, at Rome.

Famous Men at this time were John of Beverly, Archbishop of Yorke, Brithwald, Arch-bishop of Canterbury, the Historian. Venerable Bede. Julian Arch-bishop of Yorke, the Historian. Adamannus Scotus the Monk, and Historian. Ægidius, a Greek Poët and Physician. He wrote of Pulse and Urines. Artwillus, the Scot, a Mathematician. Willebrord, Bp. of Utrecht, the Historian, and Egwin the English Historian.

The Church of Jerusalem, in this Age, (1) was pitifully defaced, as lying nearest the IncurSIONS of the Persians and Saracens. Zacharias, Bishop of Jerusalem, was carried away captive by Cosroes, King of Persia, and remained a Prisoner for the Space of 14 Years. At last he was restored, at that time when Heraclius the Emperor overcame Cosroes, and recovered the Cross of Christ again, which the Persians had spoiled and taken out of Jerusalem. He was succeeded by Sophronius, a Person of great Abilities, of good Principles, and a Beholder of the last Desolation of the Church of Jerusalem.

Anastasius Sinaita is said to have been Bishop of Antioch, in the time of Phocas, and was succeeded by another Anastasius. After him Macarius was Bishop, who was a most obstinate Defender of the Heresy of the Monothelites. After him are reckoned Peter, Thomas and John; without any farther Account of them, than a bare Recital of their Names.

As for Patriarchs of Alexandria, after those abovementioned, we find Joannes Scribo, Joannes Eleemosynarius, and Cyrus, who was a Monothelite.

And in Constantinople we hear of Thomas, Joannes, Constantinus, Petrus, Theodorus, Gregorius and Callynicus.

## PHILIPPICUS BARDANES.

A. D. DCCXI. **O**F this Emperor, who succeeded Justinian, there is little (2) upon Record, unless it be that as soon as he came to Constantinople, and was there sworn and crowned, he began to hold doubtful Opinions of the Christian Faith; as well concerning the Divinity of Christ, as of some other Matters, contrary to the Solution of the

(1) See Symphon's History of the Church, p. 327. 3d Edition. (2) See Let. Mex. a's Hist. of the Emperors, in vit. P. Bard.



first General Council, holding with the *Monothelites*: and hereupon he assembled certain Bishops in *Constantinople*, banished *Cyrus* the Patriarch, and placed *John* a Monk in his stead, and sent Letters withal to the Pope, requiring him to approve of his Opinions; which the Pope not only refused to do, but in answer to him, peremptorily commanded him to renounce his Opinions, upon pain of Excommunication, and in *Rome* commanded the Conclusions of the Sixth General Council to be written, and published in convenient Places, that no One might pretend Ignorance in the same; which the Emperor understanding, ordered all Painting, Images, &c. to be rased out in Churches and other Holy Places: which the Pope and his Followers little regarded, and by a General Decree proclaimed him a Schismatick (1) and an Heretick. The Pope also forbid his Name to be mentioned in the publick Prayers, or in any Proclamation; which was accordingly executed, and thereby he became very odious, and in the end was conspired against by One *Anthemius*, who deposed him and pluckt out his Eyes, in the Year of *Christ* 713, and of the Translation of the Empire 383, after he had reigned One Year and Six Months.

## ANASTASIUS II. or ANTHEMIUS.

**A** *Nastadius* the Second, otherwise called *Anthemius*, would (2) have proved a most Excellent Emperor, had not the Iniquity of those times been so very great, that they could not endure any One, that was vertuous and just, as all Accounts acknowledge *Anthemius* was. As soon as he came to the Empire, he took care more especially of Two things, for which he deserves to be mentioned. The first was of the Christian Faith and Religion, and the other was the Defence of the Empire. Touching the first, he sent his Letters to the Pope, protesting in them that he held the Faith of the Church of *Rome*, and approved and ratified the General Councils. And as for the Empire, seeing its greatest Enemies were the *Saracens*, he resolved to employ his whole Force against them. And thereupon he speedily levied Captains and Soldiers, and made One *Leo* (a Person of great Esteem) General of his Army, for Defence of the Frontiers against *Syria*, from whence the Infidels invaded *Asia the Less*. And for the Seas he rigged a very great Fleet, designing to sail into

A. D.  
DCCXIII.

(1) *Regino lib. 1.* (2) *See Pet. Mex. ibid. in vit. Anast. Paul. Diac. l. 20. Zon. tam. 3. Regino l. 1. Trisingensis, l. 5. c. 17.*



**ANASTASIUS.** *Egypt*, and make a Conquest thereof; which being ready, they set sail to *Alexandria*, where the Terror of the Inhabitants was greater than the Damage they received. For the Imperialists laying Siege to it, were soon forced to raise it, for want of Provisions and other Necessaries; at which the Emperor was much concerned, and ordered them to renew the Siege. But Military Discipline was so much decayed in that Age, that they refused to obey him, and on the contrary rebelled, and chose One *Theodosius*, of mean Extract, for their Emperor; but he was of such honest Principles, that he refused the Offer, though he was at last forced to accept it. When *Anastasius* understood the Rebellion, he marched against them; and engaging was overthrown and taken Prisoner, and afterwards being deposed made a Priest, and *Theodosius* remained Possessor of the Empire, in the Year of Christ 715, and of the Translation of the Empire 385.

### THEODOSIUS III. surnamed the ADRAMITIAN.

**A.D. DCCXV** **B**UT as soon as he was advanced to the Throne, *Leo* of *Isauria* (1), who pretended a Title to the Crown, declared against him, with all the Land-Army, which despised such a ridiculous Choice, advanced to *Nocomedia*, and took *Theodosius's* Son Prisoner, who endeavoured to oppose his Passage; and then marched towards *Constantinople*. Whereupon *Theodosius*, who had no ill Design, sent the Patriarch of *St. Germain* with an Offer to yield him the Empire, and devote himself to God in retiring from the World, provided he would grant him Life. Which being agreed upon, both he and his Son entred into Orders, and withdrew to *Ephesus*, where he passed the remainder of his Days in pious Exercises; and at his Death ordered they should put no other Epitaph upon his Tomb, than the Greek Word *ὕγια*, which signifies *Health*.

### LEO of ISAURIA.

**A. D. DCCXVII.** **L**EO upon this was crowned, in the Year 717, on March 25th. At (2) the Beginning of his Reign, the City of *Constantinople* was besieged by the Barbarians,

(1) Theophan. Zonar. Cedrenus. (2) Zon. l. 3. Cedren. Regim. l. 1. Paul. Diac. l. 21.



which according to some lasted 3 Years, according to others only 2. In the Year 719, he put by *Anastasius II.* whom the *Bulgarians* had taken out of a Monastery, with a Design to restore him to the Throne. He caused his Son *Constantine* to be crowned *March 31st*, in the Year 720; and in 726, by an Edict, prohibited all manner of Images, and persecuted the Worshipers of them; upon which Pope *Gregory II.* excommunicated him. At which *Leo* being incensed prepared a great Fleet to invade *Italy*, which was destroyed by a Tempest. *Gregory III.* endeavoured to reclaim him, but in vain; wherefore the Pope, in a Synod assembled at *Rome*, excommunicated all those that opposed Images. He died of a Dropsy in the Year of *Christ* 741, and of the Translation of the Empire 411, having reigned 24 Years.

*Anno 714*, *Zosimus* Pope of *Rome* died, and was succeeded by *Gregory II.* who continued 17 Years; being succeeded *anno 731*, by *Gregory III.* a *Syrian*, who fate 11 Years, being a charitable Man, and a great Builder of Monasteries.

*Anno 712*, a Council was held at *Constantinople* of *Monothelites*, where the 6th General Council was condemned. *Anno 714*, at *Rome*, against Marriages of Priests, and for Images. *Anno 721*, at *Rome* against Marriage with Nunns. Also in 724, a Council was held there, and in 726, and 731, all about Images.

The most Learned Men, at this time, were *Joannes Damascenus*, *Northbertus* a *Londoner* and Historian. *Kimbertus Lindsey*, the *English* Historian, *Daniel Wenlam*, Bishop of *Winchester*, the Historian, *Heddius Stephanus*, the *British* Historian. *Tatwyn* the *English* Poët, *Hunibert*, or *Wibert* of *Deira* (*Northumberland*) the Historian, and *Iglacus*, a *Benedictine* Monk, and another *English* Historian.

## CONSTANTINE ICONOCLASTES, or COPRONYMUS.

**C**onstantine, Son of *Leo Isauricus*, surnamed *Iconoclastes*, because he supported the Image-Breakers, *Copronymus*, because he betrayed himself when he was christened, and *Caballinus*, because he was a great Lover of Horse-dung, which he also caused to be burned in his Chamber, and rubbed himself over with it, succeeded his Father, and (1) had not only a Disregard for Images, but also trod them

A. D.  
DCCXLI.

(1) Zon. l. 3. Cedren. Paul. Dias.



**CONSTANTINE** under foot, burned the Reliques of pretended Saints, and put Two Bishops to death, and several other Clergy-men, after he had persecuted and treated them ignominiously. He made War against the *Bulgarians* with very different Success. In the Beginning of his Reign, he was banished by *Artabasdus* his Brother-in-Law, but having taken *Constantinople* Two Years after by Famine, he got his and his Two Sons Eyes put out, and used the false Patriarch *Anastasius* but little better. He died in the Year of Christ 775, and of the Translation of the Empire 445, in his Expedition against the *Bulgarians*, being mad before he expired, and crying he burned alive through the Pain he suffered by the Plague-sore he died of.

*Anno* 742, Pope Gregory died and was succeeded by Zachary a *Græcian*, who continued 10 Years. He was succeeded *anno* 752, by Stephen II. who died of an Apoplexy in 8 Days time, and was succeeded by Stephen III. a Roman, who continued 5 Years, and was the first Pope which was carried on Men's Shoulders. He was succeeded *anno* 757, by Paul, who was opposed by *Theophylact*, but after a little time confirmed. He died *anno* 766, when Toto, Duke of *Neposinum*, thrust in his Brother *Constantine* a Laick, who was within a short time killed, and Philip a Priest, elected, but cast out on the 5th Day after, when Stephen IV. was chosen, who continued 4 Years. He died *anno* 772, and was succeeded by *Adrian* a Roman.

*Anno* 742, a Council was held at *Ratisbon* or *Ausburg*. *Anno* 743, at *Leptinum* in France; and at Rome against unlawful Marriages. *Anno* 745, in Germany, where many Bishops were deprived, as also at Rome against *Aldebert* and *Clement*, Two Hereticks. *Anno* 747, at *Clisso* in England, against the Licentiousness of the Clergy, Nobles and People, and for settling Religion. *Anno* 754, at *Constantinople*, which condemned Images, and the Worshipers of them. *Anno* 755, at *Metz*, against Incest. *Anno* 761, at Rome concerning Priviledges of Monasteries. *Anno* 766, at *Gentiliacum* in France, about the Trinity and Worshipping of Images. *Anno* 768, at Rome to disannul the Acts of *Constantine*, where 'twas also decreed, that none should be admitted Pope, till he had passed all the Ecclesiastical Degrees. *Anno* 770, at *Worms*, where 'twas decreed that no Clergy-man should be forced to go to War. There was also One held there *anno* 772, about Reformation, as likewise at *Regin*. *Anno* 773, at Rome of 153 Bishops, where the Power of Election of Popes was given to the Kings of France. *Anno* 775, at *Duria*.



Men of chief Note in the time of *Copronymus*, were **CONSTANTINE John** (Son to *Serapion*) the Physician. *Cuthbert* an English Monk and Historian. *Fredegarius Scholasticus*, who wrote the *French Story*. *Anastasius*, Monk of *Cassine*, (Library-Keeper to Pope *Stephen II.*) an Historian. *Ethelwulph* of *Bernicia*, the English Historian. *Willebald*, another English Historian, who wrote the Life of *Boniface*, whose Disciple he was. *Paulus Warnafredus* known by the Name of *Paulus Diaconus*. He wrote the History of the *Lombards*.

## LEO PORPHYROGENETUS.

**C**onstantine was succeeded in the Empire by his Son *Leo (1)*, surnamed *Porphyrogenetus*, because he was as it were born in Purple, being by his Father associated in the Empire, when an Infant. He was an Enemy to Images, declared his Son *Constantine Cæsar*, quieted the Rebellion stirred up by his Brother *Nicephorus*, converted *Telerick* King of the *Bulgarians*, and entered into Alliance with him, defeated 5 *Saracen* Princes in *Syria*, and killed 6000 *Arabians*. He reigned 5 Years, and Six Months, and died in the Year of Christ 780, of a burning Fever, being the 450th Year of the Translation of the Empire.

A. D.  
DCCLXXV.

Anno 776, a Council was held at *Worms*. Anno 777, at *Paderborne*, to confirm the *Saxons* in the Faith. Anno 779, at *Duria* for Reformation. Anno 780, at *Lippa*, about erecting Bishopricks in *Saxony*.

## IRENE and CONSTANTINE.

**L**EO being dead, *Irene* with her young Son (2) *Constantine* (who had been made Emperor by his Father before he died, and to whom his Subjects had sworn Fidelity) being but about 10 Years of Age, began to reign over the *Roman Empire*. But Forty Days were hardly past, when the Nobility, taking Distaste at the Sex of *Irene* and the Youth of *Constantine*, notwithstanding the Oath made to him and his Father, began to combine together how to prefer *Nicephorus Cæsar* (and Brother to *Leo*) to the Throne, which *Irene* after some time discovered, and having beaten

A. D.  
DCCLXXX.

(1) *Zon. l. 3. Cedren. Paul. Diac. Anon. l. 5. Sigeo. Chron.* (2) *Dr. Howel, part. 3. p. 302. Paul. Diac. l. 21. Zon. tom. 3. Frising l. 5. c. 28.*



**IRENE.** them with Rods, banished them from the City into several Islands ; and took special Care to prevent the like Danger for the future. But whilst she was thus busied about settling her Family, the Eastern Provinces were in danger, being invaded by the *Arabians*, who were soon expelled by the Forces, which the Empress took care to send against them. Being thus favoured on all sides by Fortune, she thought fit to procure a strong Alliance by the Marriage of her Son, and considering all the Princes who were her Neighbours, she thought none so fit to have Amity with as *Charles* King of the *Francks*, who was afterwards surnamed the *Great*, and crowned Emperor of the West. To him therefore she sent her Embassadors, to desire his Daughter might be given in Marriage to him, and the Offer was so well liked, that (if we may credit the *Greek* Historians) an Eunuch and Notary was left behind, to teach her the Language, and instruct her in the Manners and Customs of the *Roman* Empire.

But the Prosperity of the Empire was, the same Year, interrupted by the Rebellion of *Helpidius*, *Prætor* of *Sicily*, against whom a strong Fleet was sent, under Command of *Theodorus* the Patritian, who drove him out of the Island, and made him fly into *Africk*. Whence nevertheless he escaped with all his Treasure, and was owned by the *Saracens* for *Roman* Emperor, in Opposition to *Constantine*. They were glad of this Opportunity, and thereupon fell upon the Eastern Provinces, for the wasting whereof, *Madi* their Prince sent thither *Aaron* his youngest Son, who managed his Matters with so much Industry and good Conduct, that *Irene*, for Preservation of the Empire, besides many Gifts, which she sent, made it tributary to this People ; an Annual Pension being to be paid to their Prince. Having thus made what Peace she could with the *Saracens*, the Year following she sent *Stauracius* a Patritian, and *Logotheta*, against the *Sclavini*, who seized on *Greece* and *Peloponnesus* : who brought them all to Obedience, and imposing on them a Tribute, returned in Triumph, with great Booty, to *Constantinople*. Not long after which *Madi*, Prince of the *Saracens*, died, and was succeeded by *Moses*, his Eldest Son, who also dying in a short time, was succeeded by *Aaron* his Brother, who was a Man much addicted to Arms, and reigned Three and Twenty Years, proving a deadly Enemy to the Christians.

*Constantine* the Emperor growing now towards Man's Estate, had his Eye all this while fixed on *Rotdindris*, Daughter of *Charles* King of the *Francks*, and he was impatient



patient to consummate the Nuptials. But the Match after some Delay was quite broke off, by means of *Irene*, who being ambitious still of holding the Empire, thought the Accession of *Charles's* Friendship might make her Son so much the more powerful, and at last establish him securely in the Throne, though others give a quite different reason, which I do not think proper to insist upon here. This is certain, that the Marriage being broke off, *Irene* caused *Constantine* to espouse an obscure Maid, an *Armenian* by Birth, (some say a *Paphlagonian*) by Name *Mary*, who had nothing in the least to commend her, not to say fit her for the Imperial Throne; but that she was Daughter, or, as some say, Niece to *Philaretus*, a Man that was very eminent for Acts of Charity.

*Constantine* was now come to Years of Understanding and Discretion, and was perswaded by his Counsellor to take the Empire wholly to himself, which he was forward enough to attempt, but how to effect his Designs, was a Matter of great Moment and Difficulty; but 'twas at length contrived that *Stauratius* the *Patritian* and *Logotheta*, who governed all under *Irene* at his Pleasure, should be seized and banished the Court; which he quickly diving into, gave Information thereof to the Empress, and Order was presently taken with the Conspirators, most of whom were beaten, and then banished. But she chastised her Son with her own Hands and Tongue, and constraining him to keep within, caused the Senate and Soldiers to take an Oath of Fidelity to her self, and not to permit her Son to reign as long as he lived; which was, though unwillingly, swallowed by all, unless the *Armenian* Legions, who professed they would adhere to *Constantine*, as they were bound by Duty and Allegiance; the News whereof coming to other Soldiers, they were animated to imitate the like Piece of Duty and Service to their Sovereign, so that *Irene*, fearing the Effects of this, dismissed her Son out of her honourable Imprisonment, who was with all Expressions of Joy received by his Friends, and *Stauratius* and others of the chief Rebels, being beaten and shaven, were sent into Banishment.

But as for his Mother, he led her with great respect out of the Palace, and brought her to her own House, which she had built at *Eleutherium*, and where she had laid up a vast Treasure. While these things were transacted, a great Earthquake happened, Nature her self, it seems, being willing to shew her Resentment of these unnatural Proceedings between Mother and Son. Being thus encouraged, by the good



I R E N E.

good Luck he had now, he makes War against the *Bulgari*, and notwithstanding he was so firmly established in the Throne, yet by too much hearkening to his Mother's Friends, he was so far inveigled, as to receive her again to Court; which so much grieved his Friends, that they could not forbear to call his Prudence into question. Which others taking hold of, told him that the Soldiers, now lying in Town, had a Design to promote *Nicephorus*, his Uncle, to his place, which report so disordered him, that he not only caused his Eyes to be put out, but those of *Christopher* also his other Uncle, and cut out the Tongues of another *Christopher*, *Nicetas*, *Anthimius* and *Eudocimus*; nor was his Mother behind hand in this Juncture, but finding him in such an Humour, with *Stauratius* perswades him to put out the Eyes also of *Alexius*, whom the *Armenian* Legions had demanded to be sent them at such a time, as they protested against her Restitution; telling him, that in case he were spared, the Soldiers would infallibly make him Emperor. But when the *Armenian* Soldiers received the News, they presently fell into a Mutiny, and committed to Custody *Camilianus* their Captain, whereupon the Emperor dispatches some Captains against them, who were defeated, and thereupon himself undertakes the Management of them, and had better Success, utterly defeating them in Battle, and getting them all into his Power, the Officers he puts to death, deprives the rest of their Estates, and a Thousand of the ordinary Sort he causeth to be led in Chains to *Constantinople*, where they had these Words, *An Armenian Traitor*, stamped with Ink upon their Faces, and then were dispersed in *Sicily* and other Islands.

*Irene* was well enough pleased at this, who seemed to satisfy her self with the Title without the Power; yet she cast also in her head how she might have both, and though she would not attempt any thing against the Person of her Son, as being not (besides that it was unnatural) altogether safe; yet she rejoiced in his Misfortunes, and endeavoured all ways she thought most expedient, to make the Government return again into her own Hands. And 'twas for this end, that knowing he had no Affection for his Wife *Mary*, to whom he had been preferred by her worthy Care and Foresight, she perswaded him to shave her, and put her into a Monastery, which done, she finds him out another honourable Maid, *Theodota* One of the Maids of her Chamber, who is crowned with the Imperial Diadem, and the Wedding kept with great Pomp, for Four Days



Days together in the Palace of *St. Mamas*. Which unequal Marriage very much conduced to her Design, and she improved the Advantage to the utmost; for great Contentions falling out amongst Churchmen, concerning the Lawfulness or Unlawfulness of the Match, she always sided with those as spake against her Son, and promoted their Interest all ways possible, though secretly and as much in the dark as she could. But some other things happened which seemed to thwart her Purposes, and very much to regain the Reputation of her Son. For renewing his Wars with the *Arabians*, he had good Success, as also against *Cardamus* or *Cardames*, the Prince of the *Bulgari*, who sending to him to demand Tribute, and threatening if he had it not, to come to fetch it, as far as the Golden Gate of *Constantinople*, he sent him some Horse-dung for Tribute, and withal this Word, that seeing he was an old Man, he would not have him take the Pains, nor undergo the Labour of so great a Journey, but he himself would come and wait upon him. And gathering together a considerable Army he went; but the *Barbarian*, when the Armies came in sight of each other, in a kind of panick Fear fled away.

In the Seventh Year of his Reign, he waited upon his Mother to the Baths of *Prusa*, and in the following Month of *October*, News was brought him, that he had a Son born, whom he afterwards named *Leo*. At which News being overjoyed, he left his Mother, and departed speedily to *Constantinople*, whereby she had a fair Opportunity of caballing with the Officers of the Army, whom by Gifts and fair Promises, she drew into a Resolution of depriving her Son, that she might reign alone. While she and they gaped after this desired time, the Emperor resolves to undertake another Expedition against the *Arabians*, and with 20000 Men, accompanied with *Stauratius*, and other Creatures of his Mother, he begins his Journey in the Beginning of *March*. *Stauratius*, and those of his Party, being afraid that the Emperor would return victorious, and that their Plots should be frustrated, procured the Scouts to report that the *Saracens* were fled, and that it was to no purpose to proceed; so that *Constantine*, being against his Will (for he was very desirous of having a Victory) forced to return to the City, a little while after received the Melancholly News of the Death of his Son. In the Midst of *July*, the Conspirators attempted to seize on him, which having discovered, he endeavoured to make his Escape, but his Mother so excited them by her Letters, (threat-



**I R E N E.** (threatning that if they did not speedily put a Conclusion to the Business, she would reveal the whole Matter) that fearing both her and the People, which flocked so to him, that they were all afraid, and she thought once of sending some Bishops to him, to perswade him to retire to a private Life, they laid Hands on him, and conveyed him to *Chelandium*. On the *Saturday* Morning they brought him to *Constantinople*, and there shut him up in the House called *Porphyra*, where he was born, and about Three of the Clock in the Afternoon, most wickedly and cruelly, though by his Mother's Orders, digged his Eyes out of his Head, even in such a manner, that Death presently followed, after he had reigned Seven Years by himself, and Ten together with his unnatural Mother. Upon this Blinding and Murther of the Emperor, the Sun was darkened for 17 Days, so exceedingly, that the Ships at Sea lost their Course, and all Men affirmed, that because *Constantine* had lost his Sight, the Sun was also hoodwinck'd, and for this very reason withdrew his Beams.

### *I R E N E by her self.*

**I R E N E** however was little concerned at the Prodigy, and being got rid of her Son, in the next place took care to secure her Husband's Brothers, who, by Persuasion of some of their Friends, had taken Sanctuary in the Great Church. She sent them therefore to *Athens*, where having entertained some Counsels, tending to the Deposition of the Empress and Advancement of their Fortune, they were killed, as 'tis said, by the Inhabitants, whereby the Race of *Copronymus* was totally extinct, and she, to show what Person she is, is now drawn into the City by Four Horses in a gilt Charriot, which is staid by the Hands of *Patritians*, and Money is cast by her amongst the People, as was usual at a solemn Coronation. Great Joy, in short, there was at *Constantinople*, though in the East the *Saracens* made Invasions, under Conduct of *Habdimelch*, who refused to grant any Peace at the Desire of *Irene*, and as confident to overpower a Woman, marched up through all the Provinces, as far as *Constantinople* it self, the Suburbs whereof they plundered, and having ravaged the Country without Controul, at length returned home. But as soon they were gone, another Danger followed, proceeding from *Stauratius* himself, who, though he pretended in all his Designs to act only for the good of the Em-



Empress, yet had regard to his own Advancement. For having an Intent to usurp the Crown, he was soon discovered, and the Empress, dealing moderately with him, only forbids all men to keep him Company, after which oppressed with Sorrow, either for his Faults, or his Punishment, he fell into a Bleeding from the Lungs, and so ended his Days, his Ambition and Sorrow altogether.

*Irene* perceiving that those she most trusted, had more respect to their own Advantage, than the Security of her Estate, thought it the safest way to oblige the People, and therefore in her Fourth Year, she remitted the Tribute, wont to be paid by those of *Constantinople*, and promoted the Commerce of *Abydus* and *Hierum* by all means possible. Which though it obtained their Hearts accordingly, yet it could not by any means procure the Affections of her Servants, who thought of nothing less than the Advancement of their own private Interests. One *Ætius* an Eunuch, who ruled all in the Palace, and being very rich, endeavoured to promote his Brother *Leo* to the Empire, for whom he had procured the Government of *Thrace* and *Macedonia*. But the Nobility discovered his Design, and being resolved to oppose it, consulted how to make Emperor one *Nicephorus*, the General *Logotheta*. Getting their Company together, they went to the great Palace, and there telling the Guards, that it was the Pleasure of *Irene* her self, that *Nicephorus* should be Emperor, on purpose to obviate the Designs of *Ætius*, easily got Admittance, and sending their Emissaries about the City before Midnight, prepared the People for what they meant to act the Day following. When it was Day, they clapped up *Irene* close Prisoner in the Palace, and afterwards crowned their New Emperor in the Great Church, having neither Acclamations nor good Wishes, but Curses and reproachful Language from the People. Thus was *Irene* dealt with, after a Reign of Five Years, in the Year of *Christ* 802, and of the Translation of the Empire 472, though not in so severe a Manner as she treated her Son, being only shut up in a Monastery of her own Building. However there was One Circumstance which enhanced the Affliction. She was just now courted by *Charles*, King of the *Francks*, who had lately assumed the Title of Roman Emperor, being crowned by Pope *Leo* in the Year 800, and desired by him in Marriage, that the East and West might in their own Persons be again happily united. She was not indeed averse, but *Ætius* the Eunuch hindered the Conclusion of the Treaty by all Methods he could, and in



**IRENE** the mean time happened the Conspiracy of the Nobility, for *Nicephorus* and his Promotion, the Embassadors of *Charles* being still in Town, and Spectators of this sudden Revolution, which conduced so happily to the Establishment of *Charles* in the *Roman Empire*. But that begins a new Period of History, which must therefore be prosecuted in another Volume.

*Anno 796*, Pope *Adrian* died, and was succeeded by *Leo III.* a *Roman*, who continued 21 Years.

*Anno 782*, a Council was held at *Colen*. *Anno 786*, at *Paderborne* about the State of *Saxony*; and at *Constantinople* about Images. *Anno 787*, was held the 8th or 7th General Council at *Nice* of 350 Bishops about restoring Images. *Anno 791*, at *Forum-Julii*, where divers *Greeks* were condemned, for denying the Procession of the Holy Ghost. *Anno 792*, at *Ratisbon*, against *Felix*, Bishop of *Urgel*, the Heretick. *Anno 794*, at *Franckfurt* of 300 Bishops against *Elipandus*, *Felix*, and the abovesaid Council of *Nice*, which is commonly called the Second Council of *Nice*. *Anno 800*, at *Rome*.

Chief Men for Learning, in the time of *Constantine* and *Irene* were *Gregory* the Monk (called *Syncellus*, an Office next to the Patriarch) an Historian. He put the Chronology of *Eusebius* into his own *verbatim*. And *Theophanes* the Historian, who wrote a large Chronicle, which *Anastasius* translated into *Latin*.

In *Constantinople* the Patriarchs, in this Century, were placed and displaced according to the changeable Concoits of the Emperors. Under the Reign of *Justinian* the Second, *Cyrus* was Patriarch, who was removed by *Philippicus*, and succeeded by one *John*, a *Monothelite*. He was deposed and succeeded by *Anastasius*, after whom came *Constantine* a Monk. After him succeeded *Nicetas*, *Paulus Cyprius*, and *Tarasius*. But the prevailing Power of the *Saracens* in *Alexandria*, *Antiochia* and *Jerusalem*, did so obscure the Names of the Patriarchs of those Cities, that nothing of remark can be given of them.

## *Of the Decay of the Roman Monarchy.*

**B**EING thus come to a new Period in the *Roman History*, it will not be amiss to reflect a little on the Decay of this State, which infallibly arrived at as high a Pitch



Pitch of Glory as any other ever did, and 'tis certain that no Republick (unless you will except the *Venetian*) ever excelled her in profound Polity, and all the fine Institutions which could be invented by great Statesmen. But notwithstanding this, she (1) carried in her own Breast the Cause of her Ruin, in the perpetual Jealousy of the People against the Senate, or rather of the *Plebeians* against the *Patritii*, which Distinction had been set up by *Romulus*.

'Twas necessary for Kings to have Persons distinguished, whom they should engage to their Person by particular Bonds, and by whom they should govern the rest of the People. For which reason (2) *Romulus* chose the *Fathers*, of whom he formed the Body of the Senate; who had this Appellation by reason of their Dignity and Age. And from them afterwards sprung the *Patritian* Families.

Now whatsoever Authority *Romulus* had reserved to the People, he had put the *Plebeians* in divers respects in a Dependance on the *Patritii*; and that Subordination had been preserved, not only under Kings, but also in the Republick.

It was always from the *Patritii* that the Senators were made. To the *Patritii* belonged the Employments, Commands, Dignities, and even that of the Priesthood, and the *Fathers*, who had been the Authors of Liberty, did not quit their Prerogatives. But Jealousy was quickly put between those Two Orders. For (not to speak of the *Roman* Knights, who were a Third Order, as being in common between the *Patritii* and the simple People, who espoused sometimes one side, and sometimes another) it being the fundamental Maxim of the Republick, to look upon Liberty as a thing inseparable from the *Roman* Name; 'tis certain a People bred up in that Mind; nay more, a People who thought themselves born for commanding other People, and whom *Virgil* for that reason so nobly calls a King-like People, would receive no Laws but from themselves. So that this Love of Liberty was the principal Cause which kept up that Jealousy between these Two Orders.

The Authority of the Senate was judged necessary for moderating of publick Councils, without which that Temperature would have been too tumultuous. But at the Bottom, it was the People's Province to give Commands, to make Laws, to decide Peace and War. A Peo.

(1) See Bossuet's *Discourse of Universal History*, p. 540, &c. as also Mons. St. Euremont's *Reflections on the Genius of the Roman People*.  
(2) Dion. Hal. 2. Liv. 1. 1. Plutarch. in *Romulo*.



ple that enjoyed the most essential Rights of Royalty, were in some manner of the Temper of Kings. Whatsoever thing seemed too imperious, every thing that was too slightly advanced, in a word, whatsoever wounded or was likely to wound that Equality which a free State required, gave Suspicion to so nice and delicate a People. The Love of Liberty, that of Glory and Conquests, made such Spirits very difficult to be managed, and that daring Audacity, which made them undertake such great and almost incredible things abroad, could not fail to cause Divisions at home amongst themselves.

Thus *Rome* that was so jealous of her Liberty, saw Divisions and Animosities spread throughout all the Orders of which she was composed, proceeding in a particular manner from that Love of Liberty, which was the Foundation of her Government. From hence arose those furious Jealousies between the Senate and People; between the *Patritii* and the *Plcbeians*; the One alledging always, that Excess of Liberty would at last destroy it self; and the Others fearing just the contrary, that Authority, which, in its own Nature, was always for increasing, would at last degenerate into Tyranny.

Between these Two Extremes, a People otherwise so grave and wise could find no *medium*. The private Interests which made both Parties proceed farther than they ought, in whatever they began for the publick Good, suffered neither of them to be conducted by moderate Councils. The ambitious and turbulent Spirits were still stirring up Jealousies to make their own Advantages by them; and those Jealousies sometimes more concealed, and other times more declared, according to the times, but always strong and violent at the Root, were at last the Cause of that great Change that happened in the time of *Cesar*, and the others that succeeded. All the Causes hereof will be very plain to those, who thoroughly understanding the Humour of the *Romans*, and the Constitution of their Republick, take care to observe some principal Actions, which, though happening at several distant times, have a manifest Chain of Connexion in them; whereof I shall here give a *Series*, for the greater Ease of the Reader, and because it will conduce, in some measure, to illustrate several Particulars in the preceding History.

*Romulus* (1), bred up in War, and reputed the Son of *Mars*, built *Rome*, which he peopled with a mixt Company

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(1) See Bossuet *ibid.*



of Shepherds, Slaves and Robbers, who came to seek for Freedom and Impunity in the Isle he had laid open for all Comers; and some also came who were better qualified, and more civilized. This People, who were wild by Nature, he bred up to undertake all things by Force, and by that means they got themselves Wives, whom they married. By Degrees he established Order (1), and restrained luxurious Minds by most sacred Laws. He began by Religion, which he looked on as the Foundation of all States. He made it as serious, as grave, and as modest as the Darkness of Idolatry would then permit. Strange Religions and Sacrifices, which were not established by the Roman Customs, were forbidden. Afterwards that Law was dispensed; but the Intention of *Romulus* was, that it should be kept, and something of it was always retained. The better Sort of this People he made choice of to form the publick Council, which was called by him the Senate, which he made to consist of 200 Persons, the Number whereof was afterwards augmented, and from them came the Noble Families that were called the *Patritii*. The Senate was to examin and propose all Matters. Some of them it regulated Sovereignly with the King; but the most general were referred to the People, who decided them. *Romulus* in an Assembly, which he had called of the People upon the Plain at the Marsh *Capræ* (where a great Tempest arose upon a suddain) was cut to Pieces by the Senators, who judged him too imperious, and then the Desire of Independance began to appear in that Order: but to appease the People who loved their Prince, and to give a great Idea of the Founder of that City, 'twas proclaimed by the Senators, that the Gods had snatched him up to Heaven, and therefore they caused Altars to be erected to him.

*Numa Pompilius*, the Second King, (2) in a long and profound Peace, compleated the Formation of their Manners, and the regulating of Religion upon the same Foundations which had been laid by *Romulus*.

*Tullus Hostilius* (3), by severe Rules, established the Military Discipline, and the Orders of War, which his Successor *Ancus Martius* (4) accompanied with several Ceremonies, that the *Militia* might thereby be rendered holy and religious.

*Tarquin* (5) the Ancient encreased the Number of the Senators to 300, where they stood fixed for some Ages, and

(1) Dion. Hal. l. 2. (2) Plut. *Numa*. (3) L. Flor. l. 1. c. 3. (4) Id. l. 1. c. 4. (5) Dion. l. 2. Flor. l. 1. c. 5.



began the great Works which were to conduce to the Publick Weal.

*Servius Tullius* (1) projected the setting up a Republick under the Command of Two Annual Magistrates, which should be chosen by the People.

In Hatred to *Tarquin the Proud* (2), the Royalty was abolished, with horrible Execrations against all those, who should go about to re-establish it, and *Brutus* made the People swear to keep themselves eternally in their Liberty. In which Change *Servius Tullius's* Memoirs were followed, and the Consuls chosen by the People among the *Patritii* were equalled to Kings, unless it be that they were Two, who had between them a regular turn of Commanding, and they changed every Year.

*Collatinus* (3) being named Consul with *Brutus*, as having been with him the Author of their Liberty, though he was the Husband of *Lucretia*, whose Death was the Cause of the Change; and had been interess'd more than others to revenge the Outrage which she received, yet because he was of the Royal Family, he became suspected, and was expelled.

*Valerius* (4) substituted in his place, at his Return from an Expedition, where he had delivered his Country from the *Vijentes* and the *Etrurians*, was suspected by the People to affect Tyranny by reason of an House he had caused to be built on an Eminence. He not only ceased from building, but became wholly popular, although a *Patritian*, and made the Law which permitted Appeals to the People, with other things, which gained him an high Veneration from them. By that new Law, the Consular Power was weakened in its Origine, and the People enlarged their Rights. By reason of the Violences executed for Debt by the rich upon the poor, the People that rise up against the Power of the Consuls and Senate, made that famous Retreat at the Mount *Aventinus*.

Nothing but Liberty was spoken of in those Assemblies (5), and the People of *Rome* did not believe themselves free, if they had not lawful ways of resisting the Senate. They were forced to allow them particular Magistrates called the *Tribunes of the People*, which might assemble them, and assist them against the Authority of the Consuls, either by Opposition or Appeal. These Magistrates to keep up their own Authority, were continually buzzing of Jealousies, and creating Divisions between those Two Or-

(1) Flor. l. 1. c. 6. (2) Id. l. 1. c. 7. (3) Id. l. 1. c. 9. Plut. in vit. *Poplicole*. (4) Plut. in vit. *Popl.* Liv. l. 9. (5) Dion. Hal. l. 2.



ders, and always flattered the People, by proposing that the Lands of the conquer'd Countries, or the Price which would be the Product of their Sale, should be divided among the Citizens. The Senate with great Zeal and Earnestness continually opposed those Laws that would be so ruinous to the State, and would have the Price of those Lands to be put into the Publick Treasury. The People suffered themselves to be conducted by their seditious Magistrates, and yet notwithstanding had so much Reason and Equity as to admire the Great Men who resisted them.

Against those Domestick Dissentions, the Senate could find no better Expedient than by continually raising Occasions for Forreign Wars. They prevented those Divisions from being pushed on to Extremity, and re-united those Orders in the Defence of their Country. Whilst Wars succeeded, and Conquests increased, Jealousies were still kept awake.

The Two Parties, wearied by the many Divisions which threatened the Ruin of the State, agreed to the making of such Laws as might be for the quiet of them both, and to establish the Equality which ought to be in a free City. Each of the Orders pretended, that the making of those Laws belonged to them. Jealousy increasing by these Pretensions, made 'em resolve, by common Consent, to send an Embassy into Greece, to search there for the Institutions of the Cities of that Country, and especially for the Laws of the most celebrated Solon, as being most popular. The Laws of the XII Tables were established, and the *Decemviri*, who (1) digested them, were deprived of the Power which they abused.

Whilst every thing appeared in a perfect Tranquility, and such equitable Laws seemed eternally to establish the publick Repose, fresh Dissentions started up, the People proceeding so far as to aspire to the greatest Honours, and even the Consulate it self, which till then were reserved only to the first Order. The Law to admit them to them was propounded. And the Fathers, rather than have the Consulate pulled down, consented to create Three new Magistrates, who should have the Authority of Consuls, under the Name of Military Tribunes (2), and the People were admitted to that Honour.

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(1) Cic. *de Oratore*, l. 1. *positively says*, That the Laws of the XII Tables are justly to be preferred to whole Libraries of the Philosophers. (2) Liv. l. 4. Dionys. l. 2.



Being contented to have their Right established, they used their Victory moderately, and continued some time in giving Command to the *Patritii* only.

After long and various Disputes, they returned to the Consulate, and by Degrees the Honours became common between the Two Orders, though the *Patritii* were always most considered in the Elections.

The Wars continued, and the *Romans* subdued, after Five Hundred Years (1), the *Cisalpine Gauls* their principal Enemies, and all *Italy*.

The *Punick Wars* began (2); and things went on so forward, that these Two jealous People believed they could not subsist but by the Ruin of each other.

*Rome*, ready to fall, was chiefly kept up, during her Misfortunes, by the Constancy and Wisdom of the Senate.

At last the *Roman* Patience got the better; *Hannibal* was overcome, and *Carthage* brought into Subjection by *Scipio Africanus*.

Victorious *Rome* (3) enlarged her self prodigiously for Two Hundred Years, both by Sea and Land, and reduced all the World under her Power.

In those times, and since the Ruin of *Carthage*, the Offices, whose Dignity as well as Profit increased with the Empire, were underhand furiously laboured for. The ambitious Pretenders took care only to flatter the People, and the Concord of the Orders, held up by the Business of the *Punick War*, was troubled more than ever. All things were put into Confusion by the *Gracchi*, and their seditious Propositions were the Beginning of all the Civil Wars.

Then they began to bear Arms, and by open Force to act in the Assemblies of the *Roman* People, where before every one desired to carry it by lawful ways, and with Liberty of Opinions.

But these Disorders were moderated by the wise Conduct of the Senate, and the great Wars which happened.

*Marius* the *Plebeian*, a great Man in Warlike Affairs, and of as considerable Eloquence, with continual Harangues attacked the Pride of the Nobles, awakened the People's Jealousies, and by that means raised himself to the highest Pitch of Honour.

*Sylla*, a *Patritian*, put himself at the Head of the contrary Party, and became the object of *Marius's* Jealousy.

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(1) App. Præf. Ep. (2) Flor. l. 2. c. 2. Eutrop. l. 3. §c. Corn. Nep. in vit. Hannibal. Plut. in vit. Fab. Max. Vell. Pat. l. 2. §c. Vell. Pat. l. 2. Aur. Vict. in vit. Syll. (3) Eutrop. l. 4. §c. Vell. Pat. l. 2. Aur. Vict. in vit. Syll.



Factions and Corruptions could do all things in Rome. The Love of their Country, and Deference to their Laws were quite extinguished. And to compleat their Miseries, the Wars of *Asia* taught the *Romans* Luxury, and increased their Avarice.

Then the Generals began to joyn themselves to their Soldiers, who till that time saw nothing but the Character of Publick Authority in them.

*Sylla*, in the War against *Mithridates*, let the Soldiers enrich themselves, the better to gain their Affections.

*Marius*, on his side, proposed to his Associates (as an Encouragement) the Shares of both Money and Lands.

So that being Masters of their Troops, the One under pretence of supporting the Senate, the other under colour of asserting the People's Liberties, they made a most furious and cruel War in the very Heart of the City. The Party of *Marius* and of the People were utterly beaten, and *Sylla* made himself a Sovereign under the Name of Dictator.

He made most dreadful Slaughters, and treated the People with Severity both in Deeds and Words, even in their Lawful Assemblies.

Being more puissant and better established than ever, he retired to a private Life, though not before he had shown, that the *Romans* could endure a Master.

*Pompey*, whom *Sylla* had raised, succeeded to a great Part of his Power. Sometimes he flattered the People, and sometimes the Senate, to get himself established: but his Inclination and Interest at length fixed him to the latter.

Having conquered the Pirates of *Spain* and all the East, he became very powerful in the Republick and in the Senate.

*Cæsar* (1) was resolved to be his Equal, and therefore turned to the People, imitating in his Consulate the most seditious Tribunes. He proposed besides the Divisions of the Lands, the most popular Laws he could invent.

The Conquest of the *Gauls* brought him to the greatest height.

*Pompey* and he were united through Interest, and afterwards broke again through Jealousy. And then the Civil War began to kindle. *Pompey* thought that his Name alone would carry all, and therefore neglected himself. *Cæsar* active and discerning obtained the Victory, and got the Mastery of him.

(1) Suet. in vit. Cæs. Patere. Plut. Cæsar's Com.



He made several Attempts to see whether the *Romans* could be brought to use the Name of *King* again: which only served to make him odious. And to increase the Public Hatred, the Senate decreed him Honours till then unheard of in *Rome*; so that he was slain as a Tyrant in the first Senate.

*Anthony*, his Creature, who was Consul at the time of his Death, stirred up the People against those who had slain him, and endeavoured to get Advantage of those Commotions in usurping the Sovereign Authority.

*Lepidus* also, who had a great Command under *Cæsar*, endeavoured to keep it. At last Young *Cæsar*, about 19 Years of Age, undertook to revenge the Death of his Father, and thereby sought an Occasion of succeeding to his Power. And indeed he knew how, for his own Benefit, to make use of the Enemies of his House, and even of his Competitors.

His Father's Troops being touched at the Name of *Cæsar*, and the great Rewards he promised, were soon brought over to him.

The Senate was of no moment any longer: All things were done by Force, and Soldiers; who were at their Service, who would give the most.

In that fatal Conjunction the Triumvirate destroyed all whom *Rome* had bred up, that were of greatest Courage and most opposite to Tyranny. *Cæsar* and *Anthony* defeated *Brutus* and *Cassius*: Liberty expired with them. The Conquerors being freed of feeble *Lepidus*, made divers Accords and Partages; where *Cæsar*, as being the more cunning, found always the way how to get the better part, and to put *Rome* into his Interests; and over-topped him. *Anthony* in vain undertook to relieve himself, and the Battle of *Actium* brought the whole Empire under the Power of *Augustus Cæsar*.

*Rome* being weary and exhausted by so many Civil Wars, to get some Repose, was forced to renounce her Liberty.

*Rome*, under the *Cæsars* (1), being more careful of preserving than enlarging her self; hardly made any more Conquests than to drive away the *Barbarians*, who would fain have got into the Empire.

At the Death of *Galigula*, the Senate being upon the Point of re-establishing Liberty, and the Consular Power, were hindered by the Soldiers, who would have a perpetual Head, whom they would have the Master.

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(1) Read Suet. &c.



In the Revolts occasioned by the Violences of *Nero*, every Army chose an Emperor, and the Soldiers knew that they were Masters to dispose of the Empire.

They carried it so, that they offered to sell it to him that would give most for it, and they used to shake the Yoke. With Obedience the Discipline was lost. The good Princes endeavoured in vain to preserve it, and their Zeal to maintain the Antient Order of the *Roman Militia* served only to expose them to the Fury of the Soldiers.

In the Changes of Emperors, every Army labouring to prefer their own, occasioned Civil Wars, and horrid Massacres.

Thus the Empire grew weak through the Neglect of Discipline, and was utterly destroyed by the many intestine Wars.

In the midst of these (1) amazing Disorders, the Fear and Name of the *Roman Majesty* waxed less and less. The *Parthians* in the East became formidable again under the old Name of *Persians*, which they again assumed; and the Northern Nations, who inhabited the cold and uncultivated Lands, drawn by the Beauty and Riches of the Empire, attempted always to make their Entry into it.

One single Man was not able any longer to sustain the Burden of the Empire, which was so vast and withal so strongly attack'd.

The prodigious Multitude of Wars, and the Humour of the Soldiers, who were resolved to have Emperors and *Cæsars* to conduct them, obliged them to multiply them.

The Empire it self being looked on as an Hereditary Good; the Emperors were naturally multiplied through the Multitude of their Princes Children. Posterity followed those Examples, and there was scarce ever after seen One Empire.

The Softness of *Honorius*, and that of *Valentinian III.* Emperors of the West, brought the Ruin of all.

*Italy* and *Rome* it self were divers times sacked, and became the Prey of the *Barbarians*.

All the West was in common. *Africk* was possessed by the *Vandals*, *Spain* by the *Visigoths*, *Gaul* by the *Francks*, *Great Britain* by the *Saxons*, *Rome* and *Italy* too by the *Herauli*, and afterwards by the *Ostrogoths*. The *Roman Emperors* shut themselves up in the East, and left the rest, even *Rome* and *Italy*.

The Empire resumes some Strength under *Justinian* by the Valour of *Belisarius* and *Narses*. *Rome* often taken and

(1) See in the foregoing Hist. of those times.



retaken fell at last to the Emperors. The *Saracens* become powerful by the Division of their Neighbours, and by the Carelessness of the Emperors, took from them the greatest Part of the East, and so tormented them on that side that they took no longer Care of *Italy*. The *Lombards* there possessed themselves of the richest and most beautiful Provinces. *Rome*, reduced to Extremity, by their continual Attacks, and having no Assistance from the Emperors, was forced to betake her self to the *Francks*. *Pepin*, King of *France*, passes the Mountains and subdues the *Lombards*. *Charlemagne*, after he had brought the Government under, caused himself to be crowned King, where his Moderation alone preserved some small Remains to the Successors of the *Cæsars*: and in the Year of our Lord 800, being chosen Emperor (as is above intimated) by the *Romans*, he founds the New Empire.

From hence 'tis easy to know the Cause of the Rise and Fall of *Rome*.

We see that that Kingdom founded upon War, and thereby naturally inclined to trespass upon her Neighbours, hath put all the World under her Yoke, to carry Polity and the Military Art up to the highest Degree.

We see that the Jealousies of the Citizens, and the too great Love of Liberty, caused Divisions, and pushed them on to an insupportable Excess and Nicety; and that this at last proved their fatal Overthrow.

'Tis as easy also to distinguish all the times of *Rome*, whether considered in her self, or in Relation to other People.

In her self, we find her in the Beginning in a Monarchical State, established according to her primitive Laws; after which we see her in Liberty, and at last subjected once again to the Monarchic Government, but by Force and Violence.

'Tis no difficult thing to conceive after what manner the popular State was formed, from the Beginnings it had in the times of Royalty, and 'tis as plain to see, that in the time of Liberty the Foundations of the New Monarchy were, by small Footsteps, raised and established.

For as the Project of a Republick was laid in the Monarchy by *Servius Tullius*, who gave as it were the first Relish of Liberty to the People of *Rome*, so also *Sylla's* Tyranny, though but transitory and short, discovered that *Rome*, notwithstanding her Fierceness, was as capable of bearing the Yoke, as those whom she kept in Servitude.

To



To know what Operation that furious and impetuous Jealousy between the Two Orders successively had, 'tis needful only to distinguish the Two times marked out: the One when the People were retained within certain Bounds, by the Dangers they were in on every side; and the Other, when having nothing more to fear from without, they absolutely, without any Reserve, gave themselves up to their Passions.

In One of these times, the Love of their Country and of their Laws swayed their Minds; and in the Other, all was decided by Interest and Force.

Hence it also happened, that at the first of those Two times the Men of Command, who aspired after Honours by lawful ways, kept the Soldiers in, and fast to the Republick; whereas in the Other, when Violence ruled all, they only thought how to manage them to get them into their Designs, in spite of the Authority of the Senate.

By that last Government, War of Necessity was brought to Rome: and because in War, when Laws can signify little, Force only makes the Decision, it then follows, that the strongest must be the Master, and by Consequence that the Empire must return into the Power of One single Magistrate.

And every thing so disposed it self for it, that *Polybius*, who lived in the most flourishing time of the Republick, foresaw (i), by the Disposition only of Affairs, that the State of Rome would at length return into Monarchy.

The reason of that Change was because the Division between the Orders could not be quelled by the Romans, but by the Authority of an absolute Master, and on the other hand Liberty was a thing too much doated on ever voluntarily to be abandoned. And therefore 'twas necessary by little and little to weaken it, upon specious Pretences, and by that means make it capable of being ruined by open Force.

Craft and Delusion, as *Aristotle* has observed, must begin by flattering the People, and must naturally be followed by Violence.

But from hence they must fall into another Inconvenience, by the Power of the Soldiers, a Mischief inevitable to that State.

In fine, 'twas necessary that that Monarchy, which the *Cæsars* formed, being raised by Arms, should be Military; and therefore 'twas established under the Name of Emperor, a proper Title, and natural for commanding of Armies.

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(i) See *Polyb.* l. 7. & seqq. 41. & seq.

Hence



Hence we may see that as the Republick had its inevitable weak side, that is to say, Jealousy between the People and the Senate: so likewise had the Monarchy of the *Cæsars* its Foible, which was the Licentiousness of the Soldiers, who made them.

For it was impossible that the Soldiers, who had changed the Government, and set up Emperors, should be long before they perceived that 'twas effectually they who disposed of the Empire.

To the times already observed, may be added those, which point out the State and Change of the *Militia*: that when it was subjected and fixed to the Senate, and People of *Rome*; that when it was only fixed to the Generals; that when it was raised to the absolute Power under the Military Title of Emperors; that, when being in a manner the Mistress of her own Emperors, which she created, she made them and unmade them as she pleased. And from hence happened the outrageous Seditions, the Disorders, and the Wars before mentioned; from thence, in a word, came the Ruin of the *Militia* with that of the Empire.

And so much for the times, considered with respect to *Rome* her self. As for those in reference to other People; There was first that, wherein she fought against her Equals, and when she was in danger. It lasted a little above 500 Years, and ended with the Ruin of the *Gauls* in *Italy*, and of the Empire of the *Carthaginians*.

That when she fought, she was always more strong, and without Danger, how great soever the Wars were that she undertook. It lasted Two Hundred Years, and came down as far as the Establishment of the Empire of the *Cæsars*.

That when she kept up her Empire and Majesty. It lasted 400 Years, and ended in the Reign of *Theodosius* the Great.

And in a word, that when the Empire being wounded on all parts, fell away by little and little. That Estate, which lasted also Three Hundred Years, began in the Children of *Theodosius*, and ended at last in *Charlemaign*.

To these universal Causes of the Ruin of *Rome* might be added divers particular ones, such as the Severities of the Creditors towards their Debtors, which stirred up very great and frequent Revolts; the prodigious Number of Gladiators and Slaves, wherewith *Rome* and *Italy* were over-charged, which caused many horrible Violences, and also bloody Wars; and many others of the like and of a  
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different Nature. But I forbear to insist upon these, what I have said being abundantly sufficient for my purpose. And therefore I only observe, that that long Chain of particular Causes, which make and unmake Empires, depends upon the secret Orders and Decrees of the Divine Providence; notwithstanding the Pride of some is so abominably great, as to deny that God is the Supreme Governour of all things, and therefore set up for themselves as absolute, and think to reverse his wise Decrees, by their Wit and Policy, attributing all this Success to their own shallow Judgment, and never referring their Disappointments and Overthrows to his overruling Power, thinking, that if they had but took care of certain little Particulars, all would have succeeded well, and that consequently, for the better Success for the future, they ought to be more cautious of letting escape those minute Accidents, which they think to be of so great Vertue, as to destroy and ruin all their Projects. These Men are so opinionative, as to believe, at least make People think they believe, that all the great Revolutions, which are brought upon the World, proceed from the Results of meer Nature, which they set up as a distinct Principle from Providence, so that they must necessarily flow from a Series of natural Causes linkt and tyed together, and consequently must be in a manner fatal and periodical, which is nothing else but to exclude God from having any thing to do in the Government of the World, and in effect to rob him of the Glory and Perfections of his Godhead, there being nothing more consonant to reason, than that he who by his Allwise and Omnipotent Power made the World, should have the Government thereof, and that all things should depend upon the Laws of his Providence. And the very Heathens were of Opinion, that God so much concerns himself with the Transactions of Men, that he either doth or will punish them sooner or later, according to their Demerits; though it must be granted, that the Corruption and Degeneracy of their Manners, the vast Number of false Opinions, which they had, according to their particular Fancies, embraced, and the many brutish Customs and Violations of the Laws of Humanity had been enough to have quite effaced this Fundamental Truth out of their Minds, had not the Invasion of a common Enemy, or Plagues and other Judgments of that kind been so prevalent, as to perswade them that their Gods were angry with them, and afflicted them for their Sins; which made them, for appeasing their Anger, erect Altars and  
heap



heap up Sacrifices to them; and some were so superstitious, upon these extraordinary Occasions, as to devote themselves to death, thinking by such kind of barbarous and bloody Rites to gain the Favour of their Deities.

So that 'tis infallibly true, that the Great God, who sits in the Highest Heavens, holds the Reigns of all Kingdoms. In his Hands are the Hearts of all. 'Tis he that restrains the Passions, and lets them loose oftentimes at full Rage, and thereby stirs up all Mankind. He inspires Emperors and Kings with invincible Boldness, and gains the Victory for them when he sees fit. 'Tis he again that enlightens Legislators, to discern what will be for the Good of States, and prevent the Mischiefs which may ensue. He knows that Human Understanding is very shallow, and to make us the more sensible hereof oftentimes abandons us to our own Ignorance, and blinds our Judgment. When he is pleased to give a fatal Blow to any Kingdom, and to overthrow an Empire, every thing is weak and irregular, and 'tis then he sheds the Spirit of Dizziness, and Confusion in all our Councils, and we are forced to acknowledge, that no State can endure (though founded upon the best Policy) without his special Providence.

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A SHORT

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A S H O R T  
S Y S T E M  
O F

*Universal History.*

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B O O K III.

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*Containing the History of the Persians, Visi-Goths, Ostro-Goths, &c. and more particularly of the Saxon-Heptarchy in Britain, and the Life of Mahomet, with an Account of his Doctrine, and the Succession of the Saracen Caliphs. Together with an Account of the Foundation of some of the most considerable Cities, &c. in the World for 800 Years after Christ, with other things not mentioned in the Course of the preceding History.*

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*The Persian History after the Destruction of the Monarchy by Alexander the Great, to its Subjection to the Saracen Caliphs.*

**T**HE Persian Monarchy being destroyed by Alexander the Great (1), this Nation lay obscure 535 Years, viz. from the 3635 Year of the World, to the

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(1) Dr. Heylin's Cosmogr. l. 3. p. 152.



228th Year of Christ : of which time they were 83 Years under the Syrian Successors of *Alexander* ; and 452 Years under the *Arsacidan* Kings of *Parthia*. ' For after (1) ' *Darius* had lost his Kingdom to *Alexander* the *Macedonian*, ' and after the Victor himself was dead also, the more Potent Captains divided *Asia* among them. But Discords often arising, and the *Macedonians* Puissance, by these frequent Broyls, being very much broken, *Arsaces*, One of the *Parthian* Nobility, perswaded the Barbarous People of the East, and among them the *Persians*, to cast off the Greek Yoke, and stand for their Liberty : he himself taking upon him the Title of King, and investing himself with a Diadem, *A. M.* 3718. The *Persians* by this Revolt got little or nothing, having indeed not changed the Tyranny, but the Tyrant only : these *Parthian* Princes domineering with as much Pride and Insolency, as ever the old *Persian* Monarchs, or the Kings of *Syria* did before. From this *Arsaces*, all the rest of his Successors, and those too of the Family of *Artabanus*, or Second Race of *Parthian* Kings, took that Name upon them : as the *Roman* Emperors did that of *Cæsar*, or the old *Ægyptian* Kings that of *Pharaoh*. Their usual Style was REX REGUM (2), and called themselves also the Brethren of the Sun and Moon, the chief Gods they worshiped. Great Princes without doubt they were, and kept the *Romans* harder to it, than all the Kings and States in the World besides, and therefore 'tis requisite to give a Catalogue of them.

### *The Arsacidan or Parthian Race of the Kings of Persia.*

- A. M.* 3718. I. *Arsaces* (3), the Founder of the *Parthian* Family.  
 3741. II. *Mithridates* (4), or *Arsaces* the Second, assaulted by *Antiochus Magnus* with an Army of 120000 Men, but without Success.  
 3761. III. *Pampatius* (5).  
 3773. IV. *Phruartes* (6), the Son of *Pampatius*.

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(1) See Herodian. See also Will. Schikard's *Series Regum Persicorum*, p. 101. Justin. l. 4. Strabo 13. Appian. in fine Syr. Arrian. in Parthic. apud Phot. cod. 58. Ub. Emmii Opus Chronolog. lib. 5. p. 137. Gron. 1619. (2) Pet. Biz. Hist. Pers. p. 91. ed. Franc. 1601. (3) Vide Petri Blazari *Rerum Persicarum Historiam*, p. 81. (4) Pet. Biz. p. 82. (5) Pet. Biz. p. 82. (6) Pet. Biz. p. 83.



3783. V. *Mithridates* (1) II. Brother of *Phraartes*, subdued the *Medes*, and extended his Empire to *Euphrates*.
- VI. *Phraartes* (2) II. slain in a War against the *Scythians*.
3857. VII. *Artabanus* (3), Uncle to *Phraartes* the Second.
- VIII. *Pacorus*, the Son of *Artabanus*.
- IX. *Mithridates* III. Brother of *Pacorus*.
3903. X. *Horodes* (4), Brother of *Mithridates*, whom he overcame, and caused to be slain in his own Sight. He also vanquished *M. Crassus*, and slew 20000 *Romans*, and because (5) *Crassus* was reported to be wonderful covetous, he caused molten Gold to be poured down his Throat. A miserable Death, but in respect of the Divine (6) Providence, a most just Revenge upon him for his Sacrilege, in robbing the Temple of *Jerusalem*, as he marched towards the *Parthians*. The Overthrow (7), and Disgrace which thereby accrued to the *Romans*, was soon after recompensed by *Ventidius*, One of *Mark Antony* the *Trumvir*'s Lieutenants, who slew great Numbers of them in a Pitch Field, and amongst the rest, *Pacorus* the King's Son: the Battle happening on the same Day, in which *Crassus* had before been vanquished. After this Victory, for which *Ventidius* had the Honour of a *Triumph* (and the first *Triumph* that ever the *Romans* had held for a *Parthian* Victory) he was in a very fair way to have ruined this Kingdom, or at least to have dangerously shaken it, had not *Antony* in an envious Humour recalled him from this noble Service. At length *Horodes* was slain by his Son
- XI. *Phraartes* III. (8), who succeeded, but was a cruel though valiant Prince. *Mark Antony* marched against him, with a numerous Army, but Fortune not favouring him, of 16 Legions, he returned home with hardly Six. This King submitted himself and Kingdom to *Augustus*, restoring the *Roman* Ensigns,

(1) *Pet. Biz. p. 83.* (2) *Pet. Biz. p. 83.* (3) *Pet. Biz. p. 83.* (4) *Pet. Biz. p. 83.* (5) See *Plutarch's Life of M. Crassus.* (6) See *Sr. Hen. Spelman's Hist. of Sacrilege.* (7) *Pet. Biz. p. 89.* (8) *Pet. Biz. p. 90.*



*A System of Universal History.*

and freeing the Captives, taken at the Defeat of *Crassus*. The only Note of the *Parthians* Subjection, was their receiving Kings at the Appointment of the Senate and Emperors of Rome; which also was of no long Continuance.

XII. *Phraartes* IV. his Son succeeded, having slain his Father.

XIII. *Horodes* II. Son of *Phraartes* IV. slain in a Conspiracy.

XIV. *Vonones*, substituted in his Place, but outed by

XV. *Tiridates* (1), who lost his Life and Kingdom by the means of *Artabanus*, to whom the People flocked as to a Man of Courage, being much displeased with the Two former Kings for receiving their Kingdom from the Roman Emperors. This *Artabanus*, being not a direct Heir of the Family of the *Arsacidae*, is reckoned to have been the first King of another Family, being succeeded by Two more of his Blood: the most considerable whereof was *Chosroes*, the Eighth King of this Line, from whom the Emperor *Trajan* gained *Armenia*, and *Mesopotamia*, adding them to the Roman Empire: whereof they continued Members till regained to the *Persian* Crown by *Sapores* the Ninth King of the Race of *Artaxerxes*.

The Names of these Twelve are,

I. *Artabanus*.

II. *Bardanes*.

III. *Goteret*.

IV. *Vonones*.

V. *Vologeses*.

VI. *Artabanus* II.

VII. *Pacorus*.

VIII. *Chosroes*.

IX. *Parmaspates*.

X. *Vologeses* II.

XI. *Vologeses* III.

XII. *Artabanus* III. and the last of this Race, who being overthrown by the Valour of *Artaxerxes* (2), occasioned the Translation of the Diadem to the Natural *Persians*; after it had continued in Two

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(1) *Pet. Biz. p. 90. See also the History of the following Kings in the same place.* (2) *Herodian. 6. Petavii Rationar Temp. Par. 1634. p. 205. part. 1. & ibid. p. 327. Ub. Emnius.*



*Parthian* Families the Space of 470 Years. Which Translation was in a great measure caused by the Barbarous Massacre committed upon this People by *Caracalla* the Roman Emperor, when he pretended to negotiate a Marriage with the Daughter of *Artabanus*. After the Death of *Caracalla*, the *Parthians* in revenge of that Slaughter, set upon (1) *Macrinus* his Successor. But after a Fight of 3 Days with him, they made Peace, though at last they resolved once more to endeavour to recover the Regal Power to their own Nation. And therefore the abovesaid *Artaxerxes* (2), a noble and generous *Persian*, so ordered Matters that he slew *Artabanus*, and after a great Struggle, forced *Severus*, who came (3) against him in Person, to return to Rome, with much Disgrace, for the great Loss he sustained; after whom *Valerian* the Emperor was also vanquished, and taken Prisoner by *Sapores*, the Second King of this Race. So that now the *Persians* grew so very terrible, that *Constantine the Great* transplanted several of the Colonies and Garrisons of the North-West Part of the Empire into the East, to hinder the *Persians* from growing too far upon the Roman Provinces; and this was one Reason of his translating the Seat of the Empire to *Constantinople*. And thus having, in short, given an Account of the Foundation and Building of the New Kingdom of the *Persians*, I shall here give another Catalogue of their Kings, till such time as they once more lost the Sovereignty of their own Nation, and became Slaves again to more Barbarous Masters.

- A. D. 228. I. *Artaxerxes* (4). He reigned 15 Years.  
 243. II. *Sapores* (5) 31.  
 274. III. *Ormisdates* (6) 1.  
 275. IV. *Vararanes* (7) 3.  
 278. V. *Vararanes* (8) II. 16.  
 294. VI. *Vararanes* (9) III.  
 294. VII. *Narses* (10) 7.  
 302. VIII. *Misdates* (11) 7.  
 310. IX. *Sapores* (12) II. 70.  
 380. X. *Artaxerxes* (13) II. 11.  
 391. XI. *Sapores* (14) III. 5.

(1) *Agath.* l. 4. *Dio Spart.* lgc. (2) *Agathias* l. 4. (3) *Herodian.*  
 (4) *Agath.* l. IV. (5) *Eutrop.* *Treb. Pol.* (6) See *Isaackson's Chron.*  
 (7) *Ibid.* (8) *Euseb.* l. 7. c. 30. *Socr.* l. 1. c. 22. (9) Some Authors omit  
 this King, and make *Narses* to Reign 17 Years. See *Isaackson.* (10) *Eutrop.* *Pomp. Lat.* *Jornandes.* (11) This Prince is also omitted by some.  
 See *Isaackson*, *Bunting's Chron.* (12) *Agath. Nic.* l. 8. c. 36. *Hier. Zon.*  
 l. 3. *Cedren.* *Eutrop.* (13) See *Isaackson*, *Bunting.* (14) *Ibid.*



396. XII. *Vararanes* (1) IV. 10.  
 406. XIII. *Isdigerdes* (2) 21.  
 427. XIV. *Vararanes* (3) V. 20.  
 447. XV. *Vararanes* (4) VI. 17.  
 464. XVI. *Perozes* (5) 20.  
 484. XVII. *Obalas* or *Valens* (6) 4.  
 488. XVIII. *Cabades*, or *Caradas*, (7) dispossessed by  
 499. XIX. *Lumbases* (8) *Blaze*, *Zamaspes*, or *Zam-*  
*bades* 4.  
 503. XX. *Cabades* (9), again restored.  
 533. XXI. *Ghosroes* (10) *Magnus* 48.  
 581. XXII. *Hormisdas* (11) 8.  
 589. XXIII. *Ghosroes* (12) II. 39.  
 628. XXIV. *Siroes* (13) 1.  
 629. XXV. *Adhesir* (14).  
 XXVI. *Sarbatus* (15) or *Sarbara*.  
 XXVII. *Barnarius* (16), *Baranes* or *Baraz*.

630. XXVIII. *Hormisdas* II. the last King of this Race : the most remarkable whereof, besides the Two first, who have been spoken of already, were, 1. *Vararanes* II. in whose time *Carus* the Emperor, passing over the *Euphrates*, and laying Siege to *Ctesiphon*, was there slain by a Thunderbolt. 2. *Narses*, the Son of *Vararanes*, who discomfited *Galerius*, One of the *Cæsars*, in the time of *Dioclesian*, and totally ruined his Army ; though afterwards *Galerius* recovered the Honour he lost by this Blow, routing *Narses*, and taking his Wives and Children Prisoners. 3. *Sapores* the Second, the Son of *Misdates*, who began his Reign before his Birth. For his Father dying without Issue, left his Wife with Child, which the *Magi* having signified to be a Male, the *Persian* Princes caused the Crown and Royal Ornaments to be set upon his Mother's Belly, acknowledging him thereby for their future King. He was a great and puissant Prince, and held continual War with *Constantine*, and his Successors 'till the Death of *Valens*: gaining from the *Romans* the best Parts of *Mesopotamia*, but he was withal a great Persecutor of the *Christians*, of whom no fewer than 20000 are said to have suffered in his time. 4. *Isdigerdes*, a Prince so much esteemed by *Arcadius*, the Eastern Emperor, that he made him Protector of

(1) *Ibid.* (2) *Ibid.* Sig. *Diac. Nic.* l. 14. c. 1. (3) *Trip. Diac. Soc.* l. 7. c. 8. Sigeb. (4) Omitted by some. See *Isaackson*, *Bunting*. (5) *Isaackson*, *Niceph. Procop.* (6) *Isaackson*, *Bunting*. (7) *Niceph.* l. 16. c. 36. (8) *Niceph.* *Isaackson*. (9) *Niceph.* l. 16. c. 36. *Zon.* l. 3. *Cedr. P. Diac.* Sigeb. *Marc.* (10) *Procop. Agath. Evagr.* (11) See *Zon.* *Evagr. Cedren.* (12) *Zon. Cedr.* (13) *Isaackson*, *Bunting*. (14) *Ibid.* (15) *Ibid.* (16) *Ibid.*



his Empire, during the Minority of his Son *Theodosius* : which Trust he Royally performed, and was a great Friend to the *Christians* in his own Dominions. 5. *Cabades*, ousted of his Kingdom by *Zamaspes*, and afterwards restored, was the first *Persian* King who permitted the free Exercise of the *Christian* Religion. He slew *Zeliobes*, a King of the *Huns*, coming to his Aid against the *Romans*, because he had before promised to assist the Emperor, and rooted the *Manichean* Sect out of his Dominions. 6. *Chosroes* the Son of *Cabades*, surnamed the Great, a continual Enemy to the *Romans*, from whom he got a great part of *Syria*, and took and sacked the City of *Antioch*. But finding the War brought home to his own Door, by *Mauritius*, who was afterwards Emperor, and his own Countries in a Flame, he took such thought of it, that he died of a Fever. 7. *Chosroes*, the Second, as great an Enemy to the Emperor *Heraclius*, from whom he took all that was left of *Mesopotamia*, *Syria*, and the *Holy-Land*, with the City of *Jerusalem* it self; and caused all the *Christians* in his Kingdom to turn *Nestorians*. 8. *Hormisdas* the Second, the last of this Dynasty, who being first weakened by Civil and Domestick Dissentions, was vanquishd by *Haumar* and his *Saracens*, anno 634; whereby the Glory of this renowned Nation was so eclipsed, that afterwards it was subject to them.

## *The FRANKS.*

THE Kingdom of *France* received its Name from the *Francks* or *French* (1), who upon the Decay of the *Roman* Empire took possession of it. They are not mentioned by this Name by *Cæsar*, *Strabo*, *Ptolomy*, or any of the more ancient Writers. And they do not appear to have taken it, till 100 Years after the Death of *Ptolemy*, the first express mention of them occurring in the Reign of *Gallienus*, at which time they ransacked the Coasts of *Gaul*, and joyned with *Posthumus* the Rebel against that Emperor. After which we find often mention of them, under the Empire of *Claudius*, *Probus*, *Dioclesian*, and the Sons of *Constantine*; though it be only in the way of Pillage and Depredation. Their Habitation in these times, was from the Meeting of the *Rhine* with the River *Manus*, not far from *Frankford*, where they confined upon the *Almans*, in

(1) Dr. Heylin's *Cosmography*, l. 1. p. 198. Jo. Tillii *Comment. de rebus Gall.* l. 1. p. 4. ed. Franc, ad Mœn. 1579. fol.



the German Ocean : containing the particular Nations of the *Bructeri*, *Sicambri*, *Salii*, *Cherusci*, *Frisii* and *Teuſteri*, beſides ſome others of leſs Note : and taking up the Countries of *Westphalen*, *Bergen*, *Marck*, and ſo much of *Cleve* as lieth on the Dutch ſide of the *Rhine*, the Landtgravedom of *Heſſia*, the Dutchy of *Guilders*, the Provinces of *Zutphen*, *Utrecht*, *Over-Yſſel*, both *Friſelands*, and ſo much of *Holland* as lieth on the ſame ſide of the *Rhine*. United in the Name of *Francks*, to denote that Liberty or Freedom from that Slavery which the *Romans* had endeavoured to impoſe upon them, and with which all the Nations on the other ſide of the *Rhine* were ſuppoſed to ſuffer. They were governed by Dukes till the Year 420, when *Pharamond* firſt took upon himſelf the Name of King : from whom the firſt Race of the *French* Kings were called *Merovignians* : the Succeſſion whereof here follows.

### *The Kings of France, of the French or Merovignian Line.*

I. **M***eroveus* began to reign in the Year of *Chriſt* 449, and his great Actions, Conduct and Valour were ſuch (1), that the Kings of *France* of the firſt Line, as I ſaid before, were denominated from him. He died about the Year 457, or 458. But we know nothing certainly of his Age, Wife or Children, only that *Childeric* his Succeſſor was his Son (2).

II. *Childeric* I. of this Name ſucceeding (3) his Father, proved ſo very extravagant in the Beginning of his Reign, that he was baniſhed by a general Rebellion of his Subjects, who put a *Roman*, called *Egidius*, or *Gillon*, Governor of *Soiſſons*, in his Place. In which Diſtreſs he goes to his Friend *Baſin*, King of *Thuringia*, leaving his truſty *Guemans* or *Guieneman* to labour for his Reſtoration, who ſucceeded ſo well, that he gained *Gillon's* Heart, and put him upon all kind of Violences, which made the People wiſh for their Lawful Sovereign again ; which the faithful *Guemans* perceiving, acquaints *Childeric* immediately of the Succeſs, and, as a Sign thereof, ſent him the Half of a Piece of Gold, which they divided at their parting. By this means the baniſhed Prince, after 7 Years Exile, is

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(1) *Tilli Comm. de reh. Gall.* p. 10. (2) *Greg. Turon. l. XI. c. 7.* *Proſper. in Chron.* (3) See *Paul. Æmil. Till. ibid. Sigeb.*



resettled in his Throne, and governed his Subjects with much Moderation; took *Angers*, *Orleanse*, and the Isles of the *Saxons*, made a close League with their King *Odacer*; afterwards defeated the *Germans*, and married *Basine*, *Basin's* Wife, who followed him from *Thuringia*, on whom he begat *Clovis I.* his Successor, and 3 Daughters. He died in the Year 481, after a Reign of 24 Years.

III. *Clovis I.* *Clodovex*, *Ludovin* or *Lewis* (for 'tis the same Name) employed (1) the Beginning of his Reign in War, and 'tis observed, that it being then a Law in *France* to divide the Booty amongst the Soldiers, *Clovis* desired they would put One Vessel aside for *St. Rheims*; but One of his Soldiers struck his Ax into the Vessel and said he would have his part. For the present the King dissembled his Anger, but a Year after taking a view of the Army, he took occasion to quarrel with this Man, pretending his Arms were not good, and thereupon clove his Head with his own Ax. After which he married *Clotilde*, and made a Promise to turn *Christian*, which nevertheless he did not perform, till such time as he had experienced the Power and Goodness of God, and Vanity of Idols. For fearing an IncurSION of the *Germans*, he fought with them 16 Miles from *Collen*, where his Men had the worst, until such time as he called upon his Wife's God, and vowed, that if he prospered in this Action, he would turn *Christian*: Upon which Resolution his Men turned again, and he obtained the Victory. At his Return from this Expedition, he got himself informed by *St. Remy*, Bp. of *Rheims*, and was baptized at *Rheims* on *Christmas-Day*, in the Year 498, his Sister *Alboflede*, and 3000 of his Soldiers following his Example the same Day, and the rest soon after. If we will give Credit to the *French* Historians, God honoured him and his Successors, upon account of this Conversion, with many miraculous Gifts, such as healing the King's Evil, &c. After this he revenged the Murther of his Father-in-law upon *Gondebaud* King of *Burgundy*, and killed *Alarick*, King of the *Goths*, an *Arrian*, in the Battle near *Poictiers*, *an.* 507, and afterwards subdued several Provinces, but was at last worsted at the Battle of *Arles* by Count *Ibba*. *Anastasius* the Emperor was a great Admirer of his Valour and Courage, and sent him a Crown of Gold and a Purple Cloak, and offered him the Title of *Consul* and *Patricius*. He died at *Paris* in the 45th Year of his Age, and of *Christ* 511, after a Reign of 30 Years. He left 4 Sons, *Thierry*, *Clodo-*

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(1) *Greg. Turon. l. II. TIII. p. 11; Sigeo.*



*mir*, *Childebert*, and *Clotaire*. The first he had by a Mistress, the other Three by his Queen *Clotilde*.

IV. *Childebert* (1) succeeded, and his Brothers, who were ambitious of Reigning alone, were first of all his Enemies, until the Mother's Interest united the Three to revenge their Grandfather's Death on *Sigismund* and *Gondamer* Kings of *Burgundy*. Afterwards *Childebert*, upon a false Rumour of his Brother *Thierry's* Death in *Thuringia*, entered *Auvergne*, where hearing that his Brother was still alive and victorious, he returned home to undertake a juster Expedition against *Amalarick*, an *Arrian*, King of the *Vist-Goths*, who abused his Wife *Clotilde*, Sister to *Childebert*, upon the account of her Religion; and after overcoming him, joyned his Brother *Clotaire* and consented to the Death of his Nephews, Sons to *Clodomir* King of *Orleans*, and seized Part of their Kingdom; afterwards he quarreled with his Brother *Clotaire*, but being soon reconciled, they both laid Siege to *Saragossa*, but in vain; and so returning to *Paris*, he built the Church, now called *St. Germain of Prez*, and Cathedral of *Paris*, where himself was buried by *St. Germain*, Bp. of that City, in the Year 558, having reigned 47 Years and some Days. He is more especially commended for his Charity towards the Poor, and his great Zeal for the Christian Religion.

V. *Clotaire* the First of that Name, called the *Ancient*, and Son to *Clovis*, was proclaimed King (2), and finding that his Son *Cramne* was engaged in a Conspiracy against him, he burnt him and his whole Family in a thatcht Cabin, but was afterwards very sorry for so violent an Action, and died of a burning Feaver, that seized him in the Forest of *Guise* in the Year 561, pronouncing this memorable Sentence immediately before: *Alas! who do you think the King of Heaven is, that has Power to make such great Monarchs of the Earth die*; and he had the Character of an able, judicious, valiant and liberal Prince, but withal very cruel and ambitious.

VI. *Cherebert* (3) his Son came next, and reigned 9 Years.

VII. *Chilperick* the First of that Name, and a Younger Brother of *Clotaire I.* was made King after his Brother *Cherebert*, being a witty and eloquent Prince, considering the times he lived in, and a Mixture of Vertue and Vice, if that can possibly be. For his Deportment to some of the Nobility, whom he had forbid his Sight, till they had

(1) Greg. Turon. l. II. c. 15, &c. Till. Aimoin, Sigeb. (2) See Mezeray. Sigeb. Æmyl, (3) Greg. Turon.



fulfilled the Penance enjoined them by *Raguemode*, Bp. of *Paris*, for drawing their Swords in *St. Denis's Church*, pleads for his Piety; as also his discharging *Gregory* of *Tours*, and *Carterie* of *Perigueux* upon their Oath, though they were impeached of High-Treason. He likewise took care for the Conversion of the *Jews* of his Kingdom, and was himself Godfather to a great many of them; but those good Actions bore but a small Proportion to his Tyrannies, which makes *Gregory* of *Tours* term him the *Herod* and *Nero* of his time. He had the Injustice to usurp his Brother's Territories, and burthen his Subjects with heavy Taxes, despising, through his great Pride, all the rest of Mankind. He married *Andovere*, whom he sent away because she stood Godmother to her own Daughter. After which he married *Golsonte*, Daughter to *Athanagilde*, King of the *Vist-Goths*, but got her strangled in her Bed to please his Concubine *Fredegonde*, whom he loved to that Degree, that he committed the most vile things in the World, and even sacrificed, at her Request, his own proper Children; but at last she sacrificed him to her Gallant *Landri de la Tour*, who, at her Perswasion, killed *Chilperick* at *Chelles*, as he was returning from Hunting, in the Year 584, after 23 Years Reign (1).

VIII. His Successor (2) was his Son *Clotaire II.* who was but Four Months old when he came to the Crown, and upon that account his Uncle *Gontran*, King of *Burgundy*, was made his Protector, by his Mother *Fredegonde*, who after his Death protected her Son her self. After whose Decease *Clotaire* ruled himself, and performed divers Matters of Moment, to his great Commendation. He died in the Year 628, and was succeeded by his Son

IX. *Dagobert*, who (3) put a Stop to divers Rebellions formed against him, and died in the Year 642.

X. Hereupon *Clovis II.* (4) his Son was made King at Eleven Years of Age. Some say he was a very debauched Prince, others that he governed very prudently; and what makes them believe it is, that after he had emptied his own Coffers, to relieve his needy Subjects, in an universal Famine, he distributed the Silver amongst them, where-with his Father *Dagobert* had covered the Church of *St. Denis*. He died in the Year of *Christ* 660, of his Age 27, and of his Reign 17.

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(1) Mezeray, *Ibid.* Greg. Tur. *l*gc. (2) Greg. Tur. (3) See Mezeray, *Aimoin, de Gestis Francor.* (4) Alm. Sigeb.



XI. He left his Son (1) *Clotaire III.* his Successor, who was a very cruel Prince; but died without Issue in the 17th Year of his Age.

XII. So that *Childerick II.* a Younger Son of *Clotvis II.* (2) was established next in the Throne; but he abused his Power so much by his frequent Extravagancies, that he became odious to all his Subjects. Whereupon *Bodillon*, One whom he had got shamefully whipped, killed him, as he returned from hunting at the Forrest of *Lanconis* near *Chelles* in the Year 673, or 677.

XIII. *Theodorick* succeeded (3), and reigned 14 Years.

XIV. *Clotvis* (4) III. reigned 5 Years.

XV. *Childebert* (5) II. reigned 15 Years.

XVI. *Dagobert II.* had the Name, but not the Authority of a King, being usurped by the Governours of the Palace (6). He reigned 5 Years, dying Jan. 19. in the Year 716.

XVII. *Chilperick* (7) II. reigned 5 Years,

XVIII. *Theodorick* (8) II. 15 Years.

XIX. *Childerick III.* called *the Idiot* or *the Lazy*, succeeded. He was put on the Throne by *Pepin* and *Carloman*, Sons of *Charles Martel*, and Successors to his great Power; but in the Year 751, was shaved and confined in the Abbey of *St. Bertin*, near *St. Omers* in *Artois*, by the same *Pepin*, who got himself crowned King of *France* in 752. And thus ended the Race of the *Merovignians*, who had swayed the Scepter of *France* for about the Space of 303 Years, reckoning from *Merovius*, but 332, if we reckon from *Pharamund*, who began to reign in the Year 420 (9).

## *The Original, &c. of the Goths.*

Intending, in the next place, to speak of the Kingdoms of the *Visi-Goths* and *Ostro-Goths*, it is proper, first, to premise something concerning the Original of the *Goths*. Some of the Ancients (10) were of Opinion, that they were the same with the *Getes*, who are placed by *Pliny* and *Herodotus* about the Mouth of the *Danube*. But the most and best Authors think they came from the Province called *Scandia*, or *Scandinavia*, formerly *Basilis* or *Baltia*, a large Country, North of *Germany* and *Poland*, joyning on the East to *Finland*, and encompassed on all other sides by

(1) Aim. (2) Sigeb. Aim. (3) See Du-Chesne. Aim. (4) See Mezeray, Du-Chesne, &c. (5) Ibid & Ann. Fris. (6) See Mezeray. Aimoin. de Gestis Francor. (7) Trith. Sigeb. (8) Ann. Fuld. Sigeb. Æmil. &c. (9) Regin. Æmil. Sigeb. Ann. Fuld. (10) See Mariana's History of Spain, l. 5. c. 1.



the *Baltick* and *Frozen Sea*. *Scandia* altogether is a large *Peninsula*, longer than it is broad, and divided into *Norway*, *Sweden*, *Lapland* and *Gothland*. The South-East part of which great *Peninsula* forms another less, which is called *Gothia* or *Gothland*, and is subdivided into *Ostro-Gothia*, and *Visi-Gothia*, or *Westro-Gothia*, i. e. the Eastern and Western Goths. Among the *Visi-Goths* the *Balti*, which in their Language signifies *bold*, and among the *Ostro-Goths*, the *Amali*, so called of a famous King and Leader of theirs, were the Two most Noble and Kingly Families. The *Goths* for the most part had red Hair and Beards, their Complexion fair, like the other People of *Germany*, and their Language not unlike, nor much differing from those other Nations, that broke into *Spain*, &c. about the same time they did. Only the *Alans* are said to have used the Language of *Scythia*; but this is rather a Surmise than a known Truth. As to Religion, all the said Nations were given to superstitious Idolatry, till they had broke into the *Roman Empire*. Particularly the *Goths* believed they should have no Success in War, unless they sacrificed Human Blood, and therefore offered up the Prisoners of War to *Mars*, whom they chiefly honoured, and dedicated the best of their Booty to him, hanging the Skins of those they slew on Trees; before the Battle they sacrificed Horses, and carried their Heads on Spears, with their Mouths open before them. They believed the Immortality of the Soul, and that there was Reward and Punishment after Death. When it thundered they cast Darts up towards Heaven, thinking to assist God against those who endeavoured to force him out of Heaven. They sung the Praises of their Fore-Fathers to Musick, as it is now used in *Spain*. Some say the Arms of the *Goths* were *Wavy a Lion Regardant*; others will have them to be Three Lions like those of *England*. But 'tis to no purpose to insist upon these things.

## The Kingdom of the VISI-GOTHS in SPAIN.

**S**PAIN continued a *Roman Province* from the time (1) of *Augustus*, till about the Year 400, when it was subdued by *Gundericus*, King of the *Vandals*. Those being gone, the *Suevi* and *Alani*, who entred with them, could

(1) Heylin's *Cosmogr.* l. 1. p. 212.



not subsist ; but were at last broken by the *Goths*, who having sacked *Rome* and wasted *Italy*, under the Conduct of *Alarick*, were brought out of that Country by the Gift of *Narbonensis* in *Gaul*, and so much of *Tarraconensis* in *Spain*, as now makes up the Province of *Catalogne*: the Composition being ratified by the Marriage of *Athaulfus*, the Successor of *Alarick*, with *Placidia*, Sister to *Honorius* the Western Emperor, *Vallia* or *Wallia*, the next of Name and Note, (for *Sigerec*, who interposed, reigned but One Year only, and did nothing in it) Successor of *Athaulfus*, having beaten the *Alani* out of *Lusitania* and *Carthagenensis*, added those Provinces also unto his Estates, and confining the *Vandals* within *Bætica*, was the first of the *Goths* who entitled himself King of the *Goths* in *Spain*. By that Agreement which was made between them and the *Romans*, they were to keep those Provinces for the Use of the Empire, which they conquered and recovered from the Barbarous Nations; but contrary to all Faith and Agreement, having once beaten the *Alani* out of *Lusitania*, by the Prowess of *Vallia*, and the *Suevi* out of *Bætica* under the Conduct of *Theoderick*, the Brother of *Torismund*, they fell upon the *Romans* themselves, whom *Euricus*, and his Successors, by Degrees, dispossessed of all *Spain* on this side the Straights. *Tingintana* held out longest, as being farthest off; and when 'twas attempted by *Theudes* the Ninth King of the *Goths*, the *Romans* set upon his Soldiers so furiously on the Lord's Day that they were miserably defeated and destroyed, refusing to fight in their own Defence upon this Day. But what *Theudes* could not do, was performed by *Suintilla*; who, in the short time of his Reign, *an. 642.* made the Conquest absolute. If we consider their Government, as now Lords of *Spain*, 'twas Monarchical, though the Kings were Elective, (keeping nevertheless for the most part to the Regal Family :) and an Excommunication was laid on such, by the Fifth Council of *Toledo*, as went about to alter that established Course. Their Rule of Government was Custom, and that not left in Writing, but committed to Memory and Tradition: written Laws being first made by *Euricus*, which the ensuing Princes confirmed and perfected. What concerneth them farther shall be added at the End of the ensuing Catalogue of



# The Kings (I) of the GOTHs in SPAIN.

|            |                                                                                                                                                                                                                       |
|------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A. C. 420. | I. Vallia reigned 20 Years.                                                                                                                                                                                           |
| 440.       | II. Theodorick 13.                                                                                                                                                                                                    |
| 453.       | III. Thorismund 3.                                                                                                                                                                                                    |
| 457.       | IV. Theodorick II. 14.                                                                                                                                                                                                |
| 470.       | V. Henry, or Euricus 18.                                                                                                                                                                                              |
| 493.       | VI. Alaricus 21.                                                                                                                                                                                                      |
| 513.       | VII. Gensalarick 3.                                                                                                                                                                                                   |
| 516.       | VIII. Amalarick 11.                                                                                                                                                                                                   |
| 526.       | IX. Theudes 18.                                                                                                                                                                                                       |
| 543.       | X. Thelegisdus 3.                                                                                                                                                                                                     |
| 546.       | XI. Agila 5.                                                                                                                                                                                                          |
| 551.       | XII. Athanagildus 14.                                                                                                                                                                                                 |
| 565.       | XIII. Luiba 3.                                                                                                                                                                                                        |
| 568.       | XIV. Leonigild 18.                                                                                                                                                                                                    |
| 586.       | XV. Richared 15.                                                                                                                                                                                                      |
| 601.       | XVI. Luiba II. 2.                                                                                                                                                                                                     |
| 603.       | XVII. Victoricus 7.                                                                                                                                                                                                   |
| 610.       | XVIII. Gundebaris 20.                                                                                                                                                                                                 |
| 630.       | XIX. Sisebulus 9.                                                                                                                                                                                                     |
| 639.       | XX. Richared II. 2.                                                                                                                                                                                                   |
| 641.       | XXI. Suintilla 3.                                                                                                                                                                                                     |
| 644.       | XXII. Sisenanda 7.                                                                                                                                                                                                    |
| 651.       | XXIII. Suintilla II. 4.                                                                                                                                                                                               |
| 655.       | XXIV. Sulgas 2.                                                                                                                                                                                                       |
| 657.       | XXV. Vidisuindus 10.                                                                                                                                                                                                  |
| 667.       | XXVI. Recesiand 13.                                                                                                                                                                                                   |
| 680.       | XXVII. Bamba 9.                                                                                                                                                                                                       |
| 689.       | XXVIII. Ering 7.                                                                                                                                                                                                      |
| 696.       | XXIX. Egypea 7.                                                                                                                                                                                                       |
| 703.       | XXX. Vitiza 13.                                                                                                                                                                                                       |
| 716.       | XXXI. Roderick the last King of the Goths in Spain, elected in Prejudice to the Sons of Vitiza, which afterwards proved the Ruin and overthrow of the Kingdom. For though the Kingdom went, for the most part by Ele- |

(1) For a farther Account of these Kings, and the different way of writing their Names, I refer the Reader to Isidorus Hispalensis's Chronicon Regum Visi-Gothorum, as also to his History de Gothis, Wandalis & Suevis. Mariana's History of Spain. A. S. Peregrini Hispaniæ Bibliotheca. Hispania illustrata per varios Auctores, 4. toms, edit. per A. Schottum & J. Pistorium. See also other Writers of the Spanish Affairs.

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tion, and they had respect to Proximity of Blood, very few Interlopers being here admitted; yet there were some, who either by Merit, or some other means got possession thereof, though they were not at all related to the Royal Family. Of which kind were *Theudes*, an *Ostro-Goth*, sometimes Governour hereof for *Theodorick* King of the *Goths* in *Italy*, who was Protector of this Kingdom in the Minority of *Amalarick*; and *Theudeselus*, Nephew to *Totilas*, One of the Successors to *Theodorick*. The rest of chief Note were, 1. *Theodorick* the first, slain in the Battle near *Tholouse*, against *Attila* the Hun, in Defence of his own Country and the Roman Empire. 2. *Theodorick* the Second, who beat the *Suevi* out of *Batica*. 3. *Leonigild* or *Leutigild*, who deprived them of *Gallicia* also. 4. *Richaredus* the First, who first embraced the Catholick Doctrine of the Church, and rejected *Arianism*; for which reason he was first honoured with the Title of *Catholick King*; afterwards assumed by *Alfonsus*, the first King of *Leon*, and made Hereditary by *Ferdinand* King of *Castile*, *Arragon*, &c. who was Grandfather to *Charles* the Fifth. 5. *Euricus*, or *Henricus*, as he is called by some, as remarkable for Civil Policy, as *Richaredus* for Piety; as being the *Lycurgus* or Legislator of this People, not governed till his time by a written Law, but either by uncertain Customs, or at the Pleasure of such Officers, as the King set over them. 6. *Suintilla* Son of *Richaredus* the Second, who having in the short time of his Reign expelled the *Romans* out of *Tingitana*, an. 642, was the first Monarch of all *Spain*, whereof *Tingitana*, (though on the other Side of the Sea) had been made a Province by the Emperor *Constantine*: But to resume the Thread of our Discourse, of this Province was this *Roderick*, who being of the Faction of the Sons of *Vitiza*, stomacked his Advancement to the Kingdom, and thereby got the greater Portion of the King's Displeasure; who sending him upon an Embassy to the *Moors* of *Africa*, in the mean time deflowred his Daughter *Cava*: which the Father took in such Indignation, that he procured the *Moors* (amongst whom he had got a great Reputation) to come over into *Spain*. Which Request they performed under the Conduct of *Musa* and *Tariff*, and having made a full Conquest, subjected it to the Great *Caliphs*, or *Mahometan* Emperors. 'Tis recorded in a MS. History of the *Saracens*, That at the first Coming of *Tariff* into *Spain*, a poor Woman of the Country, being willingly taken Prisoner, fell down at his Feet, kissed him, and told him, that she had heard her Father, who was letter'd, say, That *Spain* should



should be conquered by a People, whose General should have a Mole on his right Shoulder, and in whom One Hand should be longer than the Other. Whereupon he unclothed himself, and shewed the Mark described to his Soldiers, which so animated them, that they did not at all doubt of the Victory. *Roderick* had in his Army 130000 Foot, and 35000 Horse. *Tariff* had 30000 Horse, and 180000 Foot. The Battle continued for Seven Days together, from Morning till Night, and at last the *Moors* were victorious, but what became of King *Roderick* was never known. His Soldiers however took One arrayed in their King's Apparel, whom upon Examination they found to be a Shepherd; with whom the King, after the Discomfiture, had changed Cloaths. 'Tis also written in *Rodericus Toletanus*, that before the Coming of the *Saracens*, King *Roderick*, upon hope of some Treasure, did open a Part of the Palace, of long time forbidden to be touched; but found nothing but Pictures, which resembled the *Moors*, with a Prophecy, that whensoever the Palace was there opened, the People there resembled should overcome Spain; which accordingly happened, *anno* 724.

The *Moors* now Lords of Spain, by the Treason of *Julian*, (who, having seen the miserable Death of his Wife and Children, was starved to Death in Prison by the *Africans*) permitted the free Use of Religion to the old Inhabitants; to hinder them from seeking other Places for the sake of Conscience. Some tell us the *Moors* finished their Conquests in Eight Years, some in Five, and others in Two. To keep the new conquered Country in Subjection, no way was so conducive as the planting of Colonies; but the *Morisco* Women would not abandon their old Seats. Hereupon *Mussa* and *Tariff*, by Gifts, Pardons and Perswasions, drew divers Christian Women to forsake their Religion, whom they married to their Soldiers. Not long after which *Ulidor Ulit*, the Great Caliph, sent over 50000 Families of *Moors* and *Jews*, assigning them a great Portion of Lands, to be held with vast Immunities, and upon small Rents. But notwithstanding these Politick Methods, the *Moors* did not enjoy long the sole Sovereignty. For the *Christians* now set themselves up a King, and the Authority of the Caliphs declining, gave the *Moors* Liberty to erect divers petit Royalties, many of which by little and little were brought under the Command of Greater and more powerful Princes: an Account whereof must be referred to another Volume.



## *The Kingdom of the Ostro-Goths and Lombards in Italy.*

**A**ugustus being vanquished by Odoacer, King of the *Heruli* and *Thuringians*, as I have insinuated above, the Western Empire came to decay. Yet (1) Odoacer was not suffered to enjoy it long: Zeno, the Emperor of the East, sending *Theodorick* King of the *Goths*, to expel him thence, and to possess himself of *Italy*, the Rewards of his Valour. Which this Emperor did the rather, partly because the *Goths* were Christians, and in good Terms of Correspondency with him: but principally to remove that active Nation farther off, which before lay near his Dominions. And that he might dismiss them with the greater Honour, he made *Theodorick* a *Patritian* of the *Roman Empire*; which was an Honour first devised by the Emperor *Constantine*, and of so high an Esteem from the first Institution, that they who were dignified with it, were to have the Precedency of the *Prætorio-Præfecti*, who before took place next to the Emperor himself. *Theodorick*, thus authorized and encouraged, marches towards *Italy*; and having vanquished Odoacer, secures himself in his new Conquests by divers Politick Proceedings; first by Alliances abroad, and then by Fortresses at home. To fortify himself abroad, he took to Wife *Adebeida*, Daughter to *Clodoveus* (or *Clovis*) King of the *French*; marrying his Sister *Helmelfride* to *Thorismund*, King of the *Vandals* in *Africk*. *Amalasunta*, a Second Daughter to *Eutharicus*, a Prince of the *Goths* in *Spain*; and *Ammelberge* his Neice to *Hermanfridus* King of the *Thuringians*. Being thus backed with these Alliances with his Neighbour Princes, (who were all equally concerned in the subverting of the *Roman Empire*) he built Towns and Forts along the *Alps*, and the Shores of the *Adriatick*, to impeach the Passage of the Barbarous Nations into *Italy*. His Soldiers and Commanders he dispersed into most Parts of the Country; partly to keep under the *Italians*, of whose wavering and unconstant Nature he was somewhat doubtful, and partly that he might more easily command them in War, and correct them in Peace. *Italy*, which before was made a Thorow-Fare to the Barbarous Nations, and quite disordered by the frequent Inundations

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(1) Heylin's *Cosmogr.* l. 1. p. 55.



of Lust and Rapines, he reduced to such a quiet and peaceable Government, that before his Death they had quite forgot their former Miseries, and instead thereof a general Felicity had diffused it self all over the Country. Such Cities as had been formerly defaced, he repaired, strengthened and beautified. In War he was Victorious, Temperate in Peace, and in his private Carriage Discreet and Affable: And in short, went the most judicious and likely way to settle his Dominion in *Italy* of any of the Barbarous Princes that had invaded the *Roman* Provinces, which he left thus conformed and settled to his Successors.

## *The Kings of the Goths in Italy.*

- A. C. 495. I. *Theodorick* (1), of whom in the foregoing Account. To the Conquests of *Italy* he added that of *Illyricum*, as also the appendant Islands to both those Countries; and wrested *Provence* in *France* from the *Goths* in *Spain*.
527. II. *Athalaricus* (2), Nephew to *Theodorick* by his Daughter *Amalasunta*, who, in the Minority of her Son, managed the Affairs of the *Goths* in *Italy*. Fearing some Danger out of *Greece*, she restored *Provence* to the *French*, and by their Aid drove the *Burgundians* out of *Liguria*. A Lady Skilful in the Languages of all those Nations which had any Commerce with the *Romans*, so that it was enough to amaze any One, as *Procopius* insinuates, to hear her speak.
534. III. *Theodatus* (3) the Son of *Hammelfride*, the Sister of *Theodorick*, succeeded on the untimely Death of *Athalaricus*. Who being in War with the *Romans*, (or rather with the *Greek* Emperors, endeavouring to recover *Italy* from the Hands of the *Goths*) and desiring before-hand to know his Success, was willed by a Jew to shut up a certain Number of Swine, and to give some of them the Names of

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(1) See more of his History in *Procopius*, *Paul. Diac.* *Sigonius*, *Jordanes*, *Baronius*, &c. (2) *Procop.* (3) *Procop.*



*Goths*, and unto others the Names of *Romans*: Which done and going to the *Styes* not long after, they found the *Hogs* of the *Gothish* Faction all slain, and those of the *Roman* half unbrilled: and thereupon the *Jew* foretold, That the *Goths* should be discomfited, and the *Romans* lose a great part of their Strength: which proved accordingly. Which kind of Divination is called *Ovomantia*, and hath been prohibited by a General Council. The Loss of this Battle (won by *Belisarius*, Commander of the Armies of the Emperor *Justinian*) drew on the Loss of *Rome*, and the East Parts of *Italy* (with the Realm of *Naples*) and occasioned the Death of *Theodatus*, who was slain shortly after these great Losses by the *Goths* themselves. He reigned 3 Years.

537. IV. *Vitiges* (1), chosen by the *Goths*, besieged and taken in *Ravenna* by the said *Belisarius*. 3.

540. V. *Idobaldus* (2) Governour of *Verona* on the Calling home of *Belisarius*, chosen by the *Goths*, and slain by them not long after. 1.

541. VI. *Ardaricus* (3), of whom we have no memorable Action upon record. 1.

542. VII. *Totilas* (4), a right valiant Prince, recovered all which had been lost by his Predecessors, and sacked *Rome* in sight of *Belisarius*, who was then returned into *Italy*, but not able to hinder him: vanquished and killed in fight by *Narses*, in the 11th Year of his Reign.

253. VIII. *Teyas* (5), the last King of the *Goths* in *Italy*, who, being vanquished by *Narses* in the 14th Year of his Reign, submitted himself to the Eastern Emperor: but after breaking out again, he was finally discomfited, and slain by *Narses*, not far from the City of *Nocera*, an. 567. After

(1) Naucleri Chron. *Universale*. Procop. (2) Procop. (3) *Ibid.*  
(4) *Ibid.* (5) Agathias,



which time the *Goths* and the *Italians*, mingling in Blood and Language, became One Nation.

But the Miseries of *Italy*, and those Western Parts were not so at an end. No sooner had God freed them from Persecutions; but they became divided into Schisms and Factions; the Consequence whereof was a Delight in all manner of Wickedness, which attends a continual Surfeit of Prosperity. So that *Salvian*, a Person of great Piety and Devotion, who lived much about these times, had great reason to complain of that abominable Wickedness, which now reigned, and so much provoked the Patience of Almighty God: who sent the Barbarous Nations to execute his Divine Justice on such *Christians* as were incorrigible and became a Scandal to the Faith and Gospel; so that though they were Heathens, yet they must needs be sensible, that they were God's Executioners, and that 'twas his Work they performed, as even they confessed, if we may believe that Godly Bishop. On this Impulsion, the *Vandals* gave out they first wasted *Spain*, and then harried *Africk*, and *Attila*, in acknowledgment of an extraordinary Call to this Work, inserted into his Royal Titles the Stile of *Malleus Orbis*, and *Flagellum Dei*, and some of them, if *Jornandes* may be credited, broached that they were excited to this Service by some Heavenly Visions. So that in less time than 80 Years *Italy* (notwithstanding anciently the Strength and Seat of the Empire) was Seven times almost brought unto Desolation, by the Fire and Sword of the *Barbarians*, viz. 1. By *Alarick* King of the *Goths*, who sacked *Rome*, *Naples*, &c. 2. By *Attila* King of the *Huns*, who razed *Florence*, wasted *Lombardy*, and not without much Difficulty was diverted from the Spoil of *Rome*, by the Intercession of Pope *Leo*. 3. By *Genfericus*, King of the *Vandals*, who also had the Sackage of *Rome* it self. 4. By *Biorgus*, King of the *Alani*, in the time of the Emperor *Majoranus*. 5. By *Odoacer* King of the *Heruli*, who drove *Augustulus*, the last Western Emperor, out of his Estate; and twice, in Thirteen Years, laid the Country desolate. 6. By *Theodorick*, King of the *Goths*, called in by *Zeno*, Emperor of *Constantinople*, to expel *Odoacer* and the *Heruli*. And 7. by *Gundebald*, King of the *Burgundians*, who, having ransacked all *Lombardy*, returned home again, leaving the Possession to the *Goths*, being the first and last of those Barbarous Nations, who had any thing to do in the Spoil of *Italy*. After they had reigned here under Eight of their Kings, for the Space of



72 Years, they were at last subdued by *Belisarius* and *Narses*, Two of the bravest Soldiers that ever served the Eastern Emperors; and *Italy* united once more to the Empire in the time of *Justinian*. But *Narses* having governed *Italy* 17 Years, and being after such long Service most despitely used by *Sophia*, Wife to *Justinus* the Emperor, abandoned the Country to the *Lombards*. For envying his Glories, she not only procured him to be recalled, but sent him word, That she would make the Eunuch (for such he was) come home and spin with her Maids. To which he returned answer, That he would spin her such a Web that neither she, nor any of her Minions should be able to unweave. And thereupon opened the Passages of the Country to *Alboinus*, King of the *Lombards*, then possessed of *Pannonia*; who coming into *Italy* with their Wives and Children, possessed themselves of all that Country, which was anciently possessed by the *Cisalpine Gauls*, calling it by their own Name *Lombardia*, now corruptly *Lombardy*. But he did not stay here; but farther made himself Master of the Countries lying on the *Adriatick*, as far as the Borders of *Apulia*; and for the better Government of his New Dominions, erected these Four Dukedoms, 1. Of *Friuli* at the Entrance of *Italy*, for the Admission of more Aids if Occasion were, or the keeping out of new Invaders. 2. Of *Turlin*, at the Foot of the *Alps* against the *French*. 3. *Benevent*, in *Abruzzo*, a Province of the Realm of *Naples*, against the Incursions of the *Greeks*, then possessed of *Apulia*, and the other Eastern Parts of that Kingdom. And 4. of *Spoletto*, in the Midst of *Italy*; leaving the whole, and Hopes of more to his Successors.

## *The Lombardian Kings(1) of Italy.*

- A. C. 568. I. *Alboinus*, reigned 6 Years.  
 574. II. *Clephes*. 1.  
           An Interregnum of 11 Years.  
 586. III. *Autharis*. 7.  
 593. IV. *Agilulfus*. 25.  
 618. V. *Adoaldus*. 10.  
 628. VI. *Arioaldus*. 11.  
 639. VII. *Richaris*, or *Rotharis*. 15.  
 655. VIII. *Rodoaldus*. 5.

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(1) See their History in Paul. Diac. Sigon. Sigeb. Baron. Almoius. Carol. 's Chron. Naucherus. Rodericus Tolet. Anastasius, Annal. Fuld. Regino, &c.



660. IX. *Aribertus*. 9.  
 669. X. *Gundibertus*. 1.  
 670. XI. *Grimoaldus*. 9.  
 679. XII. *Garibaldus*, Mens. 3.  
 679. XIII. *Parlarithus*. 18.  
 698. XIV. *Cunibertus*. 12.  
 710. XV. *Luitbertus*. 1.  
 711. XVI. *Rainbertus*. 1.  
 712. XVII. *Aribertus II.* 12.  
 723. XVIII. *Asprandus*, Mens. 3.  
 723. XIX. *Luitprandus*. 21.  
 744. XX. *Hildebrandus*, Mens. 6.  
 744. XXI. *Rachisius*. 6.  
 750. XXII. *Astulphus*. 6.

756. XXIII. *Desiderius*, the last of the *Lombards*, of whom more by and by. In the mean while let us look into the Story of some of the former Kings, in which we find some things worth remark. *Alboinus*, the first of the Number, before his coming into *Italy*, had waged War with *Cunimundus*, a King of the *Gepidæ*; whom he overthrew, and made a Drinking Cup of his Skull. He took to Wife *Rosamund*, the said King's Daughter, and being One Day very merry at *Verona*, he forced her to drink out of that detested Cup; which she stomached so much, that she promised one *Helmichild*, to give him both her self and Kingdom of *Lombardy*, if he would aid her in killing the King. Which when he had consented to and performed, they were both so extreemly hated for it, that they were fain to flee to *Ravenna*, and put themselves into the Protection of *Longinus* the Exarch. Who partly out of a Desire to enjoy the Lady; partly to be possessed of that Mass of Treasure, which she was said to bring with her; but principally hoping by her Power and Party there, to raise a beneficial War against the *Lombards*, perswaded her to dispatch *Helmichild* out of the way, and take him for her Husband; to which she willingly agreed. *Helmichild* coming out of a Bath called for Drink, and she gave him a strong Poyson; Half of which when he had drunk, and found by the strange Operation how the Matter went, he compelled her to drink the rest, and so both of them died together.

2. *Clephes*, the Second King, extended the Kingdom of the *Lombards* to the Gates of *Rome*: but was withal so tyrannical, that after his Death, they resolved to admit of no more Kings, distributing the Government among Thirty Dukes. Which Division, though it lasted not long, was the



the chief Cause which hindered the *Lombards* from being absolute Lords of all *Italy*. For the People having once cast off the Yoke of Obedience, were never after so reduced to their former Duty, as to be aiding to their Kings in such Achievements as tended more to the Greatness of the King than the Gain of the Subject. 3. *Cunibert* the 14<sup>th</sup> King was a great Lover of the Clergy, and by them as lovingly requited. For being to encounter with *Alachis*, the Duke of *Trent*, who rebelled against him; One of the Clergy, knowing that the King's Life was chiefly aimed at by the Rebels, put on the Royal Robes, and thrust himself into the Head of the Enemy, where he lost his own Life, but saved the King's. 4. *Aribert*, the 17<sup>th</sup> King, gave the *Cottian Alps* containing *Piedmont*, and some part of the Dutchy of *Milan* to the Church of *Rome*: which is observed to be the first important Estate, that was ever conferred upon the Popes, and the Foundation of that Greatness they after came to. 5. The 19<sup>th</sup> King was *Liutprandus*, who having won *Ravenna*, and the whole Exarchy thereof, added to the Church the Cities of *Ancona*, *Narnia* and *Humana*. But the *Lombards* did not enjoy his Conquests long, by reason that *Pepin* King of *France*, being by Pope *Stephen III.* solicited to come into *Italy*, overthrew *Astulphus*, and gave *Ravenna* to the Church. The last King was *Desiderius*, who being in Enmity with *Adrian the First*, and besieging him in *Rome*, was by *Charles the Great*, Successor to *Pepin*, besieged in *Pavy*, and himself with all his Children taken Prisoners, in the Year of our Lord 774, and so the Kingdom of the *Lombards* ended, after it had endured in *Italy* 206 Years.

## *The Kingdom of the VANDALS* *in AFRICA.*

THE *Vandals* were (1) a German Nation, inhabiting beyond the *Elb*, on the Coast of the *Baltick*, where the Dukedoms of *Mecklenburg* and *Pomerania* now lie; where their Memory is still retained in the Style of those Princes, who call themselves *Duces Vandalarum*; and in the Confederacy of the *Hanse Towns*, called by some Latin

(1) Heylin's *Cosmogr.* l. 4. p. 24. Other Writers of their story are *Lazius*, *Isidore*, *Procopius*, *Jornandes*, *Paul. Diac.* *Blondius*, *Orosius*, *Prosper*, *Vaseus*, *Nacler*, *Cassiodor*, *Cuspinian*, *Onuphr.* *Sigon.* &c.



Writers, *Civitates Vandalicae*. They were a Nation of great Power and Numbers (the *Burgundians* being only a part of them) and One of the Five into which the Germans are divided by *Pliny*. In the 11th Year of the Emperors *Arcadius* and *Honorius*, they were invited into *Gaul* by the treacherous Practices of *Stilico*, Lieutenant of the Western Empire; and after an Abode of Three Years, passed into *Spain*, together with the *Suevi* and *Alani* their Associates. But after 18 Years the *Goths* made them weary of that part also, and therefore they willingly accepted the Offer of *Bonifacius*, the Emperor's Vice-Gerent in *Africa*: who stomaching to see his Office bestowed on *Castinus* an unworthy Man, and his Great Enemy, betrayed that Country to these *Vandals*, in the last Year of the Life and Reign of *Gundericus*, an *Arrian* in Religion, as were the rest of the Nations, to which they were induced by their Neighbourhood to the *Goths*: which Heresy as they brought with them into *Africa*, driving thence all the Orthodox Christians, so they continued in it till their Extirpation.

## A Catalogue of their Kings.

- A. C. 412. I. *Gundericus*, who first invaded *Gaul*, *Spain* and *Africk*, and reigned 16 Years.
428. II. *Gensericus*, who at the Request of *Eudoxia*, the Widow of *Valentinian*, invaded *Italy* and sacked the City of *Rome*. He conquered *Carthage*, and *Hippo*, and reigned 48 Years.
476. III. *Honoricus*, Son of *Gensericus*. 7.
484. IV. *Gundebundus*, Son to *Genzo*, the Brother of *Honoricus*. 15.
499. V. *Transimundus*, Brother to *Gundebundus*. 24.
523. VI. *Hildericus*, the Son of *Honoricus*, deposed by
530. VII. *Gilimer*, the Son of *Genzo*, One of the Descendants of *Gensericus*. He was overcome by that Great General *Belisarius*, who was employed in that Service by the Emperor *Justinian*, though afterwards he had but a bad Reward for his Pains, being recalled to *Constantinople*,  
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where his Eyes were put out (1), and himself forced to beg his Bread at the Gates of the Temple of St. Sophia.

## *The Republick of Venice.*

**D**URING the Wars of Attila, that *flagellum Dei* (as he was usually styled) there being (2) no Refuge or Sanctuary against the Fury of his Arms, the Demolishing of Towns, the Desolation of Countries, the Smoaking and Blazing of whole Provinces, set on Fire on every side by the Multitudes of his insulting Barbarians, being but a Pastime and Recreation to his Tyranny, he left behind him no other Monuments of his Victories, but Horror and Despair.

*Aquileja*, being a Town of greater Note than ordinary, had a greater Share than others of the Calamities of the War, and the miserable Remainder of the Inhabitants, which had survived them, choosing rather to expose themselves to the Mercy of the Sea, than again to fall into his cruel and bloody Hands, having imbarct themselves upon the *Adriatick* in such Vessels as their present Condition would admit, they sailed up and down for some time; but at length growing weary of this kind of wandering, they landed upon certain little Islands, and laid the Foun-

(1) Pet. Crinit. de honesta disciplina, lib. 15. Raph. Volaterran. l. 23. John Tzetzes also (besides other Authors) mentions this Indignity which was offered to Belisarius, in the following Words: [Chil. 3. 88.]

Οὗτος ὁ Βελισάριος ὁ στρατηγὸς ὁ μέγας,  
 Ἰεσινιανέοις ὧν ἐν χρόνοις στρατηλάτης,  
 Πρὸς πᾶσαν περσικήν γῆν ἐφαπλώσας ἵναυς,  
 Ὑπερον φθόνῳ τυφλωθεὶς, ὡς τύχης τῆς ἀσέβης,  
 Εὐπωμα ξύλοις κρατῶν ἐβόα τῷ μιλίῳ,  
 ΒΕΛΙΣΑΡΙΩ ΟΒΟΛΟΝ ΔΟΤΕ ΤΩ ΣΤΡΑΤΗΛΑΤΗ,  
 ΟΝ ΤΥΧΗ ΜΕΝ ΕΔΟΞΑΣΕΝ, ΑΠΟΤΥΦΛΟΙ Δ' Ο ΦΘΟΝΟΣ.

But the same Tzetzes also remarks that some Chronologers relate the contrary, viz. That he was not blinded, but restored to his former Glory again:

Ἄλλοι φασὶ τῶν χρονικῶν μὴ τυφλωθῆναι τῷ,  
 Ἐξ ἐπιτήμων δ' ἀπὸν ἰσχάτως γεγονέναι,  
 Καὶ πάλιν εἰς ἀνάκλησιν δόξης ἐλθεῖν παρτίρας,

And this is likewise affirmed by Procopius, in his Secret History, but which of these Opinions is most true, I shall not dispute, but rather refer the Reader to Procopius himself, and his Annotator, the Learned Aemarnus, as also to our Learned Dr. Howell's Great Work, where he will find a Vindication of Belisarius. (2) See the Sieur de lay Hay's Account of the Policy and Government of the Venetian's, in the Introduction.

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dation of the most Honourable and Noble Republick in the World, in the Year 421.

The First Accommodation they had was very mean, being nothing else but Huts and Cabbins, which they built and settled themselves in, though not without a great deal of Difficulty. For when they had consumed that small Stock of Provisions, which they brought with them, they found they were under a Necessity of taking up some Trade and Profession, to obtain a Subsistence. Fishing and Navigation appeared most proper, and therefore immediately applying themselves to this Employment, they traded into the neighbouring Country, where, by Degrees, they gained a Reputation suitable to their Traffick and Merchandize. They behaved themselves at first with so much Amity and Concord, as insensibly gained the Affections of those with whom they traded, and their little Islands in some time grew full of People, who submitted to their Government: So that, by Degrees, they formed themselves into a Body; that is now become very considerable, both for its Grandeur and Policy.

And because those, who out-lived the Destruction of their Country, were of a mixt Condition, consisting both of Nobility and Commons; to make their Estate more durable, and the better to cement it, 'twas agreed that their Government should be mixt too, in which the Nobility were to be the chief; but with such a Dependance upon the Commons, that they should do nothing without them. To remove all Pretence of Emulation, it was agreed, that the Citizens and Gentlemen indifferently should wear the same kind of Habit, which has been observed to this very Day; and to remind them of their former Condition, and rebate the Edge of their Pride, 'twas also ordained, that they should all of them wear a certain Bonnet of black Wool (which they call Barret) with a Fringe of the same Stuff about it.

But Envy and Vertue being always concomitant, their Neighbours taking Notice of their Encrease, began to be jealous, and at last resolved to oppose them, which they did with as much Policy as could be, by privately interrupting them in their Commerce, and by that means forcing them to begin the Rupture themselves. Indeed our new Planters were then defective in the Art of War, but having as it were but One Soul, and acting by One Motion, in a short time they established such Laws and Maxims for War, that they were owned to be the principal Soldiers of that Age, and have been ever since  
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esteemed not only the ablest Politicians, but the most Potent Enemies in the World; having not only ventured abroad amongst its Neighbours, but acquainted it self with the most remote Corner of the Universe.

But notwithstanding the Government of this Republick was originally without a Head, being lodged in the Nobility and Commons together, yet at length finding some Inconveniences, or half a kind of Confusion, to have Two Heads upon One Body (1), they grew weary of the Tribunitia Power, and therefore resolved to reduce the Sovereign Authority; for which end an excellent Speech was made to this Effect:

That there was no more hope to be had of the *Venetian* Common-wealth, nor of their Liberty, which had been purchased and maintained by their Progenitors with so much Generosity, unless the Fury of the Tribunes expired; That their Ancestors had in times past, for the Sweetness of Liberty, abandoned their most pleasant Country, their Houses, and all other things, which Men commonly esteem most dear, and were come into barren Islands, where there was nothing to invite them to dwell; That if they could have dispensed with their Liberty they might have safely continued in the City, where they were first born and brought up, and with this Loss alone have lived peaceably amongst the Barbarians; but being full of true Courage, they were of Opinion, that they ought to lose their Wives as soon as their Freedom; wherefore divers of those who were there present, following the Example of their Predecessors, came only into those Places to enjoy Liberty. To what purpose then were their Designs? What Profit had they by changing their Country? Why had they so many Churches, Buildings, and so many publick and private Houses? Why did they forsake the firm Land to eschew Bondage, and yet meet in the Insolency of the Waters by the Insolency of a few: and in short concluded, that there was the greatest Probability that the barbarous Enemy, who was so near them, would never be at quiet, till he had found some means of ruining this State, seeing Tyrants hate nothing so much as the Name of Liberty, and therefore 'twas undoubtedly his Wish to see the whole *Venetian* State destroyed by Civil Discord, which he could not shake by any other means.

Hereupon they suddenly resolved to elect a New Duke, who should represent the Honour and Majesty of the

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(1) See Howell's *Survey of Venice*, p. 57.



whole State, and have Power to assemble the General Council, to choose Annual Tribunes in the inferior Islands, from whence the Appeals should come before him: And moreover, if any had obtained any Dignity or Prelateship by the Suffrages of the Clergy, he should not enjoy the same without the Ratification of the Duke.

Upon these Deliberations, *Paullus* of *Heraclea*, a Man of Integrity, Experience and Courage, was chosen Duke about 276 Years after the Foundation of the City, and performed divers Matters of great moment. He was succeeded (after he had governed the Seigniorie for more than 20 Years) in the Year 717, by *Marcello Tegaliano*, who got more Repute by Peace than War, and governed Nine Years.

*Marcello* was succeeded in the Year 726, by *Ursus Hypatus*, who was of a Spirit more haughty than ordinary, and making War out of a private Spleen against *Heraclea*, he was slain by the Citizens of *Venice* in the 11th Year of his Magistracy; after which there happened an Interval in the Ducal Government, and another kind of Magistrate was chosen called the *Master*, or *Consul of the Men at Arms*. *Dominico Leo* was the first, and *Cornicula* succeeded him; but the Fifth Year after the Creation of this New Magistrate, the whole City was strangely desirous of having a Duke again.

Whereupon in the Year 742, *Theadato Hypato*, Son of the slain Duke, was elected; but a powerful Man in the Republick, called *Galla*, so malign'd him, that raising a Party, he surpris'd him in the 13th Year of his Government, put out his Eyes, and managed the Business with so much Art, That

He succeeded him in the Dukedom, *an.* 755, but in the second Year of his Principality, displeasing the People, he had his Eyes also put out, and was banished.

*Dominico Monegario* was forthwith, *viz.* *an.* 756, appointed his Successor; but being of a furious and turbulent Spirit, yearly Tribunes were chosen to assist him, and counterpoise the Violence of his Spirit, but after he had governed 5 Years, he had the same Fate with his Predecessor, to have his Eyes put out, and to be deposed.

*Mauritio* of *Heraclea* was chosen next, being established in the Year 764, and obtained so much popular Love and Esteem, that (which never happened before) he had Liberty allowed of associating his Son *Giovanni*, as Colleague with him.

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The said *Giovanni* succeeded his Father in the Year 769, and governed for about the Space of 31 Years. An Account of his Successors must be referred to another Volume, as coming after the Year 800, which begins a new Period of time.

## *The Exarchate of RAVENNA in* ITALY.

THE Kingdom of the *Goths* in *Italy* being destroyed, the *Lombards* entered, as I have intimated above. To give a Stop to whose Successes (1), and to preserve so much of *Italy* to the Empire as was not already conquered by them; *Justine II.* thought fit to send into *Flaminia* or *Romandiola* an Imperial Officer of principal Command and Note, whom he honoured with the Title of Exarch. His Residence was at *Ravenna*, as standing most commodiously to hinder the Incursions of the barbarous Nations; and withal to receive such Aids from the Eastern Parts, as his Occasions required. These Exarchs having divided *Italy* into many Governments, appointed over each some Supreme Commander, who was dignified with the Name of Duke. And even the City of *Rome* it self (so far was it from being now subject to the Pope in Temporal Matters) had a chief Officer of this kind, accountable and subordinate to the Exarch, whose Government was called the *Roman Dukedom*. That which they reserved unto themselves as their own *Peculiar*, contained the Cities of *Ravenna*, *Rhegium*, *Mutina*, *Bononia*, *Classi*, *Forli*, *Forlimpoli*, *Sarsino*, *Parma* and *Placentia*: Which Ten Cities, with the Territories belonging to them, made up that District which was properly called the *Exarchate of Ravenna*, much mentioned in the Histories of the middle times, by reason of the continual Wars they had with the *Lombards*, who were but newly entred when this Magistracy had its first Beginning. The Names of these Exarchs are,

|       |      |      |                            |           |
|-------|------|------|----------------------------|-----------|
| A. C. | 570. | I.   | <i>Longius</i> .           | 21 Years. |
|       | 591. | II.  | <i>Smaragdus</i> .         | 4.        |
|       | 595. | III. | <i>Romanus Patricius</i> . | 1.        |
|       | 596. | IV.  | <i>Gallinicius</i> .       | 13.       |
|       | 609. | V.   | <i>Smaragdus</i> .         | 3.        |

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(1) See Heylin, lib. 1. p. 80.



612. VI. *Joh. Lamigius.* 4.  
 616. VII. *Eleutherius.* 5.  
 621. VIII. *Isaacus Patricius.* 24.  
 645. IX. *Theodorus Calliopa.* 10.  
 655. X. *Olympius.* 2.  
 657. XI. *Theodorus Calliopia II.* 30.  
 687. XII. *Joh. Plotina.* 15.  
 702. XIII. *Theophylactus.* 25.  
 727. XIV. *Paulus.* 1.  
 728. XV. *Eutichus.* 12. In his Days *Ravenna* was taken from the Empire, by *Luitprandus* King of the *Lombards*, anno 740, but regained by *Charles the Great*, and by him given to the Bishops of *Rome*, together with *Anconitana* and *Spoletto*, as a Requit for the Kingdom of *France*, confirmed unto King *Pepin* his Father, by the Consent and Authority of the Popes; though afterwards 'twas recovered to the Emperor again, and continued so till of late Years, when with other Parts 'twas extorted again out of his Hands,

## *The Heptarchy of the SAXONS in BRITAIN.*

AFTER the Saxons had got Possession of *Britain*, in the manner above (1) related, they divided it into Seven Kingdoms, the Names whereof were these, viz.  
 1. *Kent.* 2. *South-Saxons.* 3. *East-Saxons.* 4. *East-Angles.*  
 5. *Mercia.* 6. *Northumberland.* 7. *West-Saxons.*

## *The Kingdom of KENT, containing the County of KENT.*

I. HENGIST. *An. Dom.* 455.

KENT was the First of these Kingdoms, and the First King thereof was *Hengist*, who having reigned Thirty Four Years, died honourably, as *Marianus Scotus*

(1) See under *Theodos. II.* and *Valentinian III.*



reports (1); but others say, he was slain in Battle, or taken by *Edol*, Earl of *Gloucester*, and beheaded at *Conesborough*, being deservedly (2) accounted the First English Monarch.

## II. O E R I C. A. D. 489.

**O** E R I C, surnamed *Oisc*, succeeded his Father (3), having before given a most signal Proof of his Valour in that famous Battle at *Creganford* or *Crayford*, where the *Britains* were so discomfited, that always after (4) they fled before him like Lightning. Being seated in his Throne, like a wise Prince, he established his Kingdom by good Laws, and contracted his Dominions within the Province of *Kent*, as most tenable, neglecting those Outskirts of *Essex*, *Sussex*, and *Middlesex*, which *Hengist* had left him, as being not well bounded nor thoroughly subdued, and the same he observed also as to other Parts, which belonged to him. In Memory of this Prince, who was the Founder of their Laws and Privileges, the *Kentish* Men afterwards called themselves *Oiscings*. He reigned 24 Years, but hath not the Honour of being accounted, by our Historians, the Second Monarch of the *English-men*, being by them given to *Ella*, Founder of the *South-Saxon* Kingdom, who was a more active and bustling Prince.

## III. O C T A. A. D. 513.

**O** C T A, Son of *Escke* or *Oisc*, began (5) his Reign about the Year 513, and enjoyed what his Father had got in Peace for Twenty Two Years, in which he had the Pleasure of seeing many other Principalities of the *Saxons* begun in the Island.

## IV. E R M I R I C. A. D. 535.

**E** R m i r i c his Son (6) reigned 29 Years, and was more honourable in his Posterity, than any Actions of his own. He gave his Daughter *Rikel* in Marriage to *Sledda* Son of *Erchinwine*, who was the first Founder of the Kingdom of the *East-Saxons*, by which Alliance he endeared to himself the Neighbouring Provinces of *Essex* and *Middlesex*.

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(1) See Mr. Sammes's *Antiq. of Britain*, p. 474. (2) See Sr. Win-  
 ron Churchill's *Divi Britannici*. (3) Sammes, p. 475. (4) See Lam-  
 bard's *Perambulation of Kent*, p. 444. and the *Saxon Annals*. (5) Sammes  
*ibid.* (6) Sammes *ibid.*

## V. E T H E L



## V. ETHELBERT. A. D. 564.

**E**thelbert his Son succeeded, and (1) though at first he was baffled in his Enterprises, yet afterwards he grew very great, and stretched his Empire over the most considerable Parts of this Island, all the Kingdom on this side *Humber* being, either by Force or Composition, brought entirely under his Obedience; and therefore he is worthily reckoned the Sixth Monarch of the *English* Men. After this he took to Wife *Bertha*, Daughter of *Chilperic* King of *France*; who being a Christian, converted him, and not long after he was, with his whole Kingdom, baptized by *St. Augustin* the Monk, and first Arch-Bishop of *Canterbury*, sent hither by *St. Gregory the Great*, the Occasion whereof, and other Circumstances pertaining thereto, I shall now omit, as being in great Measure very dry, and too large for this place. He reigned Fifty Three Years. But *Bede* sets his Reign higher, and alloteth him Fifty Six Years: but 'tis generally agreed that he died in the Year Six Hundred and Seventeen.

## VI. EDBALD. A. D. 617.

**E**DBALD his Successor was a Person of a different Temper (2), apostatizing from his natural Religion, to gratify his unnatural Lust. He had many Sons, but the Succession fell to the Youngest, after he had reigned 24 Years.

## VII. ERCOMBERT. A. D. 641.

**H**IS Name was *Ercombert*, who proved a Religious and Christian (3) King. He suppressed the Temples of the Heathen Idols, and commanded (4) the Fast of *Lent* to be observed. In his time also *Kent* was divided into Parishes by *Honorius* (5) Arch-Bishop of *Canterbury*, that he might by this means (6) appoint particular Ministers to particular Congregations. *Evaristus* Bp. of *Rome*, who suffered Martyrdom under *Trajan* the Emperor, about the Year 110, did the like in *Rome* (7). And it seems too *Dionysius*, that blessed Martyr, Bp. of *Rome* about the Year 266. did attempt to do the like, throughout the whole Christian World (8). Of which Three Divisions

(1) Sammes *ibid.* p. 476. (2) Churchill's *Dist. Brit.* p. 107. *Bed. Hist. Eccl. Angl.* l. 2. c. 5, (3) *Bed. Hist. Angl.* l. 2. c. 8. (4) See *Lambard's Perambulation of Kent.* (5) See *Mr. Somner's Antiquities of Canterbury*, p. 230. (6) *Parker. Antiq. Brit. in ejus vita.* (7) *Pet. Greg. Tholos. de Benefic. cap. 4. num. 5.* (8) *Id. Tholos. in loc. cit.*



I find no Question made, unless it be that of *Honorius*, which Mr. *Selden* (1) flatly denieth, though Mr. *Camden* (2) was of the same Opinion with Arch-Bishop *Parker*, and Mr. *Selden's* Arguments against it are Learnedly answered by Dr. *Tilley* (3). *Ercombert* reigned Twenty Four Years and odd Months, and died in the Year of our Lord 664.

#### VIII. EGBERT. A. D. 665.

**E**GBERT, his Eldest Son, succeeded, and would have had an unspotted Reputation, had it not been stained with the Murther of his Young Nephews *Ethelred* and *Ethelbert* (the Sons of his Uncle *Ermenred*) whose Bodies he afterwards cast into a River. But God (4) suffered not this unnatural Act to go undiscovered, their Bodies being cast upon the Shore, and exposed to the View of the next Inhabitants, who with great Reverence there buried them, and their Bones were afterwards removed, and new interred in the Abbey of *Ramsay* in *Hampshire*. The Lady *Domnerva*, their Sister, and next Heir to the Crown, who was married to *Merwald*, a Prince of *West-Merica*, founded the Abbey of *Minster* in *Kent* (5), and became the first Abbess her self (6), which said Abbey was united (7) to the Abbey of *St. Austin* in *Canterbury* A. D. 1033. As for the King, he reigned in great Quietness Nine Years (8), and died in the Year 673, in the Month of *July*, leaving Two Sons, who were both Kings of *Kent* succeeding after *Lothaire*.

#### IX. LOTHAIRE. A. D. 673.

**L**othaire, Brother of *Egbert*, obtained the Government next, notwithstanding (9) *Egbert* had left Issue *Edrick* and *Wigtred*; though he did not enjoy his usurped Honour peaceably, the injured Brothers continually molesting him, and at last he was shot through with a Dart in a bloody Battle (10), whereof he died in the Year of *Christ* 685, after he had reigned 11 Years and 6 Months.

(1) In his *History of Tythes*. (2) In *Brit.* (3) In his *Animadversions on Mr. Selden's Hist. of Tythes*, Lond. 1621. 4to. p. 192. (4) *Gul. Malmshur. de Gestis Regum Anglorum*. (5) *Vide Monast. Angl. Tom. 1. p. 83. Reynier. Apost. Benedict. Tr. 1. p. 61.* (6) *Stow's Annals*, last Edit. p. 59. (7) See Mr. *Tho. Tanner's Notitia Monastica*, p. 97 (8) *Bed. Hist. Angl. l. 4. c. 5.* (9) *Speed's Hist. of Great Brit. p. 294* (10) *Bed. Hist. Eccl. l. 4. c. 26. p. 347.*



X. EDRICK. A. D. 686.

**H**ereupon *Edrick*, the Son of King *Egbert*, succeeded; wherein he fate only Two Years (1), and those too in continual Wars with his Subjects; whereby the Province was so torn, that it became a Prey to several Usurpers, and gave (2) Occasion to *Ceadwalla*, the *West-Saxon*, to endeavour to annex it to his own Kingdom: for which reason with his Brother *Mollo* he entred *Kent*, and greatly wasted the same; against whom the *Kentish* Men marched, and getting the Advantage burned *Mollo*, whose Death *Ceadwalla* revenged, and wasted the greatest Part of the Province, before he departed. So that for the Space of Six Years no King reigned in *Kent*, but the Country lay exposed to the Tyrannies of Oppressors.

XI. WIGTRED, or WITHRED. A. D. 693.

**W**igtred, or *Withred*, several Years after the Death of his Brother, took upon him the Government, and was well beloved, though he was forced (3) to purchase his Peace of King *Ina* with a great Sum of Money. *Bede* saith (4) that there reigned with him One *Swebharde*, but doth not tell us from whom he was, or what was the reason thereof. He founded a College of secular Priests at *Dover* (5), the Tutelar Saint whereof was *St. Martin*. They were turned into *Benedictine* Monks by Arch-Bishop *Theobald*, A. D. 1139. This King reigned 30 Years (6), but *Bede* saith (7) 33, and died in the Year 725, leaving Issue *Edbert*, *Ethelbert* and *Alrick*, all Three successively Kings of *Kent*.

XII. EDBERT. A. D. 726.

**E**DBERT, the first Son, was (8) a most valiant and virtuous Prince, and reigned 23 Years.

XIII. ETHELBERT. A. D. 749.

**E**thelbert, Second Son of *Withred*, came next, and died in the Year 759, having reigned 11 Years. Some say (9) he was buried in the Monastery of *St. Peter and Paul* in *Canterbury*, but the *Annals of Canterbury* tell us he was buried at *Reculvers*, in the Isle of *Thannet*, where his Mo-

(1) *Bed. Hist. Angl. l. 4. c. 26.* (2) *Speed, p. 294.* (3) *Speed, ibid.* (4) *Hist. Eccl. l. 4. c. 46. & l. 5. c. 9.* (5) *Vide Mon. Angl. Tom. 2. p. 1. Chronica S. Martini de Dover. in Bibl. Cotton. Jul. D. 5. Vesp. B. 2.* (6) *Speed, ibid.* (7) *Hist. Eccl. loc. proxime cit.* (8) *Speed, ibid.* (9) *Speed, ibid.*



numment is shewed at the upper End of the South Isle of the Church, and is mounted with Two Spires, if there be not a Mistake of him for *Ethelbert* his Successor.

#### XIV. ALRICK. *A. D. 760.*

**A**LRICK, the Third Son of *Withred* succeeded; but his Reign is noted for nothing, unless his unfortunate Battle (1) at *Otterford* against *Offa*, King of the *Mercians*. He reigned 34 Years, and died in the Year 793, and is, as *Malmsbury* hath (2) observed, the last King of *Kent*, that held the Scepter in a lineal Succession; the rest that followed both getting and enjoying it by Tyranny and Usurpation.

#### XV. ETHELBERT. *A. D. 794.*

**E**thelbert, surnamed (3) *Pren*, usurped this Title first, at such time as this Province was grievously oppressed with the Invasion of the *Mercians*. However he was at last taken Prisoner, though he was soon after released upon a Religious Account, and returning into *Kent*, found such an universal Detestation of him, that he was forced again to retire to a private Life, after he had reigned 3 Years.

#### XVI. CUTHRED. *A. D. 797.*

**C**uthred, as *Malmsbury* saith (4), was made King of *Kent* by *Kenulfe* King of *Mercia*, when he had overcome and captivated *Ethelbert*; though he is accounted for an Usurper, and there is nothing remarkable of him all the Eight Years which he reigned, unless it be, that he was an Inheritor of his Predecessor's Calamities.

#### XVII. BALDRED. *A. D. 805.*

**B**aldred after his Death (5) took upon him the Title of King. But Providence brought it so about, that at this time *Egbert*, having first made War against *Bernulfe*, King of *Mercia*, came against *Baldred* and overthrew him, and became the Universal Monarch of *England*. So that this Kingdom having continued 327 Years, ended in the Year 827, being made a Province of the *West-Saxons*.

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(1) *Gul. Malmsb. de Gestis Regum Anglor. p. 11. Franc. 1601*  
 (2) *Ibid.* (3) *Malmsb. ibid.* (4) *Ibid.* (5) *See Speed, p. 295.*



## *The Kingdom of the South-Saxons, containing Suffex and Surrey.*

### I. ELLA. A. D. 492.

**T**HE Foundation of this Kingdom was laid (1) by *Ella* the Eleventh from *Wodden*, not long after the Arrival of *Hengist*, who either sent for him, or else he came of his own accord, and landed with his Three Sons *Kymeh*, *Pletting* and *Cissa* at *Kymenshore* or *Shoreham* in *Suffex*. He overcame the *Britains* in several Battles, and is reckoned the Second Monarch of the *English Men*. He reigned 22 Years.

### II. CISSA. A. D. 514.

**C**ISSA his Youngest Son succeeded, the other Two failing before him, but there is nothing memorable (2) of him, unless that he reigned 76 Years, and built Two Cities bearing his Name, viz. *Chichester* and *Cisbury*. Of the first *Mr. Camden* writeth (3): *Chichester in the British Tongue called Caercei, in the English Saxon Cijran ceaster, in Latin Cicestria, a City large enough, and walled about, built by Cissa a Saxon, the Second King of this Province, and of him so named: for Cissan Ceaster is nothing else but the City of Cissa. And of the latter; Hard by (i. e. near Offington) there is a Fort compassed about with a Bank rudely cast up, wherewith the Inhabitants are perswaded that Cæsar entrenched and fortified his Camp. But Cisbury, the Name of the place, doth plainly show and testify, that it was the Work of Cissa, who, being of the Saxon Line, the Second King of this petty Kingdom after his Father Aella, accompanied with his Brother Cimen, and no small Power of the Saxons, arrived at this Shore, and landed at Cimen-shore, a place so called of the said Cimen, which now hath lost the Name: but that it was near unto Wittering, the Charter of the Donation, which King Ceadwalla made unto the Church of Selsey, most evidently proveth.*

In the Succession of this Kingdom (4) we find a great Chasme, until,

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(1) See *Sammes*, p. 527. (2) *Sammes*, *ibid.* (3) In *Brit.* (4) See *Mr. Tyrrel's Table at the End of his 4th Book.*



III. ETHELWALCH. *A. D. 680.*

**E**thelwalch, or Athelwald, who being slain (1) in Battle by Ceadwalla, King of the *West-Saxons*, he for some time added that Kingdom to his own, till he was driven out by Bertune and Antune, Two Commanders of the late King Ethelwalch's. These divided the Kingdom between them; after whom followed divers Kings, who being obscure, we know not their Names, until One

IV. ALDWIN. *A. D. 725.*

**A**ldwin, who being slain by Ina, King of the *West-Saxons*, he by conquering this Kingdom added it to his own.

*The Kingdom of the East-Saxons,  
containing Essex, Middlesex and  
part of Hartfordshire.*

## I. SLEDDA.

**T**HE first Founder of this Kingdom was Sledda, the 10th from Wodden (2), though some (3) give this Honour to Erchenwine his Father, and Authors differ as much in their Account of the time when this Kingdom began; but I shall not stand upon these Niceties at present, and therefore begin the Computation of it from the Death of Sledda, who having reigned, without any memorable Action as we know of, the Space of several Years, died in the Year 596, leaving Issue Sebert and Segebald.

II. SEBERT. *A. D. 596.*

**S**EBERT the Eldest Son succeeded; of whom there is nothing of remark upon record, unless it be (4) that he introduced the Christian Faith into this Province, being converted through the Perswasions of his Uncle Ethelbert, and the Preaching of Melitus, afterwards Bishop of London, and received Baptism at his Hands in his chief City of London, where, by the Assistance of Ethelbert, then chief Monarch of the English Men, he founded a stately Church,

(1) Sammes, *ibid.* (2) Sammes, p. 521. (3) See Hen. Huntingdon's *Hist.* (4) Sammes, *ibid.*



which he dedicated to *St. Paul*, and constituted the Cathedral of the See of *London* (1), in the Place whereof 'tis very probable there had been a Temple of *Diana*, as *Mr. Camden* (2) hath shown. *Sebert* also founded, by the Assistance of the foresaid *Ethelbert*, the Abbey at *Westminster* of *Benedictine* Monks (3). It was re-edified by King *Edward*, *A. D.* 1066, and endowed at the Dissolution with 3471 *l.* 2. *d.* per an. according to *Dugdale's Account* (4), though *Mr. Burton's Catalogue* (5) of Religious Houses tells us 'twas valued at the Dissolution at 3977 *l.* 6 *s.* 4 *d.* per an. King *Henry VIII.* made it a Bishop's See; but it continued so only Nine Years, and then it became a Collegiate Church, for a Dean and Secular Canons, who have continued ever since, except for Three Years in *Queen Mary's Days*, during which time here was an Abbot and *Benedictine* Monks. In this Church *Sebert*, after 13 Years Reign with his Queen *Æthelgoda*, was buried, and their Bodies (6), in the time of *Richard II.* were translated from the Old Church to the New.

III, IV, V. SERED, SEWARD and SIGEBERT.

*S*ered, *Seward* and *Sigebert* his Sons reigned together (7), but were so notoriously wicked, as to prophane the Lord's Table, and banish *Mellitus Bp.* of *London* into *France*. But at last they were slain in a great Battle by *Kengils* and *Quinchelinus* his Sons (Kings of the *West-Saxons*) about the Year 623.

VI. SIGEBERT the Little. *A. D.* 623.

*S*igebert the little, Son of *Seward*, Second Son of *Sebert* succeeded, but there is nothing of Note recorded of him.

VII. SIGEBERT the Good. *A. D.* 623.

*N*otwithstanding *Sigebert* had a Brother (8) and a Son, yet he was succeeded by neither, but by One *Sigebert* his Cousin-German, who (9) reduced his Province

(1) *Hist. Angl. Script. col.* 385. 9. 735. 22. 1631. 49. *Bed. l.* 2. *H. Hunt. l.* 3. *f.* 186. *b. n.* 10. (2) *In Midd.* See also *Sr. William Dugdale's History of the Cathedral of St. Paul*, p. 3. (3) *Mon. Angl. tom.* 1. p. 55. *tom.* 2. p. 847. *Reynerii Apost. Bened. tr.* 1. p. 65. *t.* 2. p. 158. *Keep's Historical Account of the Original, Increase and present State of St. Peter's, or the Abbey Church of Westminster.* *Tanner's Notitia Monastica*, p. 135. *Stow's Survey of London.* (4) See at the End of the first Volume of the *Monasticon.* (5) See *Mr. Speed's Hist.* at the End of *Hon. VII.* That *Burton* and not *Speed* was the Author see *Sr. Hen. Spelman's Councils*, *tom.* 1. p. 215. and *Mr. Tanner* in his Preface to his *Not. Monast.* (6) See *Thomas Walsingham's Hist.* (7) *Bed. Hist. Eccl. Angl. l.* 2. c. 5. (8) *Malmsh. de Gestis Reg. Angl.* (9) *Bed. Hist. Eccl. Angl. l.* 3. c. 22. again



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again to the Christian Faith; but at last was murdered by Two of his Kinsmen, for no other Cause it seems but his too great Mildness. He reigned 16 Years, leaving Issue a Young Son named *Selred*, who was King also himself.

VIII. SWITHELME. *A. D. 661.*

**S***withelme* succeeded his Brother, of whom there is nothing of moment related (1), except that he was baptized by Bp. *Cedda*, and that his Godfather was *Edelwald* King of the *East-Angles*.

IX. SIGHERE. *A. D. 664.*

**A**fter whom *Sighere*, Son of *Sigebert the Little*, was made King, and associated his Nephew *Sebba*, who reigned (2) with better Reputation than *Sighere* at first had done, who became an Apostate, though by the Care of *Wulfere*, King of the *Mercians*, he was reclaimed, and proved afterwards a true Servant of *Christ*.

X. SEBBA. *A. D. 664.*

**S***EBBA* succeeded as sole King of the Province, and with great Eloquence and Justice reigned 30 Years: towards the End (3) whereof, the better to prepare his Mind for Contemplation, he relinquished his Princely Robes, and put on the Habit (4) of Religious Profession in the Monastery of *St. Paul's* in *London*, wherein he died in the Year 693, and his Monument was to be seen here till the late Troubles (5), the Type where of with the Inscription *Sr. William Dugdale* hath preserved (6).

XI. SIGHERD. *A. D. 694.*

**S***igherd* his Son succeeded, of whom we have nothing of remark in History, nor of his Successor

XII. SEOFRID. *A. D. 701.*

**S***eofrid*, who reigned but a very little while, being succeeded by

XIII. OFFA. *A. D. 701.*

**O***FFA*, the Son of *Sighere* and of Queen *Oswith* his Wife, and is noted for his comely Feature and sweet Countenance. He enlarged with Buildings (7), and

(1) *Bed. Hist. Angl. l. 3. c. 22.* (2) *Bed. Hist. l. 3. c. 30.* (3) *Gul. Malmsb. de Gestis Reg. Angl.* (4) *See Rad. de Diceto inter decem Scriptores Angl. Speed, p. 301. Bed. Hist. Eccl. l. 4. c. 11.* (5) *Dugdale's Hist. of St. Paul's Cath. p. 46.* (6) *Ibid. p. 92, 93.* (7) *Speed, p. 301.*



enriched with Lands the Church of *Westminster*, and for the sake of Religion afterwards relinquished his Kingdom and went to *Rome*, where he died a Monk.

XIV. SELRED. A. D. 709.

**H**ereupon *Selred*, Son of *Sigebert the Good*, succeeded, and reigned 38 Years, all which time we have nothing of remark of him upon record.

XV. SUTHRED. A. D. 747.

**S**uthred was then made King, and was at last drove out by the Famous *Egbert*, King of the *West-Saxons*, who annexed the Province to his Kingdom of the *West-Saxons*, as he did that of *Kent*, in the Year 827, after (1) it had continued in State of a Kingdom 281 Years.

*The Kingdom of the East-Angles,  
containing Suffolk, Northfolk,  
Cambridge-shire and the Isle  
of Ely.*

I. UFFA. A. D. 575.

**T**HIS Kingdom was begun (2) about the Year 575, by *Uffa* the VIII. from *Wodden*, who left his Name to his Subjects, being afterwards for a great while called *Uffins*, and his Scepter to his Son

II. TITULUS.

**T**itulus (3), who performed several noble things, a particular Account whereof we have not in History.

III. REDWALD. A. D. 593.

**R**edwald his Son succeeded, who obtained (4) a great Reputation for his Encounter with and Victory over *Edilfrid the Wild*, a mighty Conqueror, and who had stretched his Dominions from Sea to Sea.

IV. EARPENWALD. A. D. 624.

**E**arpenwald (5), the Son of *Redwald*, was the next King, and openly professed the Christian Religion, which his Father did also in a cold manner, but he not

(1) speed *ibid.* (2) *Sammes*, p. 549. (3) *Ibid.* (4) *Ibid.* p. 550.  
(5) *ibid.*



long survived his Conversion, being slain by Rickbert a Pagan.

V. SIGEBERT. A. D. 636.

**S**igebert, Son of Redwald's (1) Wife and Half-Brother to the late King succeeded. The Jealousies of Redwald caused him to retire into France, where he continued during his Reign and the Reign of his Successor, having the Opportunity to instruct himself in good Literature, in which that Country then abounded, and learn the Christian Religion, of which he was a sound Professor. After the Death of Earpenwald, returning home of his own accord, or, as some write, recalled, he took upon him the Government of the Kingdom, which he managed with great Prudence, taking care first that his People should be rightly instructed in the Christian Religion, and afterwards endeavoured to prevent Ignorance and Idolatry, by encouraging Learning. For which end, he instituted a School (2) in *qua pueri literis erudirentur*, in which Boys should be trained up, not Youths, as Dr. Fuller (3) partially translates the Word. Which Passage of Bede the Cantabrigians would persuade us belongs to their University, as if forsooth there were then no other Schools in England. And 'tis certain that had this place been then made an University, such an Historian as Bede would not have let it pass, without giving us an Account thereof. But the very Passage it self overthrows the whole Hypothesis, since Bede tells us, *That he imitated those things which he had seen well ordered in France.* How could this be if he instituted an University? 'Tis plain from St. Hierome that there was no University in France at this time. *Audio* (saith he (4)) *religiosam te habere matrem, multorum annorum viduam; quæ aluit, quæ erudit, infantem; ac post studia Galliarum, quæ vel florentissima sunt, misit Romam, non parcens sumptibus, & absentiam filii spe sustinens futurorum, ut ubertatem Gallici nitoremque sermonis gravitas Romana condiret, &c.* These Words evidently prove, that there were only Grammar-Schools then in France. For if there had been an University, why should Rusticus go to Rome to be instructed in Academical Learning? Is it probable he would undertake a rough and tedious Journey over the Alps, for obtaining that which he might have received at home, if there had been an University in this Country at that time? But there is no need of insisting on this particular, since every One, who is at all

(1) Ibid. (2) Bed. Hist. Eccl. l. 3. c. 18. (3) In his Church Hist. (4) In Epistola ad Rusticum.



versed in the *French History* knows, that the first University was founded in *France* at the Capital City of *Paris* by *Charles the Great* about the Year 791. And therefore I conclude that *Grammar-Schools* are only to be understood by *Bede's Words*. But 'tis not necessary to stay any longer in clearing of this Passage of *Bede*, since what I have insinuated above (1), *viz.* That this University received its Original some Ages after *Sigebert*, abundantly confutes what the *Cantabrigians* plead in behalf of themselves.

I know that *Dr. Cay* (2) has diligently asserted its Antiquity, and alledged divers other Arguments besides this, which however *Mr. Twyne* (3) and *Mr. Wood* (4) have particularly answered. For which reason I think it proper at present only to take notice of One Passage; because from thence it will appear, That the University of *Oxford* was founded long before *Alfred's* time, which the *Cantabrigians* are not willing to allow.

According to the best Account I can find in the *Annals of our English Nation*, it appears, that (5) *St. Peter's Church in the East Oxon.* was founded about 817 Years since, *viz. An. Chr. 886*, by *St. Grymbald*,

(1) In the *Life of Dioclesian and Maximian*. (2) In *Antiq. Ac. Cantab.* (3) In *Apologia Antiquitatis Acad. Oxon.* (4) In *Hist. & Antiq. Universitatis Oxoniensis*. (5) This Account I find in an ancient Author, namely, *Afferius Menevensis*, edit. *Frankofurti* 1602, vel 1603. Which *Afferius* was very Learned [*Vit. Sti. Grymbaldi MS. per Anon. script.* Out of which I have seen some Collections in the first Vol. of the *Collectanea* of the most Celebrated Antiquary *John Leland*, now repositied by the Gift of *William Burton* the *Leicester-shire* Antiquary in the *Hodleian Library*. *Vid. item Guliel. Malmshuriensem de Gestis Regum Anglorum*, lib. 2. p. 44. *inter Scriptores Anglicanos*, edit. *Franc.* 1601. Et ejusd. *Malmshuriensis Tractatum de gestis Pontificum*, lib. 2. *inter eosdem Scriptores*, p. 247. *Joan. Balzum de Scriptoribus Majoris Brit.* in *Vit. Afferii*, & multos alios.] and for that reason was called out of *Wales* by King *Alfred* [so himself tells us in the before specified *Life of Alfred*] and very much esteemed by him; insomuch that he was pleased more especially to receive Instruction from him [*Alfred* himself attests this in the Preface to his Translation of *Gregory's Pastoral*, printed in *Saxon, Latine* and *Old English*, at the End of *Affer's Life of Alfred*] and at length made him Bishop of *Shireburne* [*Malmshurlensis de Gestis Pontificum loco citato*] and Reader of *Grammar* and *Rhetorick* at *Oxford* [*Ant. & Wood in Hist. & Antiq. Universitatis Oxoniensis*, lib. 2. p. 31.] But because this Account does not agree very well with what is related of *Afferius* Bishop of *Shireburne*, namely that he died an. 883. [So *Malmshury* himself saith in *loco citato*] therefore I think that this Work is to be attributed to *Afferius* the Archbishop of *St. David's* and Uncle to *Afferius* the Bishop of *Shireburne*; for he died an. 906. [*Vid. Hist. & Antiq. Univers. Oxon. loco citato.*] an. 909. or [*Vid. Annotationes ad Elfredi vitam a Dom. Joan. Spelmanno H. fil. primum Anglice conscript. dein Latine redditam*, & Oxon. impress. an. 1678. lib. 3, p. 145] and consequently must write this *Life*. Now it being plain that *Afferius*, the Arch-Bishop, was the Author hereof, the *Cantabrigians*, who were too much concerned that *Oxon.* should pretend to a greater Antiquity than their own University,



have endeavoured to prove this Passage spurious, and particularly Sr. John Spelman in the Third Book of his abovementioned Life of *Alfred*. For they tell us, that it appears not in the Edition of Arch-Bishop Parker, in *Saxon Letters*, Lond. 1574. nor in the MS. Copy, made use of by the said Arch-Bishop, and consequently, that Mr. Camden hath not dealt faithfully, he being the Curator of the *Francofurt* Edition: especially since the Arch-Bishop professeth that he neither added nor detracted any thing from the Copy which he used: *Indicio erunt ipsa prima exemplaria, quæ idcirco Cantabrigiæ, in Bibliotheca Collegii Corporis Christi, ad sempiternum hujus rei testimonium exstare volumus. Ubi si quis cum Codicibus MS. impressos comparare voluerit, enim vero nihil nos detraxisse, aut addidisse inveniet, sed summam ubique fidem & religionem præstitisse*, are the very Words of the Arch-Bishop in his Preface to his Edition: and from them may be perceived the great Error of Sr. John Spelman, who in the Third Book of his Life of *Alfred* saith, that the Copy from which Arch-Bishop Parker printed *Affer* is in the *Cottonian* Library. But truly that the Copy which Mr. Camden followed was the best, himself saith in his *Brit.* [in *Dobunis*, p. 268. Lond. 1607.] and that he acted fairly herein, Mr. Bryan Twyne, a very diligent Antiquary, and an honest Man, in his *Apoloogia Antiquitatis Acad. Oxon. lib. 2. Sect. 80, 81.* testifies, where he proves this to be the most Authentick Copy, being written in the time of *Rich. II.* and saith farther, that he saw Arch-Bishop Parker's Copy, which was very much defaced by his own Hand, especially in that place, where it is probable this very Passage relating to *Oxford* was inserted. However Mr. Twyne being not thoroughly satisfied, Feb. 18. an. 1622, took a Journey to *London* on purpose to discourse with Mr. Camden concerning this Matter: who after some other Particulars affirmed that he had dealt very faithfully in his Edition of *Afferius*; and that the MS. was at the time of the Impression in the Custody of Sr. Hen. Savile of *Bank* near *Halifax* in *Yorkshire*. That the Truth might receive the greater Light, Mr. Twyne wrote down all the Particulars passed between Mr. Camden and him; and took an Oath, specified at the Bottom of the Writing, That he had related every thing, according to what Mr. Camden told him. The Transcript whereof is now to be seen amongst the MSS. in the *Ashmolean Museum* of that industrious Antiquary Mr. *Ant. a Wood*, as also in the Library of *Corpus christi* Colledge, amongst Mr. Twyne's own Papers. And farther that Mr. Camden, who is called [*Vid. Hofmanni Lexicon*] by Forreigners the *English Strabo*, was One who deserves no Suspicion of being deceitful in any respect, will appear to his greatest Enemies, that shall be pleased to consult a Letter of his, written when he was very sick to Arch-Bishop *Usher*, and printed amongst other Letters between the Arch-Bishop and Others, Lond. 1686. p. 65. where amongst other things he solemnly saith, That his Life had been such among Men, that he was neither ashamed to Live nor afraid to Die, &c. And that we may not think that this Relation depends upon the Testimony only of One single Author, Mr. Camden [in *Brit. loco assignato*] attests that Words to the same Effect were in the Annals of *Winchester*, which he saw in MSS. and Mr. Twyne [*Apol. ubi supra*] that the same appear in several MSS. which he had perused, some whereof he mentions, to whom such as desire more full Satisfaction may be pleased to have recourse. So that from what hath been delivered, it is very evident, That this Passage in the Life of *Affer* is genuine, and that consequently St. Peter's Church was built by St. *Grymbald*, and the University founded long before King *Alfred*, whatsoever Sr. John Spelman hath been pleased to say to the contrary; for his Arguments at best are but Negative: and whether such. in a Matter of so great Moment, be conclusive, must be left to the Judgments of such as are Skilled in Matters relating to Antiquity. For my part I should, had not Mr. Camden, in such express Words, asserted this particular, be convinced of the Certainty hereof, by the Vault which is at this Day to be seen in St. Peter's Church, wherein St. *Grymbald* designed to have his Body interred after his Decease.

a Monk



a Monk, a Person of a Sharp Wit and immense Knowledge (1), and therefore was by King *Alfred*, (deservedly surnamed the Great, on a double respect, both for his Noble Achievements in Martial Affairs, and his assiduous Promotion of Learning) elected One of the first Professors (2) of Divinity in this most flourishing University of *Oxon*. Who at his Access hither (for he was originally of *France* (3)) with great Industry applied himself to his Business, and, for the greater Regularity, framed Statutes for the Use of the Members of the University: whereupon a Dissention arose between him and the OLD SCHOLARS, who refused to conform themselves to those Statutes. The Noble and Invincible King *Alfred*, hearing of this Difference, immediately came to *Oxon* for an Accommodation thereof, and submitted himself to much Pains and Patience for that end. At length having acquired a full and perfect Account of the Reasons of this Faction, with pious and importunate Intreaties, he exhorted both to preserve Love and Amity with one another. After which he left them, hoping that they would follow his Advice and obey his Instructions. But *Grymbald*, resenting these Proceedings, forthwith retired to the Monastery of *Winchester*, which King *Alfred* had erected (4), and whereof *Grymbald* had been Abbot (5), whither soon after he got his Tomb also to be removed, in which he had designed his Bones should be put, and laid in a Vault under the foresaid Church of *St. Peter*, which it seems *St. Grymbald* had built with the finest Stones then in use in those Parts.

This is the Substance of the Story, which plainly shews that *Oxon* University was only restored by King *Alfred*, and not originally founded by him; but what time it began, I may have Occasion to dispute elsewhere. 'Tis sufficient now that I have vindicated Mr. *Camden* from Unfaithful-

(1) *Annales Winton. MS. Ranulph. Cestrensis in Fragmento quodam Polychron. MS. inter Codd. Digb. num. 218. fol. 106. &c. Aferius Menevensis in vit. Alfred. Edit. Franc. p. 16.* In the before-said Life of *Grymbald* it is said thus of him ----- *cujus maturitas, morum dignitas, eloquentie & doctrinae sublimitas, mire omnium permulcebat aspectus & animos.* &c. *Chron. Joh. Bromton. Abbat. Fornakenfis seu potius Forvalensis* (prout *Seldenus eruditissimus rei que antiquariae callentissimus innuit in Præfatione ad decem Scriptores Anglic. a Rogero Twisseno Mil. edit. Lond. 1652. p. 35. a Forval nempe Monasterio in agro qui vulgo nuncupatur Richmondshire) inter eosdem Scriptores Anglicanos, p. 814. Sim. Dunelmensis. ibid. p. 152.* (2) He was Divinity Lecturer immediately after *St. Neot*, who was the first Professor of that Faculty. *Vid Hist. antiq. Univerf. Oxon. lib. 2. p. 30.* (3) *Afer. Mercv. Joan. Bromton. ibid. He died the 3d Year of Hdw. the Elder.* (4) *Malmsb. de Gestis Regum Angl. lib. 2. p. 44.* (5) *Ibid.*



ness, and proved the University of Cambridge to be of a later Date than King *Sigebert*.

After *Sigebert* had taken so much Pains and Care about Religion and Learning, he betook himself to a Monastick Life, and recommended the Care of the Government to

VI. EGRICK. A. D. 639.

**E**GRICK his Son (1), who reigned 4 Years, and was slain by *Penda the Mercian*.

VII. ANNA. A. D. 643.

**A**NNA next in Blood succeeded, and was (2) a good and just Prince, which notwithstanding redeemed him not from the Fate of his Predecessors, being also cut off by *Penda the Mercian*.

VIII. ETHELHERD. A. D. 654.

**E**Thelherd his Brother succeeded (3) and was slain by *Oswy King of Northumberland*.

IX. EDELWALD. A. D. 656.

**H**IS Brother *Edelwald* (4) then took upon him the Government, and held it Nine Years.

X. ALDULFE. A. D. 665.

**A**LDULFE (5) the Eldest Son of *Ethelherd* succeeded, and reigned 10 Years.

XI. ELFWOLD. A. D. 684.

**E**Lfwold (6) followed being the Second Son of King *Ethelherd*, and reigned 7 Years.

XII. BEORN. A. D. 691.

**B**EORN (7) the Youngest Son of *Ethelherd* was afterwards made King, and reigned 23 Years.

XIII. ETHELRED. A. D. 714.

**E**Thelred (8) Son of King *Edelwald*, Brother of *Anna* is the next we hear of, and reigned 52 Years.

XIV. EGILBERT. A. D. 776.

**E**Gilbert his Son (9) succeeded, and ruled with great Prudence, Justice and Moderation. But in the Year 792, he was taken off by the Treachery of *Offa the Mercian*, who by fair Promises of giving him his Daughter in Marriage, drew him to his Court at *Sutton-Wallis* in the

(1) *Sammes*, p. 551. (2) *Ibid.* (3) *Ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.* p. 552. (9) *Ibid.*



County of *Hereford*, and there against all Law of Nature and common Hospitality most barbarously chopt off his Head, after which this Province was joyned to that of *Mercia*.

*The Kingdom of Mercia containing* Cheshire, Darbyshire, Nottinghamshire, Staffordshire, Shropshire, Northamptonshire, Leicestershire, Lincolnshire, Huntingdonshire, Rutlandshire, Warwickshire, Worcestershire, Oxfordshire, Gloucestershire, Buckinghamshire, Bedfordshire *and Part of Hertfordshire.*

I, II, III. CRIDA, WIBBA, CEORL. A. D. 544.

THE First Founder of this Kingdom (1) was *Crida*, the Eleventh from *Wodden*, who having reigned 50 Years left it to his Son *Wibba*, in the Year 594, who enlarging the Bounds thereof, reigned 20 Years, and was succeeded by his Nephew *Georl*, who reigned 12 Years.

IV. P E N D A. A. D. 625.

P E N D A (2) the Son of *Wibba*, a Minor when his Father died, and so put by the Crown: but being King, he over-awed all the rest who were contemporary with him; having slain Six Kings of the *East-Angles*, and Two of *Northumberland*. But the last requited him Blood for Blood, and took from him both Life and Kingdom, which *Oswy* the Conqueror generously returned to his Eldest Son.

V. P E A D A. A. D. 655.

P E A D A (3), who thereupon became his Son and Subject, and at once embraced his Daughter, and the Christian Faith, the last whereof was more fatal to him than the first: his Life being thereupon taken away by her who first gave it, to make way for his Pagan Brother,

(1) *Ibid.* p. 555. (2) *Sr. Winston Churchill's Divi Brit.* p. 119. (3) *Ibid.*

VI. WUL-



VI. WULPHERE. *A. D. 658.*

**W**Ulphere (1), who from his own Mother learnt to Butcher his Sons, hearing that they were converted by St. Chad Bp. of *Lichfield*, which yet could not prevent a Christian Successor: for

VII. ETHELRED. *A. D. 675.*

**E**thelred (2) came after him, (his Son being under age) who devoted himself to a Religious Life, to make way for

VIII. KENRED. *A. D. 700.*

**K**ENRED (3) who after he had reigned 8 Years surrendered to

IX. CHELRED. *A. D. 709.*

**C**HELRED his Son, who proved (4) as vigilant and valiant as his Grandfather; but being overmatched by the *West-Saxon*, his Country lost a great part of the Happiness, and himself of the Renown, that justly might have been hoped for from the Continuance of his Life.

X. ETHELBALD, *A. D. 716.*

**W**Hereupon Ethelbald succeeded (5), who was descended from a Younger Brother of Penda. He spent the most part of his Reign in Peace (6), and too much therefore in Luxury; for which he was reprov'd by Boniface (an English Man) Bishop of Mentz: whose Epistle Redargutory had this happy Influence upon the King, that in Sign of Repentance, he priviledged the Church from all Tributes to himself, and founded the Abbey (7) of Crowland, to the Honour of St. Guthlac, who it seems was the first Person that ever durst inhabit in this place, being nothing but Fens, and formerly very dismal, as the Writer of that Saint's Life informs us (8); insomuch, That at St. Guthlac's first Arrival, being awake (in his Cell) in the Night-time, betwixt his Hours of Prayers, as he was accustomed, of a sudden he discerned all his Cell to be full of black Troops of Unclean Spirits, which crept in under the Door, as also at Chinks and Holes; and coming both out of the Sky, and from the Earth, filled the Air as it were with dark Clouds. In their

(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. p. 120. (5) Churchill's *Divi Brit.* p. 120. (6) *Medul. Hist. Angl.* p. 40. Ed. 5th. (7) *Mon. Angl.* T. 1. p. 193. T. 2. p. 853. *Reyner. Apost. Bened. Tr.* 2. p. 139. *Hist. Crowland. per Ingulf.* & *Pet. Bles. cum continuatione per anon.* Oxon. 1684. fo. Tanner's *Not. Mon.* p. 117. (8) *Ex MS. cod. de vita S. Guthlaci in Bib. Cotton. sub Effigie Neronis C. 7.* Dugdale's *Hist. of Imbanking and Drayning*, p. 179.



Looks they were cruel, and of Form terrible; having great Heads, long Necks, lean Faces, pale Countenances, ill-favoured Beards, rough Ears, wrinkled Foreheads, fierce Eyes, stinking Mouths, Teeth like Horses, Spitting Fire out of their Throats, crooked Jaws, broad Lips, loud Voices, burnt Hair, great Cheeks, high Breasts, rugged Thighs, bunched Knees, bended Legs, swollen Ankles, preposterous Feet, open Mouths, and hoarse Cries; who with such mighty Shrikes were heard to roar, that they filled almost the whole Distance from Heaven with their bellowing Noises: And by and by rushing into the House, first bound the holy Man, then drew him out of his Cell, and cast him over Head and Ears into the dirty Fen; and having so done carried him through the most rough and troublesome Parts thereof; drawing him amongst Brambles and Briers, for the tearing of his Limbs. So this Writer; which though it shews the blind Ignorance of those Times, yet has thus much of Truth in it, that the Fenns here were much deeper and more solitary than at present, having been in several Places, by great Industry, drained, and very much cultivated. King Ethelbald's Charter may be seen at large in the *Monasticon* (1), the Particulars whereof caused a certain Poët to write thus (2):

Ethelbaldus ego rex sub domino super Anglos  
 Hanc abathiam construo, Christe, tibi.  
 Insula de Croyland, vastum regis speciale,  
 Dicitur hæc terra, quam tibi trado, Jhesu.  
 Hanc totam terram cum circumjacentibus undis,  
 Quæ claudunt illam, do tibi, summe Deus;  
 Insuper argenti primo fabricantibus anno  
 Trecentas latomis annumerabo libras:  
 Annis inde decem dabo centum quolibet anno  
 Libras in latomos, qui steterint ad opus.  
 Kenulphus Monachus professus Eveshamiensis  
 Abbas primus erit, huic ego trado locum.  
 Cunctaque confirmo magnatum dona meorum,  
 Si dederint terras seu tenementa Deo,  
 Istum Kenulphum si quis vexaverit Anglus,  
 Rex condemno mihi cuncta catella sua:  
 Inde meis monachis de damnis omnibus ultra  
 Usque satisfaciat, carcere clausus erit.  
 Adsunt ante Deum testes hujus dationis  
 Anglorum procures, pontificesque mei.

(1) Vol. I. p. 164. (2) See *ibid.* p. 165.



*Sanctus Guthlacus confessor & anachorita  
Hic jacet, in cujus auribus ista loquor.  
Oret pro nobis sanctissimus ille sacerdos,  
Ad tumbam cujus hæc dona mea dedi.*

Its Yearly Revenues, at the Dissolution, were worth 1803 *l.* 15 *s.* 10 *d.* according to *Dugdæle*, but according to *Speed* 1217 *l.* 5 *s.* 11 *d.*

About this time also (1) 'twas appointed by Arch-Bishop *Cuthbert* and his Clergy, in a Convocation held in his Province, (the King being present at the same Council with his Princes and Dukes) that the Sacred Scriptures should be read in their Monasteries, and the Lord's Prayer and Creed taught in the *English* Tongue. We have the *English* Version of the Lord's Prayer remaining to this Day, by which we may perceive what our Language was then (2) :

**Wren fader thic arth in heofnas, sic gehalgud thin noma :  
to cymeth thin ric : sic thin willa sue is in heofnas and  
in eorþo. Wren hlaf ofer wirtlic sel us to daeg ; and  
forgef us scylda ustra, sue we forgesen scyldgum urum ;  
and no inlead us in cunstung. Ah gefrig urich from  
ifle. Amen.**

Now though it doth not appear what the *Saxons* Language was at their first Arrival in *England* ; yet without doubt it was much different from what it was at this time, it being very probable the Changes and Differences of the *English* Tongue, have been somewhat proportionable in several Ages, and that consequently the Language spoken 200 Years before *Ethelbald* was as different, as that spoken in his time was 200 Years after, whereof we have this Specimen (3).

**Thu ure fader the eart on heofenum. Si thin nama gehalgod. Cum thin ric. Si thin willa on eorþen swa, swa on heofenum. Sple us to daeg urn daegthanalican hlaf. And forgif us ure gyltas swa, swa we forgifath than the with us agyltath. And ne led the us on cunstung. Ac alyg us from yfle. Si it swa.**

About which time it was rendred in the *Saxon* Gospels, said to be translated by King *Alfred*, after this manner :

(1) *Spelman's Councils*, Tom. 1. p. 242. (2) See *Camden's Remains*, pag. 23. *Bp. Wilkins's Essay towards a Real Character and a Philosophical Language*, p. 6. (3) See *Lille's Saxon Monuments*.



Fæder ure thu the earth on heofenum, ði thin nama  
 Gehalgod to be cume thin Rice. Gewurthe thin willa  
 on eorþan swa swa on heofnum, urne ge daeghwan-  
 lican hlaf syle us to daeg. And forgyf us ure gyltas,  
 swa swa we forgibath urum gyltendum, And ne ge-  
 laedde thu us on costnung. Ac Wylse us of yfle. Amen.

Now that the Reader may see the other Alterations from  
 thence to this time, I shall present him with some other  
 Versions of the Lord's Prayer, which were made after-  
 wards. About Two Hundred and Sixty Years after, in  
 the time of King Henry II. it was rendred thus, and sent  
 over by Pope *Adrian*, an *English* Man, turned into Meter,  
 that the People might more easily learn and remember it:

Ure fader in heaven rich,  
 Thy name be halped ever lich,  
 Thou bring us thy michell blisse:  
 Als hit in heaven y==doe,  
 Evar in yearth been it also.  
 That holy bread that lasteth ay,  
 Thou send it ous this ilke day,  
 Forgive ous all that we have don,  
 As we forgibet uch other mon:  
 Ne let ous fall into no founding,  
 Ac shield ous fro the fowle thing. Amen.

And about a Hundred Years after, in the time of *Henry III*.  
 it was rendred thus:

Fader that art in heavin blisse,  
 Thin helge nam it wurth the blisse,  
 Cumen and mot thy Kingdom,  
 Thin holy will it be all don,  
 In heaven and in erdh also,  
 So it shall bin full well ic tro.  
 Gif us all bread on this day,  
 And forgif us ure sinnes,  
 As we do ure wider winnes:  
 Let us not in fonding fall,  
 Wac fro evil thu seld us all. Amen.

About Two Hundred Years after this in the time of  
*Henry VI*. (as appears from a large Manuscript Vellam  
 Bible in the Publick Library at Oxon, said to have been  
 this



this King's, and to have been given by him to the *Carthusians* in London) it was rendred thus :

**O**ure fadir that art in hebenes, halewid be thi Name,  
thi kingdom come to thee, be thi will don in eerthe,  
as in hebene, gibe to us this day oure breed, over othre  
**S**ubstanc, and forgibe to us oure dettis, as we for-  
giben oure dettouris, and lede us not into temptation,  
but delibere us from ibel. Amen.

In another MS. of *Wickliff's* Translation, who lived in *Richard* the Second's time, it is rendred with very small Difference from this.

About a Hundred Years after this, in a Bible set forth by the King's Permission, translated by *Thomas Matthew*, and printed in the Year 1537, it was rendred thus :

**O** ure father which arte in heven halowed be thy Name.  
Let thy Kingdome come. Thy will be fullfilled, as  
well in erth, as it is in heven. Geve us this daye  
our dayly bred. And forgebe us our trepases, even as  
we forgebe our trespassers. And lead us not into  
temptacion, but delyver us from evyll. Amen.

After the same manner it is rendred in the Translation of *William Tyndal*, with some small Variations in the Spelling

But to return to King *Ethelbald*, our Chronicles tell us, That about the Year 750, he fought a Battle near *Burford* in *Oxford-shire*, (perhaps on the Place still called *Battle-Edge*, West of the Town towards *Upton*) with *Cuthred* or *Cuthbert*, a Tributary King of the *West-Saxons*, by whom he was overcome, and in the Battle lost his Banner, whereon was depicted a Golden Dragon, in Memory of which Victory, the Custom (1) (yet within Memory) of making a Dragon, and carrying it up and down the Town in great Jollity on Midsummer-Eve, to which they added the Picture of a Giant, was in all likelihood first instituted.

After this King *Ethelbald* was treacherously slain, by the Villany of *Whodert*, to make way for a Stranger, who nevertheless was put beside the Succession by

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(1) *Dr. Plot's Nat. Hist. of Oxon-shire*, fol. 348. See also *Blount's Tenures*.



## XI. OFFA. A. D. 757.

**O**FFA, another Prince of the Collateral Line (1), descended from *Koppa*, Second Son of *Wibba*, who was more indebted to Education than Nature, and to Providence than either; for being born blind, deaf and dumb, he became miraculously restored to all his Senses, and gave so great Proofs of his Courage, Prudence and Piety, that his Reign is supposed to be the Meridian of the *Mercian* Kingdom's Glory; for from his Death it visibly fell under the Horizon.

## XII. EGFRID. A. D. 796.

**H**IS Son *Egfrid* succeeded, who (2) was the more famous in that he was made a King, before he had a Kingdom; but as Trees which blossom too soon, never bear Fruit, so his too early Honour was quickly blasted. And thereupon

## XIII. KENULPH. A. D. 796.

**K**ENULPH (3) was placed upon the Throne, and reigned 24 Years.

## XIV. KENELM. A. D. 820.

**B**Y his Death the Kingdom fell to his only Son *Kenelm*, a Child of Seven Years old, whose Eldest Sister *Quendred* desirous of Rule, practiced with the young King's Guardian, one *Aschebert*, to make him away, as it appears in the Histories of his Life, written by *Matthew of Westminster* (4), *John Brompton* (5), and *Capgrave* (6), where the Reader, if he please, may see the Particulars: which that he might do the more securely he took the young King into *Clent Wood*, in the County of *Stafford*, under pretence of taking Pleasure in Hunting, and when he had got him into a convenient place, he cut off his Head, and buried him where no Man knew but himself, till discovered by a certain Cow of a Widow Woman, that would feed no where but besides *St. Kenelm's* Grave; and a Scrole dropt by a White Dove, upon the Altar of *St. Peter* at *Rome*, as *Pope Leo Minor*, or *Leo the Third* was celebrating Mass, containing these Words: *In Clent kau bathe Kenel in Kinebearn lieth under thorn heaved by reaved*: which none of the *Romans* understanding, it was shewed

(1) Churchill, p. 120. (2) Ibid. (3) Ibid. (4) Flor. Historiar. in an. 821. (5) In Regno Mercior. see inter decem Scriptores. (6) Nova Legenda Angl. in Vita Sti. Kenelmi.



to the People of several Nations, amongst whom there was an *English Man*, who rendered it into *Latin*, which the Poëts of after Ages put into this Distich :

*In Glenc sub spina jacet in convalle bovina,  
Vertice privatus, Kenelmus rege creatus (1).*

*In Clent in Cowbach under a Thorn  
Lies King Kenelm his Head off shorne (2).*

By which means it being understood at *Rome* (as some say before it was in *Britain*) how he was murdered and where buried, Order was presently sent by the Pope to *Wolfred* then Arch-Bishop of *Canterbury*, and the rest of the *English Bishops* to search and take up his Body, which was accordingly done, and carried in great State to the Abbey of *Winchelcombe* in *Glocester-shire* of his Father's Foundation, and there honourably buried.

There are several Antiquities yet remaining upon the Place relating to this History, as first, *Cowbach*, otherwise *Cowdale*, as *Brompton* calls it (3), so named from the Cow that attended his Grave, which remains in a Pasture-Ground to this very Day, being situate in a Valley, under *Wurton Hill*, about half a Mile N. E. of *Clent Church*, as most of the ancient Men of the Town agreed; there being now no Thorn, nor had there been any, that *Dr. Plot* (4) could learn, within Memory; so that the exact place where he was buried is now unknown: nor is there any Spring here, which, as the Legend says, immediately gush't out where the Body had lain, as soon as it was taken forth (5), *St. Kenelm's Well* being half a Mile off, near the Chapel yet standing, dedicated to him, in the Parish of *Hales-Owen* and County of *Salop*; and not in the Parish of *Clent* or County of *Stafford*; so that whether this be the true *Cowbach* or no, the Legend must be false; unless we say the Præcincts of *Clent* are contracted since, and that the true *Cowbach* was, where the Spring now is, in the County of *Salop*. However half a Mile N N E. of *Clent Church* or thereabouts, there is a List of Grass greener than ordinary, called *St. Kenelm's Furrow*, running up to the *Knoll-Hill* a great length, that still remains both in the Parish and County, the Grass whereof is indeed somewhat more verdant and luxurious than at other Places, which

(1) *Mat. Westmonast. Flor. Historiar. loc. cit.* (2) *Mr. Erdeswick's View of Stafford-shire in Clent. MS. in Bibl. Bodl. Arch. C. 57.* (3) *Loco citato.* (4) See his *Nat. Hist. of Stafford-shire*, p. 413. (5) *Locis supra citatis.*



they intend for the Furrow made by the Oxen, which ran away with the Woman's Plow, and were never heard of again, who in Contempt of the Feast of *St. Kenelm* would make them work on that Day, losing her Eyes into the Bargain, as the Legend says (1). But enough of this. *Dr. Plot* also found (2) Three Lows on *Clent Heath*, which he thinks relate nothing to the former History, being raised (as he guesses) on some Conflict hereabout, when the Fortifications were made on *Whichbury-Hill*, not far off them, but in the Parish of *Pedmoore* and County of *Worcester*.

XV. CEOLULPH. A. D. 820.

**C***Eolulph* (3) his Successor was barbarously murdered by One

XVI. BERNULPH. A. D. 822.

**B***ernulph* an Usurper, who (4) was a much better King than Man. He contested hard with *Egbert* the *West-Saxon*, and lost so much Blood in the Quarrel, that his old Adversary the *East-Angle* perceiving how he was weakened, set upon him and slew him.

XVII. LUDFCAN. A. D. 826.

**L***udfcan* (5) his Successor attempting to revenge his Death, got his own. Upon which

XVIII. WITHLAF. A. D. 828.

**W***ithlaf* (6), who came after him, bought his Security with a Tribute, which his Successor

XIX. BERTHULF. A. D. 840.

**B***erthulf* (7) was content to continue; but looking foreright only, the merciless *Dane* came unexpectedly upon him, and over-run him; but *Ethelwulph*, the *East-Saxon*, recovering back the Kingdom, gave it with his Daughte r to One

XX. BURTHRED. A. D. 853.

**B***urthred* (7), a worthy Person, who supported this tottering House, which was ready to fall about his Ears, till he was betrayed by his Servant

(1) *Joan. Capgravi nova Legenda Angl. in vita Sti. Kenelmi* (2) *In loc. cit.* (3) *Sr. Winstone Churchill's Divi Brit. p. 120* (3) *Ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.*

XXI. CEOL-



## XXI. CEOLWULPH.

**C***Eolwulph* (1), whose Treachery was rewarded by the *Danes* with the Title of King; but King *Edward* the Eldest, having slain him, made it a Province of the *English* Monarchy.

*The Kingdom of Northumberland,  
containing the Counties of York,  
Durham, Lancashire, West-  
morland, Cumberland and Nor-  
thumberland.*

**T**hough this were (2) the first intire Province the *Saxons* were Masters of, yet it was the last which was made a Kingdom, being only part of the whole that cost them no Blood. For the *Britains* by consent delivered it up to them to make a Colony against the *Picts*. But notwithstanding 'twas so easily obtained, yet it cost very much to defend it. For having cut themselves into Two distinct Principalities, One was always a greater Enemy to the Other, than either the *Picts* or *Britains*; which implacable Enmity continued till the time of *Elia* and *Ida*, Two Captains of great Note, the One descended from *Wealdeag*, the Fourth Son of *Woden*, and the Other from *Bealdeag* his Fifth Son. These thinking themselves less in Title than Power, urged by a mutual Emulation, elevated their Dignity to the Height of their Fortunes, and stiled themselves *Kings*. But there were always Bickerings between them, until at last

## I. ETHELRICK. A. D. 584.

**E***thelrick* the Fourth Son of *Ida* (3) united both Kingdoms (which were called *Bernicia* and *Deira*) and was the first who stiled himself King of *Northumberland*, though indeed (4) he had but the Half called *Bernicia*, which descended on his Son

(1) *Ibid.* (2) *Sr. Winston Churchill's Divi Brit.* p. 128. (3) *Milton's Hist. of Eng.* p. 133. Ed. Lond. 1670. (4) *Churchill's Divi Brit.* p. 126.

## II. ETHEL



## II. ETHELFRID. A. D. 593.

**E**thelfrid, surnamed the *Wild*, who (1) was a Prince of much Fierceness and Insolence, and did more Mischief to the *Britains* (2) than any *Saxon* King before him. Which made him (3) so odious to his Subjects, that his Enemies easily found an Opportunity to depose him, and set up One

## III. EDWIN. A. D. 617.

**E**DWIN (4), the Son of *Ella*, Lord of *Deira*, which was the other part of *Northumberland*, who was the first Christian of this House, and got such Repute, that he was acknowledged the Eighth Monarch of the *Englishmen*; however he was at last unhappily overcome, and slain by the Pagan *Penda*, King of *Mercia*.

## IV. OSRICK. A. D. 633.

**O**SRICK, Son of his Uncle (5) *Alfrid*, succeeded, whose Reign was as confused as the time he lived in. He was Lord of *Deira* only, which upon his Death was united to *Bernicia*, and so descended on

## V. OSWALD. A. D. 634.

**O**SWALD, the Ninth (6) Monarch whilst he lived, and dying esteemed the first Martyr of all the *Englishmen*. His Successor was

## VI. OSWY. A. D. 643.

**O**SWY the Tenth Monarch of the *English*, who left the Succession to his furious Son

## VII. EGFRID. A. D. 671.

**E**GFRID, who (7) made War with the *Picts*, by whom he was slain, and thereupon his Bastard Brother took place.

## VIII. ALKFRID. A. D. 686.

**A**LKFRID (8) died without a Son, and thereby the Crown devolved upon

## IX. OSRED. A. D. 705.

**O**SRED (9), who being Young and of a shallow Understanding, his Subjects withdrew their Allegiance to him, and gave it to

(1) *Ibid.* (2) *Milton*, pag. 141. (3) *Churchill*, *ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.* (9) *Ibid.*



X. KENRED. *A. D.* 716.**K**ENRED (1), who was also deposed byXI. CEONULPH. *A. D.* 729.**C**eonulph, Younger (2) Brother to Kenred, and One of the most glorious Kings of all the *Northumbrian* Race. 'Twas he to whom Venerable *Bede* dedicated his History, and in short, he was so far from being ambitious of Earthly Glory, that he voluntarily surrendered his Crown, and preferred a Capush before it.XII. EGBERT. *A. D.* 738.**E**GBERT (3) his Successor followed his Steps, and surrendered also to his SonXIII. OSWOLPH. *A. D.* 758.**O**SWOLPH (4), who enjoyed his Dignity but a short time, being made away by some of his Domesticks, as was his SuccessorXIV. EDELMAULD. *A. D.* 759.**E**Delmauld (5), commonly called *Mollo*, slain by his StewardXV. ALURED. *A. D.* 765.**A**LURED, whose (6) Title being so bad quickly fell. And thereuponXVI. ETHELRED. *A. D.* 774.**E**Thelred Son (7) of the aforesaid *Mollo* recovered the Throne, but not answering Expectation, he was deposed to make way forXVII. ALFWALD. *A. D.* 778.**A**lfwald (8), Brother to *Alured*, who was a Prince worthy of greater Title and better Subjects. For the *Northumbrians* being flusht with the Blood of their Princes, began to be very tumultuous and disloyal, and amongst the rest murdered him.XVIII. OSRED. *A. D.* 789.**O**SRED (9) was then put up, but being unworthy of such Honour was deposed by

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(1) *Ibid.* (2) *Ibid.* (3) *Ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.*  
(7) *ibid.* (8) *ibid.* (9) *ibid.*

XIX. ETHEL-



XIX. ETHELRED II. A. D. 790.

**E**THELRED (1), who proving a cruel Tyrant, was destroyed by his Subjects. And

XX. OSWALD. A. D. 794.

**O**SWALD (2) was put up by the People, who were so unconstant that they set up another within 30 Days, viz.

XXI. ADULPH. A. D. 794.

**A**DULPH (3), whose Glory was not much longer liv'd than the others; so that

XXII. ASWALD. A. D. 795.

**A**SWALD (4) succeeded, but presently made his Exit, and thereupon

XXIII. ETHELRED III. A. D. 796

**E**THELRED (5) took place, but was not very well beloved. One of his Sons having committed some Insolence against a Danish Lady, gave that Cruel People a just Occasion to fall into this Country, and harass it to that Degree, that it became not long after a Prey to the West-Saxon.

*The Kingdom of the West-Saxons, containing Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hantshire, and Barkshire.*

I. CERDICK. A. D. 522.

**C**ERDICK was the Founder (6) of this Kingdom, and had the Repute of being the Third Monarch of the English.

II. KENRICK. A. D. 534.

**H**E was (7) succeeded by Kenrick his Son, who left it to his Son

(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. (5) Ibid. (6) Ibid. (7) Ibid.



## III CHEVLIN. A. D. 561.

**C**HEVLIN (1) the Fifth Monarch; whose Power being not adequate to his Fame, in 33 Years time he could not settle himself, but he was deposed by his Brother

## IV. GEARLICK. A. D. 592.

**G**earlick (2), who having more Cunning in getting than keeping the Kingdom, was also deposed by

## V. CHELWOLPH. A. D. 598.

**C**helwolp (3) Son of *Cuth*, Fifth Son of *Kenrick*, a Prince worthy the Greatness he inherited; who, notwithstanding he was assaulted by the *Picts*, *Scots*, and *East-Angles* all at once, kept his ground, and left it to his Successor

## VI. KINGILLS. A. D. 622.

**K**ingills (4), a Pious and Vertuous Prince, and was the first Christian King of this Province, being converted by the Preaching of *Bede*, for an account whereof I refer you to *Bede* himself (5).

## VII. KENWALCH. A. D. 640.

**H**E was succeeded by *Kenwalch* his Son, who trod in his Father's Steps. *Ethelwerd* (6) tells us his Reign was unhappy by reason of divers Civil Wars, and other Historians say, That there were great Wars between him and others, but with whom they were they leave us in the dark 'Tis certain he fought a Battle at *Bradansford* by the River *at ne*, which *Mr. Camden* (7) makes to be *Bradford* in *Wiltshire* upon the River *Avon*, and saith farther, that 'twas with *Cuthred*, his near Kinsman, with whom he was engaged in Civil Wars; but it were to be wished he had told us whence he learnt this: for we find no such thing in our Histories which are extant. Certain it is (8), that not long before *Kenwalch* had given large Possessions to *Cuthred*; but whether it could oblige him to sit down quiet with a Kingdom is hard to prove; for no doubt his Title was precedent to *Kenwalch's*, if *Cuchelm* his Father was Eldest Son of *Kingills*; and *Stow* (9) writeth, but upon what grounds I cannot tell, that he did really succeed his Father, and possibly there may be some Record extant concerning these Troubles, not commonly appearing. But

(1) *Ibid.* (2) *Ibid.* (3) *Ibid.* (4) *Ibid.* (5) *Lib. 3. c. 7.* (6) *Ibid.* (7) *Brit. in Belgis.* (8) *Sammes, p. 566.* (9) *In his Annals.*  
things



things being settled at home, and *Kenwalch* having a great Desire to enlarge his Dominions, invaded the *Britains*, and fought with them at a place called *Witgornsborough*, mentioned by *Malmsbury* (1), but without any farther Circumstances, afterwards at *Pennum* or *Pen* in *Somersetshire*, the Success of which is not left so doubtful; for the Victory was great on the *Saxon* side, who followed the Pursuit to a place called *Peridan* now *Pederton*, afterwards the Royal Seat of King *Ina*, and the *Britains* for a long time after would scarce look the *Saxons* in the Face. But *Kenwalch* falling at Variance with his old Enemy *Wulfur*, had not the like Success, for fighting with him at *Possenteburg*, though *Ethelwerd* relates he took *Wulfur* Prisoner, yet the *Saxon Annals* record clear contrary, and the Sequel shows that *Wulfur* won the Day; for not long after he wasted the Country of the *West-Saxons* as far as *Ekesdun*, and took the Isle of *Wight*, till then in their Possession, with other Provinces of the *Mannari*, and gave them to *Edilwalch* his Godson, King of the *South-Saxons*.

He is reported to have founded (2) the Cathedral Church and Bishoprick of *Winchester*. However the Original of the Monastery, (notwithstanding *Rudburne* (3) is pleased to tell us a fabulous (4) Story of Monks being placed here by King *Lucius*, *A. D.* 169.) must be understood to be of a later date; for it was in *A. D.* 963. (5) that *Ethelwald* the Bishop, by the Command of King *Edgar*, expelled the Secular Canons, and placed Monks here of the Order of *St. Bennet*, who remained till the general Suppression, at which time they were endowed with 1507 *l.* 17 *s.* 2 *d.* per an. *St. Swithin* was the Tutelar St. of the Church, and King *Hen. VIII.* in room of the Monks, put in a Dean and Twelve Prebendaries.

*Kenwalch* died without a Son, whereby

### VIII. ESTWIN. *A. D.* 675.

**E**STWIN (6), of the Line of *Chelwolph*, took place, who for Six Years kept out the Right Heir,

(1) *D. gestis Regum Angl.* (2) *Vide Rad. de Diceto Abbrev. Chronicon, inter decem Script. p. 438. 55. Gervaf. Aulus Pontif. Cantuariensis, ibid. p. 1635. 65.* (3) *Hist. Maj. lib. 3.* (4) *Tanner's Notit. Monast. p. 75.* (5) *Vide Mon. Angl. Tom. 1. p. 21. 979. Angl. Sacr per Wharton, Tom. 1. Annales Winton. in Bibl. Cotton. Domit. A. 13. Cartas Originales & Registra penes Decanum & Capitulum.* (6) *Churchill's Divi Brit. p. 113.*



## IX. KENWIN. A. D. 677.

**K**ENWIN (1), Younger Son of *Kingills*, who utterly drove out all the *Britains*, and forced them to seek their Safety in those inaccessible Mountains of *Wales*, whereby his Successor

## X. CEADWALD. A. D. 686.

**C**EADWALD had (2) so much leisure as to fall upon his nearest Neighbours, the *South-Saxons*, and weaken them so far, that they were forced to yield to his Successor

## XI. INA. A. D. 689.

**I**NA, who was derived (3) in the Third Degree from *Cuth*, the Younger Son of *Ceaulin*, Third King of the *West-Saxons*. His first Expedition was into *Kent*, to revenge the Death of *Mollo*, Brother to *Ceadwalla*, who was burnt to death; but *Wigtred*, who was newly come to the *Kentish* Crown, appeased his Anger with the Delivery of, about 30 of the chief Actors, or, as others (4) say, with a round Sum of Money, amounting to no less than Thirty Thousand Marks of Silver. Peace thus concluded, he returns into his Country, where we hear nothing of him again till about the 31st Year of his Reign, when attended with his Cousin *Nun*, he fought a Battle with *Gerent*, King of the *Britains*, in the Beginning whereof *Higelald*, a Noble-Man of the *Saxons*, was slain; but in the end, *Gerent* with all his *Britains* was put to the rout. Five Years after he fought with *Cheolrad* King of *Mercia*, but with doubtful Advantage. Ten Years after that, he invaded the *South-Saxons*, who under Petty Princes began to bear up for their Country, which was lately intralled by *Ceadwalla*; here he slew *Albright*, driven from *Taunton*, and taking Refuge in this Kingdom, whom some (5), without Authority, make King of the *South-Saxons*: After which he vanquished the *East-Angles* more than once (6), though the particular times of the Engagements are unknown to us.

By these Victories 'tis said he possessed the whole Monarchy of *England* and *Wales*. For, if we believe what is written in the Laws of *Edward the Confessor*, he was the first Crowned King of the *English* and *British* since the Arrival of the *Saxons*; of the *English* by Conquest, of the *British* in right of a Second Wife not named, yet some way re-

(1) *Ibid.* (2) *Ibid.* (3) *Sammes* p. 563. (4) *Mat. Westm. Wm.* *Malmsh.* (5) See *Hollinghead in Chron.* (6) See *Malmsh.*



lated to Cadwalladar the last King of Wales ; but we may easily imagin through what Hands such Stories crept in.

About the Year 693, King *Ina* summoned a Great Council or Synod of all the Bishops, with the Great and Wise Men of his Kingdom ; which because 'tis the first Authentick Great Council, whose Laws are come to us intire, I shall set down the Title of it, as it is related in the first Volume of *Sr. Henry Spelman's British Councils*. It begins thus :

*INA, by the Grace of God, King of the West-Saxons, by the Council and Advice of Cenred, my Father, and Hedde and Erkenwald my Bishops ; with all my Ealdermen, and Sage Ancients of my People, as also in an Assembly of the Servants of God, have religiously endeavoured, both for the Health of our Soul, and the common Preservation of our Kingdom, that Right Laws, and true Judgments be founded, and established throughout our whole Dominions : and that it shall not be Lawful for the time to come, for any Ealderman, or other Subject whatever, to transgress these our Constitutions.*

I shall also give you an Extract of the Chief of those Laws, as far as they relate to any thing remarkable, either in Church or State ; referring you for the rest to the Laws themselves.

I. If a Servant do any Work on a Sunday, by Command of his Master, he shall be free, and the Master shall be amerced 30 Shillings ; but if he went about the Work without his Master's Privity, he shall be beaten, or redeem the Penalty ; but a Freeman, if he work on that Day, without the Command of his Master, shall lose his Freedom, or pay 60 Shillings ; if he be a Priest, his Penalty shall be double.

II. The Portion or Dues of the Church shall be brought in by the Feast of St. Martin : He that payeth them not by that time, shall be amerced 40 Shillings, and besides pay 12 times their Value.

III. If any guilty of a Capital Crime take Refuge, in a Church, he shall save his Life, and yet make Recompence according to Justice and Equity ; if One deserving Stripes run to a Church, the Stripes shall be forgiven him.

IV. If any One fight within the King's House, or Palace, he shall forfeit all his Goods, and it shall be at the Pleasure of the King whether he shall have his Life or not ; he that fights in a Church, shall pay 120 Shillings ; in the House of an Ealderman, or other Sage Noble-Man, 60 Shillings. Whosoever shall fight in  
a Vil.



*a Villager's House paying Scot, shall be punished 30 Shillings, and shall give the Villager 6 Shillings, and if any One fight in the Open Field, he shall pay 120 Shillings.*

*V. He that on his own private Account shall revenge an Injury done to him, before he hath demanded publick Justice, shall restore what he took away, and besides forfeit 30 Shillings.*

*VI. If a Robber be taken, he shall lose his Life, or redeem it according to the Estimation of his Head; we call Robbers to the Number of Seven or Eight Men; from that Number to 35, a Band; all above, an Army.*

*VII. A Country Boor, having been often accused of Theft, if he be at last taken, he shall have his Hand or Foot cut off.*

*VIII. If any One kill another's Godfather, or Godson, the Satisfaction shall be according to his Quality and Circumstances; let the Compensation due to the Relations, and that due to the Lord, be both alike: and let the One encrease, according to the Circumstances of the Person, just as the other doth; but if he were the King's Godson, let him make Satisfaction to the King, as well as the Relations; but if his Life were taken away by a Relation, then let the Money due to the Godfather be diminished, as it useth to be, when Money is paid to the Master for the Death of his Servant: If a Bishop's Son be killed, let the Penalty be half so much.*

From which Laws we may observe, That our Saxon Ancestors were strict Observers of the Lord's Day, and would not permit any servile Work to be done thereon: Secondly, That the Superstition of Sanctuaries was very Ancient in England, as well as elsewhere: Thirdly, That Theft, Murder, and all Sorts of Crimes, were then redeemable by Pecuniary Mulcts; either to the King, or to the Friends of the Party slain, or wronged, or else by Loss of Limbs; but there is One Law behind, which is very remarkable,

*That if any English Man, who hath lost his Freedom, do afterwards steal, he shall be hanged on the Gallows, and no Recompence made to his Lord; if any One kill such a Man, he shall make no Recompence on that Account to his Friends, unless they redeem him within a Twelve-Month.*

Whereby it appears, That no English Freeman could then be hanged for any Fault but Treason, (though that is not expressed in these Laws:) but as for the last Clause in these Laws, That if the Son of a Bishop should be killed, the Penalty should be half, whereby some would prove, That Bishops were then married, it is a Mistake; for by these



these Words is only meant a Bishop's Spiritual Son, or Godson, and not his Natural, or Conjugal Son (1).

But this King is more especially celebrated by the Monkish Writers, for being a great Favourer of a Monastick Life, and a Supporter of its Interest, as well by his own Profession of the same (2), as by large Revenues and great Priviledges granted to its Maintenance and Honour. But the Chief of all his Works, was his stately Church at Glastonbury (3), a place of great Renown for its Ancient Sanctity, being built, as they say, first by Joseph of Arimathea, A. Ch. 31, and was called by our Ancestors, *The first Land of God. The first Land of Saints in Britain. The Beginning and Foundation of all Religion in Britain. The Tomb of Saints. The Mother of Saints. The Church founded and built by the Lord's Disciples.* It was also the first Monastery of England, founded by St. Patrick about A. D. 425. The Church which King Ina built here, instead of the old one, now almost decayed, was very stately and magnificent, and he dedicated it to Christ and his Two Apostles Peter and Paul, gilding it throughout with Gold and Silver, after a most sumptuous Manner: Upon the highest Copping whereof he caused to be written in large Characters and Golden Letters these Verses:

*Syderei montis speciosa cacumina Sion,  
A Libano geminae flore comante Cedri;  
Caelorum portæ lati duo lumina Mundi,  
Ore tonat Paulus, fulgurat arce Petrus:  
Inter Apostolicas radianti luce coronas,  
Doctior his monitis, celsior ille gradu,*

(1) See Sr. Hen. Spelman's *Councils*, Tom. 1. p. 188. where he hath these Words: Sed non intelligendum est de filio naturali seu conjugali, at de spirituali ad fontem sacrum suscepto. Perspicuum est ex Legis Rubrica, quæ inscribitur *Begobyræbener oppe gobyrner rlyght*, id est, *De cade susceptoris vel suscepti*: Vel ut verbis utar præcorum sæculi & interpretis: *De occidente patrinum vel fillolum alicujus*. Veteres enim susceptorem patrinum, susceptum filiolum appellabant: & retinuit morem in ipsa hac lege Interpretes vetus: Si quis (inquit) filiolum alterius occidat vel patrinum, sit simile cognitioni, & crescat emendatio secundum Veram ejus Regi manbota Domini. Si Episcopi filiulus sit, dimidium hoc. See also Ser. Cressy's *History of Britain*. (2) Sammes, p. 578. (3) Vide Mon. Angl. Tom. 1. p. 1. Tom. 2. p. 837. Reyner. *Apost. Bened. Tr.* 1. p. 42. H. Spelman. *Conciliorum*; Tom. 1. p. 4. Will. Malmsburlens. de *Antiquitate Glastoniensis Monasterii*. Inter XV. Script. Angl. Edit. Oxon. 1689. MS. de *Antiquitate & Augmentatione vetustæ Ecclesiæ S. Mariæ Glaston.* in Bibl. Bodl. super D. 1. Art. 14. *Collectiones quasdam MSS. de Glastonia in eadem Bibl. Digb.* 186. *Fragmenta Historica Glaston. Monasterii in ead. Bibl. Laud.* 145. Tanner's *Notitia Monastica*. p. 194. &c.



*A System of Universal History.*

*Corda per hunc hominum referantur, & astra per illum :*  
*Quod docet iste stylo, suspicit ille polo.*  
*Pandit iter Cæli hic dogmate, clavibus alter,*  
*Est via cui Paulus, janua fida Petrus :*  
*Hic Petra firma manens, ille Architectus habetur,*  
*Surgit in his templum quo placet ira Deo.*  
*Anglia plaude lubens, mittit tibi Roma salutem,*  
*Fulgor Apostolicus Glasconiam irradiat.*  
*A facie hostili duo propugnacula surgunt,*  
*Quod fidei turres urbs caput orbis habet.*  
*Hæc pius egregio Rex Ina refertus amore*  
*Dona suo populo non moritura dedit.*  
*Totus in affectu divæ pietatis inhærens,*  
*Ecclesiæque juges amplificavit opes.*  
*Melchi-sedeck noster merito Rex atque Sacerdos*  
*Complevit vere religionis opus.*  
*Publica jura regens, & celsa palatia servans,*  
*Unica Pontificum gloria, norma fuit.*  
*Hinc abiens, illinc meritorum fulget honore,*  
*Hic quoque gestorum laude perennis erit.*  
*Sion, whose lofty Turrets reach the Sky,*  
*Two fair and blooming Cedars bear on high ;*  
*The World's great Lights, Two mighty Thunderers,*  
*Paul from his Mouth, and Peter from his Towers.*  
*Amidst th' Apostles glorious Circle, he*  
*Excels in Doctrine, this in high Degree.*  
*The One unlocks the Heart, the Other Heaven,*  
*And lets those in who there by Paul are driven :*  
*Paul is the Way, and Peter is the Door,*  
*Who op's what t'other's Doctrine did before.*  
*This is the Rock, but he the Builder is,*  
*To both of these, Temples and Altars rise.*  
*England rejoyce, Thee mighty Rome doth greet,*  
*Th' Apostles Light in Glascon now does meet.*  
*The same Two Towers are rais'd against thy Foes,*  
*To whose Protection Rome her Safety owes.*  
*These Blessings here for ever to endure,*  
*Ina did by his proper means procure.*  
*Ina, whose Godlike Virtue constant is,*  
*Whose daily Bounty does the Church encrease.*  
*'Tis he, this Work did to Perfection bring,*  
*Our true Melchisedeck, both Priest and King.*  
*A Righteous Prince who Publick Works redeems,*  
*Of Priests, th' Example, and the Glory seems.*  
*Departing hence, his Worth in Heaven doth shine,*  
*His Name on Earth this Temple shall enshrine.*



He gave it moreover a stately Altar Chalice, Censer, Candlesticks, Bason, Bucket, Images and Plate for the Altar. The Gold belonging to it amounted to Three Hundred Thirty Three Pounds Weight, and the Silver to Two Thousand Eight Hundred Thirty Five Pounds Weight, besides precious Jewels set upon the Celebrating Vestures.

Besides this, he granted large Immunities and Privileges to it, and Exemption from Episcopal Jurisdiction, as may be seen in his Charter of Donation yet extant (1). This Place was also munificently endowed by other Saxon Kings (2), and St. *Dunstan* introduced *Benedictine* Monks here *A. D.* ----- 'Twas valued 26. *Hen. VIII.* at 3311 *l.* 7 *s.* 4 *d.* ob. *per an.* according to *Sr. William Dugdale* (3), but according to *Mr. Speed* (4) at 3508 *l.* 13 *s.* 4 *d.* ob. *q.*

He also Founded a Collegiate Church at *Wells* to (5) the Honour of the Apostle St. *Andrew*, and, as some (6) Historians say, removed the Episcopal Seat hither from *Congresbury*; but Others with great Probability affirm, that *Athelmus* was the first Bishop of this Diocess, placed here by King *Edward* and *Plegmund* Arch-Bishop of *Canterbury*, *A. D.* 909.

'Tis likewise recorded, That (7) he founded a School at *Rome* for the breeding up of *English* Youth; for the Maintenance whereof, as likewise for other Charitable Uses, he laid an Imposition upon every House throughout his whole Realm, at first called the King's *Alms*, and afterwards claimed by the Name of *Peter-Pence*. 'Twas also called *Hearth-penny*, *Romefeah*, *Romescot*, and in the North *Ream-penny*, where they now use this Proverb (8), He reckons up his *Ream-pennies*, *i. e.* he tells all his Faults. It was confirmed by King *Offa*, and King *Ethelbert*, and established by divers Laws (9). Collected by the Bishops, who employed the Archdeacons and Rural Deans to receive it, before the Feast of St. *Peter ad vincula*, *Aug. 1.* as appointed by the Canons of King *Edgar* (10). The whole Sum was by Pope *Gregory* stated at Two Hundred Pounds Twenty Six Shillings, of which the Proportion in the Diocess of *Lincoln* was 42 *l.* King *Edw. III.* *an.* 1365. forbid the Payment of this Duty to the Pope, though this

(1) See *Sr. Hen. Spelman's Coun.* p. 227. and the *Monast. Anglic. Tom. 1.* (2) *Mon. Angl. ibid.* (3) See at the End of Vol. 1. of *Mon. Angl.* (4) See *Speed at the End of Hen. VIII.* (5) *Whartoni Anglia Sacra, Tom. 1. p. 554.* See also the *Chartularies in the Custody of the Dean and Chapter.* (6) See *Mr. Tanner's Notit. Monast.* p. 195. (7) *Sammes*, p. 580. (8) *Kennet's Parochial Antiquities in Gloss.* (9) *Viz of King Canute, cap. 9. Edgar, cap. 54. Edw. Confess. cap. 10. Will. Conq. cap. 18. Hen. 1. cap. 11.* (10) *Pag. 603.*



was only a bold Instance of that Prince's Displeasure. For the Custom soon returned and continued to the Reign of *Hen. VIII.* when *Polydore Virgil* was employed here as the Pope's General Receiver. No place (1) nor Religious House was exempted, but only the Abbey of *St. Alban's*. Some Churches and Parishes paid a stated Composition, as *Dr. Kennet* shews in his *Parochial Antiquities* (2). In the Diocess of *Canterbury* the Rural Deans were the Collectors in their respective Districts (3), and lastly the Religious often obliged their Farmers and Tenants to pay a certain Proportion towards this Tax, as in the Rental of the Abbey of *Glastonbury* taken *An. 1201.* ----- *Manerium Glaston. reddit per annum in gabulo vi. lib. vii. sol. ----- in denariis S. Petri xxxiii. den. ----- Pylton reddit in gabulo xiii. lib. iv. sol. ----- de denariis S. Petri iis. sol. &c.* (4).

After this King *Ina* resigned his Crown, and going to *Rome* took upon him the Habit of a Monk, in which not long after he ended his Days, after he had reigned 37 Years. *Ethelburga* his Queen, who had brought her Husband by a Strategem not worth relating, to give up his Crown, took upon her a Nun's Veil, and was afterwards Abbess of *Barking* near *London*, wherein she died.

## XII. ETHELWARD. A. D. 726.

**E**thelward (5) the Son of *Oswald*, the Son of *Ethelbald*, descended from *Kenwald*, was his Successor, and reigned 14 Years, leaving the Scepter to his Brother

## XIII. CUTHRED. A. D. 740.

**C**uthred (6), whose Heart being broken by seeing his Son murdered, the Crown came to

## XIV. SIGEBERT.

**S**igebert, One (7) whose Vices were less obscure than his Parentage, who murdering One of his best Friends, was himself slain by One of the basest of his Enemies, a Swineherd, whereby

## XV. KENWOLFE. A. D. 755.

**K**enwolve (8) succeeded, a Person worthy better Fate than he met with, being slain by the Hand of an Outlaw, at a time when he did not expect, and consequently was not prepared for Death, and so

(1) *Spelman's Glossary.* (2) *P. 104. & in Gloss.* (3) *Ibid. p. 648.* (4) *Cartul. Abbat. Glaston. MS. p. 28.* (5) See *Churchill's Divi Brit. p. 114.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.*



## XVI. BITHRICK. A. D. 784.

**B**ithrick (1) succeeded, the last King of this House, lineally descended from Cerdick, who being poysoned by his own Queen, this Kingdom came to Egbert the Son of Ingils, and Brother of Ina, who being the Darling (2) of Fortune, as well as of his own Subjects, and a Prince of great Towardliness, after he had corrected his Youth by the Experience he had in the Wars under Charles the Great (being the first of all the Saxon Princes that were educated abroad) he got the Advantage of all his home-bred Contemporaries so far, that he easily soared above the common Height of Majesty, and reduced the Seven Crowns into One; which placing on his own Head, he not only gave those Laws but that Name to the whole Isle, which continued till King James the First's Reign, who uniting Scotland, and the rest of the Terra Firma not reduced, altered the Style of King of England, into that which only could make it Greater, writing himself, King of Great Britain, to which August and Imperial Title we now pay Homage, and may we ever do so.

But here I desire it may be observed, that a certain Author (3), by a strange way of Arguing, would make us believe, that during the Heptarchy, because they were governed by divers Laws, therefore their Rule of Succession must be divers, as if (4) because France, Spain, Moscovia, Denmark and Sweden are governed by divers Laws, that therefore they ought not to be Hereditary; however he is convinced that some of those Royalties in the Heptarchy were not elective, and if he would have been pleased to read over the History of those Times, and not have relied too much upon Indexes, he would have been convinced that the Crown in them all did constantly descend to the next Heir, unless he were justly put by, either by some potent Neighbour, or powerful and popular Rebel: for which very reason it was that (5) the Prince, who had the greatest Power, was called King of the English Nation.

It must indeed be confessed, That the English-Saxon Kings performed all Great and Considerable Things by the Counsel and Advice of their Bishops and Noblemen, comprehended under the General Name of Wites; and yet we find by the Titles of almost all the Councils in Spelman

(1) Ibid. (2) Ibid. 115. (3) Author of the Brief History of the Succession. (4) See Dr. Brady's Answer to the said Pamphlet, p. 3. (5) Seld. Anal. Anglo-Brit. 1, 2.

and



and *Lambard*, That these *Kings alone* made their Laws, though by the Advice and Counsel of their *Wittena Gemote*; which was then no other than the King's Greater Council. Since he called what Great Men and Bishops he pleased to it, and omitted the rest. And it is never mentioned, that they were made, by their Consent, as necessary thereunto. Nay, sometimes (1) we find, That some of the Ancient *Saxon Kings* made Laws without the Assent of their Great Council.

But nothing will better prove this Absoluteness of Power in the *Saxon Kings* during the Heptarchy, than the Consideration of the Preface recited above to those Laws which we have extant of King *Ina's*, viz. *I Ina, by or with God's Gift, King of the West-Saxons, with the Advice or Counsel of Cenred my Father, and Heddes my Bishop, and Ercenwold my Bishop; and with my Aldermen, and Eldest Wites, or Wisemen of my Kingdom do command, &c.* Then in the first Chapter, the King speaks in the first Person Plural, *We bid or command that all our People shall after hold fast, or observe these Laws and Doms.* From which Preface we may observe, 1. That Kings are the Gift of God, and that God's Gift signified the same with *Dei gratia*, they are not the Creature of the People. 2. That Princes for the better Government of their People, in the settling of Laws in Church and State, did then consult, deliberate and advise with their Bishops, Noblemen, and eminently Wise-men of their Kingdoms; whom for their Wisdom, they honoured with Publick Employment in their Dominions. 3. That after such Consultation, Deliberation and Advice the Sovereign himself established and made the Laws.

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## *The History of the British Princes after the Saxon Invasion.*

AFTER the Saxons had dealt so basely by the *Britain* at *Salisbury Plain*, *Vortigern* fled (2) into *Wales*, where he secured himself in a strong Castle, while the Saxons daily swarming hither had like to have over-run all, if *Amelius Ambrosius* a Roman, but affected to the *British Nation*, had not landed at *Totnes* in *Devon-shire*, with whom many *Britains* joyning, they first attempted the Ruin of

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(1) *Johnston's English Monarchy*, p. 125. (2) See R. B's *English Monarchs* in the *Introd.*



*Vortigern*, as the Cause of their Miseries ; and whether by wild Fire or Fire from Heaven, he and his Castle and all within were consumed to Ashes. After which *Ambrosius*, as divers Authors (1) assert, built *Stone-Henge*, in Remembrance of the Murdered *British* Lords: But that this is a Fable, I think Mr. *Inigo Jones* has sufficiently demonstrated in his *Stone-Henge* restored. For if we consider what Magnificence the *Romans*, in prosperous times (2), anciently used in all Works, both Publick and Private: their Knowledge and Experience in all Arts and Sciences: their powerful Means for effecting Great Works: together with their Knowledge in Building, and Manner of Workmanship accustomed among them: we must conclude, That they were the Founders of it. If we look upon this Building, as a Wonderful and Magnificent Piece, who more Magnificent than the *Romans*? Who amongst all the Nations of the Universe erected all sorts of Buildings, as *Scamozzo* (3) relates. If we consider the Art and Elegant Disposition of this Work, all Arts and Sciences were in full Perfection with them, and Architecture made a greater Progress than it did amongst any other People. If we take notice of their Power and Ways by which they effected such goodly Structures, their Means were not ordinary, according to the common Custom of other People; because besides particular Artisans practiced in several Arts, they employed in those Works whole Bodies of their own Armies, and whatever Nations were subdued by them. The *Romans* were wont (saith *Camden* (4)) to exercise therein their Soldiers, and the Common Multitude, upon great Policy doing the same, lest being idle, they should grow Factious, and affect Alteration in the State. The *Britains* complained (saith *Tacitus* likewise) *Corpora & manus contrivisse, that their Bodies and Hands were worn out, and consumed by the Romans, in bringing to effect their Great and Admired Undertakings: in that kind employing their Slaves and Prisoners also, as holding it, rather than by violent Deaths to cut them off, more profitable for the Common-Wealth, more exemplary for Others, and far greater Punishment for their Prisoners, to enjoin them continual Labour. If we observe their Order in Building; the only Order of Architecture, which Italy may truly glory in the Invention of, is the Tuscan, so called, because first found out by the Tuscans, that they might, in a more than ordinary manner, reverence their*

(1) *Ieland. de Asbert. Art. ur.* fo. 35. *Camb. de Adm. Hib. cap.* 18. *Ran. Cestr. in Polychron.* l. 5. 3<sup>o</sup> c. (2) *Inig. Jones in the said Treatise,* p. 66. (3) *Scamozz. lib.* 1, fo. 9. (4) *Id.* fo. 64.



Deities in Temples composed thereof; *Janus* the first King, according to the common Opinion of divers (1) ancient Historians, being the first of all others, that built Temples to the Gods. Which Order, though first used by the *Tuscans*, the *Romans* took from them, and brought it in use in several other parts of the World, as their Conquests increased. Now of this Order, a plain, grave, and humble manner of Building *Stone-Henge* principally consists. So that observing the Order of this Building, there being no distinct Orders of Architecture known in this Island, till introduced by the *Romans*, 'tis plain that the *Romans* were the Authors thereof. And 'tis highly probable, that they made use of the *Tuscan* Order rather than any other, not only as best agreeing with the rude, plain, simple Nature of those they intended to instruct; but also, because presuming to challenge a certain kind of Propriety therein, they might thence take Occasion, to magnify to those who were then living the Virtue of their Ancestors for so Noble an Invention, and make themselves the more renowned to Posterity, for erecting so well ordered a Building. In short there is nothing in this stupendous Piece of Work, which does not exactly agree to the *Romans*, as Mr. Jones more at large proves, to whom (as also to others who have written hereof) I refer the Reader for an Account also of their Design in it.

As for *Vortigern*, he was poisoned at *Winchester* in the Year 497.

*Uffer* succeeded him, some say his (2) Brother, others a *Britain* surnamed *Pendragon*, because he had a Dragon with a Golden Head painted in the Royal Banner, always carried before him.

After his Death, *Arthur* his Son was very successful against the *Saxons*, of whom they write, that girding himself with his Sword called *Callibourn*, he slew 800 of them with his own Hands.

*Constantine* his Cousin reigned after him Three Years; and next *Amelius Conan* his Nephew; then *Vortiporus*, *Malgo Conan*, and *Careticus*, who being defeated in a Battle, fled to *Chichester*: whereupon the *Saxons* fastning Fire to the Feet of several Sparrows, they light upon the thatched Houses in the City, whereby it was wholly consumed, and *Careticus* fled to the Mountains of *Wales*. After which the *Britains* lost the whole Kingdom in the East Part of the Island, being confined to the West of the River *Severn*, and then *Cadwan* succeeded; then *Cadwallon*,

(1) See Choul. fo. 5. (2) R. B. loc. cit.



afterwards *Cadwallader*, his Son, in whose Reign so great a Famine, and then a Plague happened, that the Land became almost desolate : so that the King and his Lords fled to *Alan*, King of *France*, for Relief. During his Absence, the *Saxons* still increasing, they at length dispossessed the forlorn *Britains* of all they had, and divided the Land amongst themselves, as hath been already related. Whereupon *Cadwallader*, obtaining Assistance from the King of *France*, was coming over to restrain their Insolencies ; when praying to God for Success, an Angel, as he thought, appeared, and forbid him, declaring it was God's Will that the *Britains* should rule the Land longer : After which he went to *Rome*, and there died in the Year 689.

Upon *Cadwallader's* Departure, *Ivor*, an Intruder, took upon him the Government, but kept it only till *Idwallo*, Son of *Cadwallader*, was restored to his Father's Throne, which happened in the Year 690. But then the Title of King of *Britain* began to be disused, and that of King of *Wales* to be taken up ; which continued for almost Two Hundred Years, till *Roderick II.* thought fit to divide his Kingdom, how small soever it was, amongst his Three Sons. To *Amarawd* the Eldest he gave *Northwales* ; to *Cadel*, his Second Son, *Southwales* ; and to *Merwin*, his Youngest Son, *Powis-Land* : but with this Proviso, That the Two Younger Sons, and their Successors, should hold their Estates in Fee of the Kings of *Northwales*, and be Homagers unto them. And such was the Influence of *Roderick*, that some of his Successors subdivided their Estates also, though small enough, into smaller Parcels : Inasmuch that of the Eight Tributary Princes, which rowed King *Edgar* on the *Dec*, Five were Princes of *Wales*. In short, these Princes grew so weak, that so early as the Reign of the Saxon King *Ethelstan* they paid to the Crown of *England* a Yearly Tribute of 20 Pounds of Gold, 300 Pounds of Silver, and 200 Head of Cattle. A Tribute afterwards exchanged for a certain Number of Wolves ; which made the *Welch* so Skilful in Wolf-hunting, that they cleared *England* of them. They resisted indeed for the Space of 400 Years, not only the private Undertakers and Adventurers of *England*, but even the Forces of several Mighty Kings, whose Attempts they frequently baulked by retiring into the Heart of their Country, and leaving nothing for the *English* to encounter with but their Woods and Mountains. Yet when the Fatal Period of their Liberty came they were forced to submit ; which happened *An. D. 1282.* under the Reign of King *Edward the First*,  
S s who



who had the Fortune, by the Force of his Arms, to add this Principality to the Crown of *England*.

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## *The Original of the Scots.*

**S**COTLAND maketh (1) the Northern Part of *Great Britain*: it hath on the East the *German Ocean*, on the North the *Deucalidonian Sea*, on the West *Ireland*, and is divided from *England* by the Rivers *Tweed* and *Solway*, and the *Cheviot Hills*.

As for the Name of the *Scots*, from which the Kingdom is called *Scotland*, it is said to be originally derived from *Scota*, Daughter to *Pharaoh* King of *Ægypt*. The Ancient Histories of the Kingdom, by unanimous Consent, give this Account of the Inhabitants hereof, retaining that Name unto this Day: *Scota* being given in Marriage to *Gathelus* Son of *Cecrops*, King of *Athens*, in Consideration of the eminent Service and Assistance he performed in a War that *Pharaoh* had against the *Ethiopians*, to whose Valour, and the *Græcians*, who accompanied him, the King imputed the Victory; *Gathelus* deserving so well, the King's Daughter was given to him in Marriage; while *Pharaoh* lived, *Gathelus* was in esteem with the People, having encreased his Reputation as well as his Lands: Shortly after *Pharaoh* dying, his Son of the same Name, who so cruelly tormented the *Israelites* with Taxes and Bondage, having no regard to *Gathelus*, or his Service, began to use him worse than might be expected. Notwithstanding this hard Measure, *Gathelus* would have willingly afforded *Pharaoh* his Service upon all Occurrences; but being warned of the Plague which should happen to the *Ægyptians*, he made Preparations to remove into some other Country, which he intended should be *Numidia*; but being hindred from Landing there, he set Sail, passing through the Streights, taking some valiant *Græcians* along with him; and at last he Landed in a Part of *Spain*, then called *Lusitania*, but by reason of his Arrival *Portgathell*, now *Portugal*. This is said to have been in the Year of the World 2453. After he had conquered this People, he came to the North of *Spain*, where by reason of his Abode, there was a Colony of People, whom he named *Scots*, from his Wife *Scota*, having Two Sons, Hi

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(1) *Present State of Scotland*, p. 1.



*ber* and *Himicus*, whom he sent to an Island, which he heard was opposite to *Spain*, which afterwards had its Name from *Hiber*, being called *Hibernia*, now *Ireland*; the People of the Isle being easily conquered, a great many Scots from *Gallicia* in *Spain*, being the Name of the Colony where *Gathelus* first settled, were sent hither, keeping their Name still. After sundry Engagements with the Inhabitants, the Scots in *Ireland* became the stronger and greater Party; of these descended many valiant and noble Men, who came with *Fergus*, the first King of *Scotland*, to fight against the *Picts*, who cruelly and barbarously at that time insulted over some Scots who landed in *Albion*, being formerly of the Scots in *Ireland*.

This is the Substance of the Story, which is more largely handled by the *Scotch* Historians. So that *Fergus*, the First of that Name, and first King of *Scotland*, is reckoned by them to have been Crowned in the fatal Marble Chair, in the Year from the Creation of the World 3641, before the Coming of *Christ* 330, the first Year of the 112 Olympiad, in the Year 421, after the Building of *Rome*, about the Beginning of the Fourth Monarchy; when *Alexander the Great* vanquished *Darius*, the last Monarch of *Persia*, in the Reign of *Chimarus* King of *Britain*.

But there are so many irreconcilable Absurdities in the *Scotch* Historians about their first Kings, as make the whole Account seem nothing else but a Story. And the Right Reverend Father in God the Present Lord Bishop of *Worcester*, with a great deal of Judgment and Learning has proved (1) it to be so; and though *Sr. George Mackenzy* Learnedly replied to the Arguments there alledged, yet the late *Bp. Stillingfleet* was so far from thinking what he said to be true, that he was pleased to write a Discourse in Vindication (2) of my Lord of *Worcester*, (then of *St. Asaph*) from whence I think it is plain, that the Original of the Succession of their Kings is to be dated from a much later time than the foresaid *Fergus*; and therefore with *Dr. Heylin* (3) I shall begin the same with *Fergus the Second*, and leave out the other 39, which are reckoned to have reigned before him.

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(1) In his Historical Account of Church-Government, as it was in *Britain* and *Ireland* when they first received the Christian Religion. (2) See *Bp. Stillingfleet's Preface to his Antiquities of the British Church*. (3) *Cosmogr.* l. 1. p. 285.



## *The Kings (1) of Scotland before the Conquest of the Picts.*

- An.Ch.* 424. I. *Fergus*.  
 II. *Eugenius*.  
 449. III. *Dongal*.  
 IV. *Constantine*.  
 V. *Congall*.  
 VI. *Goran*.  
 VII. *Eugenius II*.  
 VIII. *Congall II*.  
 IX. *Kinnatell*.  
 X. *Aidan*.  
 604. XI. *Kenneth*.  
 XII. *Eugenius III*.  
 622. XIII. *Ferquard*.  
 XIV. *Donald*.  
 XV. *Ferquard II*.  
 XVI. *Malduine*.  
 XVII. *Eugenius IV*.  
 XVIII. *Eugenius V*.  
 XIX. *Amberkelch*.  
 XX. *Eugenius VI*.  
 XXI. *Mordoc*.  
 730. XXII. *Etfinus*.  
 XXIII. *Eugenius VII*.  
 XXIV. *Fergus II*.  
 XXV. *Solvathius*.  
 XXVI. *Achaius*.  
 809. XXVII. *Congall III*.  
 XXVIII. *Dongall II*.  
 XXIX. *Alpine*, slain in a Battle by the Picts, in Pursuit of his Quarrel for that Kingdom, pretended to belong unto him in the Right of his Mother, Sister and Heir of *Hungius* the last King thereof.  
 XXX. *Kenneth II*. Son of *Alpine*; who utterly subdued and destroyed the Picts, extending thereby the Scottish Kingdom from one Sea to the other, over all the Bounds of Modern Scotland, for which reason he is deservedly accounted the first of the Scottish Kings after the

(1) *Vid. Hecst. Boethii, Hist. Scot. Buchanan. Hist. Scot.*



Conquest of the *Picts*, a Catalogue whereof must be given hereafter.

## *Concerning the Ancient State of Ireland, with some Remarks against O Flaherty.*

IT will now be expected, That I should give an Account of the Affairs of *Ireland*; but there is so little known of this Island before the Conquest hereof by *Hen. II.* that 'tis impossible to give any Authentick Relation thereof. The Inhabitants themselves were a Barbarous and Illiterate People, and had none amongst them, who were capacitated to record their Story; and they never had the same Happiness with their Neighbours the *Britains*, of being Civilized by the *Romans*: otherwise, without doubt, the *Roman* Authors would have accounted it so great a piece of Honour to their Country, as to have obliged Posterity with a particular Relation of their Achievements in this part of the World; and we should have known more of them, than what *Strabo*, *Solinus*, and some other Authors tell us of their Savage and Brutish Customs.

I am not ignorant, That a late Author, named *O Flaherty*, hath written a large 4<sup>th</sup> Book, intituled *Ogygiæ Insula*; wherein he attempts a History of the *Irish* Kings, and has drawn up a Catalogue of them, beginning very soon after the Flood: But as every One knows there is no Author of Credit that gives any History of the more early Affairs of this Kingdom; so there is little reason to believe what this Author hath so confidently related without Authority, notwithstanding his Book be ushered into the World with the Names of Two or Three Great Men. He pretends that *Plutarch's* *Ogygia* (1) is this very Island, and that 'twas so called because of the Antiquity of its Kings. I grant that Things which were Ancient were called *Ogygia*. So *Hesychius*: *Ογύγια, ἀρχαία*. So *Nicander* (2):

*Ογύγιος δ' ἄρα μῦθος ἐν αἰζηνοῖσι φορεῖται.*

To which the Scholiast: *Ογύγιος δὲ πῶς πῶς, ὅς ἐστιν ἀρχαῖος, ἔ παλαιός*. So *Philo Jud.* concerning the Ancient Opinions

(1) *Plut.* de *Facie in orbe Luna*, pag. 941. *A. Par.* 1624. (2) In *Theoricis*.



about the Sacrifices of *Abel* and *Cain*: Παλαιῆς ἡ Οὐγυγίας ἐν τείφει δόξας. So *Suidas*: Οὐγύγιον, ἀρχαῖον, παλαιὸν ἢ ὑπερμύκητις. So several other Authors. But does it hence follow, That *Ireland* was called *Ogygia*; or can it be thought, That *Plutarch* would give the same Honour in respect of Antiquity to this obscure Island as he did to *Bæotia*, which was also called *Ogygia*, as *Strabo* testifies (1)? Besides, how should *Plutarch* know the Government of the Island, or what Author had given him Light into the Affairs of it, that he should call it *Ogygia*, when it is always called by other Ancient Authors *Hibernia* and *Iernia*? But 'tis plain to me that this Author was resolved to be partial; since if he had but read that piece of *Plutarch* with an unbiassed Judgment, he would have found that 'tis fabulous, as *Xylander* has well observed, in his Notes upon this very Passage. At least, I hope, this Author will not affirm there are Inhabitants in the Moon, because *Plutarch* in the Words immediately preceding insinuates it.

And as this Author is partial in respect of the Antiquity of the Kings of this Island, so also in respect of their Power; and peremptorily denies, That they had any Dependence one upon the other, or that one had the Supreme Power over the rest, it being, in his Opinion, contrary to the very Name of *Rex* or *King*, according to that of *Martial*:

*Qui Rex est Regem, Maxime, non habeat.*

Whence it was, says he, that in the Composition of all Controversies between our *Henry II.* and his Son *Henry* (who was Crowned in his Father's Life time) when the Son would have done Homage to the Father, the Father would not accept it, *Quia Rex erat, sed securitatem accepit ab eo*, as *Hoveden* words it: as if such a Title of Dignity, and the doing of Homage or the expressing of Subjection were inconsistent. But by this Author's Leave such Passages must (2) be understood, as the Name of King denotes Supremacy; the use of it in this other Sense, as it is a subordinate Title, being ancient and very frequent. And it has been already observed, That in the *Heptarchy* of our *Saxons*, Six of the Kings were usually but as Subjects to the Seventh being Supream, whom they called *Anglorum Rex primus* (3), or such like, which was as well given to

(1) *Lib. 9.* (2) *Selden's Titles of Honour, Part 1. c. 3. Sect. 1.*  
 (3) *Ethelweird, l. 3. c. 2. Bed. Hist. Eccl. circa A. D. DCCCXX.*



others as that *Egbert*, whose Glory and Greatness consisted rather in the swallowing up of the other subject Kingdoms into his own Rule, and in the new stiling the *Heptarchy* by the Name of *England*, than in having a larger Dominion than any of his Predecessors. And, not to bring any more Instances, the Kings of the Isle of *Man*, were at first subject to the Kings of *Norway*, then to the Crown of *England* (under King (1) *John* and *Henry III.*) and afterwards to the Kings of *Scotland*, and since again to the Crown of *England*; and yet they both stiled themselves Kings in their Seals, inscribed with *REX MANNIÆ ET INSULARUM*, and were so intituled by their Superior Lords, as is plain from *Henry the Third's* testifying, That he had received the Homage of King *Reynold. Sciatis* (saith (2) he) *quod dilectus & fidelis noster Reginaldus REX DE MAN venit ad fidem & servitium nostrum & nobis homagium fecit.* Nay had not there been One Irish King, upon whom the rest had a Dependance, yet 'tis certain that they were all dependant upon, and subject to the King of *England*, even before the Conquest of King *Hen. II.* Else why should King *Edgar*, in a Charter (3) to *Oswald*, Bishop of *Worcester*, stile himself *Anglorum Basileus omniumque Regum Insularum Oceanique Britanniam circumjacentis, cunctarumque Nationum, quæ infra eam includuntur, Imperator & Dominus?* Here *Basileus* and *Imperator* are made use of, as greater Titles than *Rex*. For though, at first *Rex* was a Title superior to *Imperator*, which in the more ancient Times denoted only a General or Leader of an Army; yet after *Tarquinius Superbus's* Time it became an odious Name, and in Commemoration of *Brutus's* Expulsion of the Kings, the *Romans* celebrated their Feast *Regifugium* every Year on the VII *Kal.* of *March*, which was the XXIII of our *February*. Upon which very Account it is, That *Cicero*, though he acknowledged that *Cæsar* was *revera Rex*, (fully a King in Substance,) yet upon the Hate that continued of that Title, he tells us that (4) *Regem Romæ posthac nec Dii nec Homines esse patientur.* So that in after Ages, it was long e're any of the Emperors used the Title of King, but in their Letters, Commissions, and Embassages, they stiled themselves always Emperors. Though at length the Dislike of *Rex* grew

(1) *Chron. Reg. Manniæ apud Camden* (2) *Pat. 3. Hen. 3. membrum.* (3) *Cod. Wigorn. ap. Joh. Dee in Monarch. Brit. & depravate leguntur hæc apud V. C. Ed. Coke præf. lib. 4. & Pat. 1. Ed. 4. part. 6. membr. 23. See also in the 1st Tome of Hakluyt's Voyages.* (4) *De Divinat. lib. 2.*



out of Fashion, and came to be in as much Esteem as that of *Imperator*. However when the *Goths*, *Lombards* and *Franks* had broken into the Western Empire, and those Parts, which they had possessed, called *Kingdoms* and themselves *Kings*, those Emperors affected the Name of *Emperor* rather as a Note, in common Account, of greater Majesty. But the Eastern Emperors denied the Western this Honour, and stiled themselves *Basilei* and *Imperatores*, allowing the Name of *Basileus* to none else, unless the King of *Bulgaria* (1) who is always stiled by *Georgius Logotheta*, *Βασιλεὺς τῆς Βουλγαρίας*, who calls the King of Hungary and Sicily, *Ὀυγγεῖας & Σικελίας Πῆξ* or *Rex Siciliae*, and the Prince of *Achaia* only *Ἀχαΐας Πρίγκιψ*, or *Achaiae Princeps*. But notwithstanding the Emperors only assumed this Great Title, yet 'twere easy to shew that other Princes thought it proper to themselves; and without doubt 'twas upon this very Account, That the abovementioned *Edgar* called himself *Basileus* and *Imperator*, as a more honourable Title than *Rex*; and consequently those Princes, belonging to the Islands there mentioned, must be in subjection to our King, notwithstanding what O *Flaherty* has been pleased to alledge to the contrary.

This may be sufficient to prove the Absurdity of this Author's Notion, who though he blames *Gyraldus Cambrensis* as a Great Forger, yet is very much beholden to him, and in such things as make for his *Hypothesis* very freely follows him. But I shall not insist any longer upon this Subject, only refer the Reader to *Gyraldus*, from whence he may soon learn, That the Kings of this Island were only such as we call *Reguli* or *Petty Kings*, though indeed one was always superior to the rest: and I hope none will be so credulous as to take this Writer's Catalogue of Kings for Authentick, till he bring some better Authority than Ballads or Romances. And therefore omitting the Affairs of *Ireland*, till such time as we have undoubted Authority, I shall proceed to Matters which at present are of greater Moment, namely

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(1) J. Curopalat. in *Tzimisic*.



# *The Life of MAHOMET, with an Account of his Doctrine, and the Succession of the Sara- cen Caliphs.*

**M**AHOMET, the Prophet of the *Turks*, was born (1) at *Jathrip*, an obscure Village, then not far from *Medina*; his Father, called *Abdalla*, an Idolatrous Pagan, and his Mother *Hemina* as perverse (2) a *Jewess*. Deprived of both of them when but Two Years old, he was committed to the Care of his Uncle (3) *Abdal Mutalib*, who being poor, and not in a Capacity of giving him Education, nor willing to be at the Charge of keeping him any longer, sold him at Sixteen Years of Age to the *Ismaelites*, who exposing him to Sale in the open Market, he was bought by One *Abdalmutalif*, a wealthy Merchant. By him employed at first in Drudgery, and servile Offices, till noting his Great Wit, and Fitness for better Services, he used him at last as his Factor; sending him with his Camels and Loads of Merchandize into *Syria*, *Persia*, *Ægypt*, and other Places; wherein he behaved himself with so much Dexterity, that he much increased his Master's Wealth and his own Esteem.

At this time *Heraclius* being Emperor of the East, and the Church rent by divers Sects and Heresies, the Bishops and Governours in *Constantinople*, very much fearing the Divine Vengeance, by reason the *Nestorian* Heresy, and that of the *Monothelites*, began afresh to infect their Clergy, deliberated on some Ecclesiastical Censure against them. So that *Sergius* a Monk, and One of the *Nestorian* Party, being conscious of his Error, and dreading the Punishment, fled very secretly into *Arabia*, and was entertained by *Abdalmutalif*, *Mahomet's* Master; but not finding any Encouragement in his Opinions, he took up a Resolution of revenging himself on *Christianity* it self, and for that end could pitch upon no better Person than *Mahomet*.

Whilst he was meditating upon this, *Abdalmutalif* dies, after which *Mahomet* so effectually insinuated himself into

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(1) See his *Life and Death* at the End of the English Edition of the *Alcoran*. (2) R. Carre's *Mahumetan or Turkish History*, in 3 Books, translated from French and Italian, and pr. at Lond. 1600. 4to. (3) Some will have him to be his Great-Grand-Father.



his Mistress's Favour, that she soon consented to marry him. By which means becoming very rich, he resolved now to follow his Trade no longer, but to live at his Ease. But having in his Travels been a great Observer of every particular Religion, and having accordingly compared them together; he rejected all but the *Jewish* and *Christian* Religion, the latter whereof he thought best, and therefore framed his Life, as well as he could, according to the Precepts of it, putting on a specious Form of Sanctity, which soon raised the Opinion People had of him to a much higher Degree than before; though 'twas not long e're he renounced those excellent Principles, and became the most noted Impostor that ever appeared in the World.

For the above mentioned *Sergius*, being a very subtil and cunning Person, took so much Notice of *Mahomet's* Disposition and Humour, that he easily corrupted him: For entring into Discourse with him, and perceiving he was very ignorant of both the *Jewish* and *Christian* Religion, he instilled into him an Opinion, That *Jesus Christ* was but simply Man; That he was Deified for his Virtues; That his Sufferings were not Real, but only Human Invention; That he obtained an Immortal and Glorious Life by other means than Death; That there is but One God, in One Person; so that the Faith of the *Christians* is vain, and nothing else than an Artificial Forgery, and that of the *Jews* too loose, by reason of their own Obstinacy: That the *Arabians* being a dull and ignorant People, inclining neither to one nor other, but all admiring his Perfections; the *Jews* and *Christians* being likewise Enemies to each other, and the *Christians* at Variance among themselves; He might in this Juncture of Affairs assume the Title of a Prophet sent from God, to disabuse the one and the other, and save the World by another Law.

These Expressions mightily working upon him, and being withal ambitious of having so great a Name as that of a Prophet, he immediately retires to a solitary Cave, not far from *Mecca*, while *Sergius* proclaimed his eminent Perfections, and every where published his Deserts. Two Years being expired, *Mahomet* appears again, and, as if he had been newly come from Heaven with Instructions, stileth himself a Prophet sent from God, who, willing through his abundant Mercy to secure him from everlasting Ruin, afflicted his Body with the Falling-Sickness; but *Mahomet* was so far from being softened to Repentance, that he made an Advantage of promoting his wicked Design. For his



his Wife being very melancholly and sad for being joyned to One so diseased, he easily made her believe, That being constrained frequently to converse with the Angel *Gabriel*, his frail Body, unable to abide the Splendor of his Heavenly Presence, fell into that Distemper, and, at the Departure of the Divine Ambassador, recovered its former Condition. His Wife thinking all this true, was not at all wanting in divulging the extraordinary Qualifications of her Husband, his exemplary Sanctity, and frequent Converse with Angels, which gained him the Esteem of a Prophet in his own House, and Reverence amongst his Neighbours.

That this Opinion which had been conceived of his Holiness might receive greater Strength, (as a Remonstrance of his Commission) he thought it requisite to publish some Chapters of his *Alcoran*, which, as he saw Occasion, he framed according to his several Designs, giving out, That he received them from the Angel *Gabriel*, as the Counsel and Precepts of God, who, for that he had not saved Men, either by the Law of *Moses*, the Psalms of *David*, or the Gospel of *Jesus Christ*, did now promise them infallible Salvation by the means of the *Alcoran*, which notwithstanding immethodically, yet being very cunningly contrived, as being adapted to the loose Humour of the *Arabians*, and enjoyning nothing strict or burthensome, but leaving all to Liberty, as the only means to win them to a Belief of it, induced first the Parents and Allies of his Wife, and afterwards the more ignorant and mean sort to embrace it, and esteem *Mahomet* as the Messenger of God sent to guide them into eternal Felicity, and the Fruition of Paradise, which, that he might the more easily ensnare them, he feigned to be full of such Pleasures as fall under Sense, and a plentiful Enjoyment of those Delights, that in those more barren and desert Parts of *Arabia* they exceedingly wanted.

Having thus drawn to his Devotion a numerous Company of People, who out of the Opinion of his Prophetical Function were very ready to obey him; he thought it altogether as easy to obtain a Kingdom, as to attain the Title of a Prophet: and to effect this, having before, under Pretence of Reformation of Religion, gained many Followers, while more stood as Lookers on, not at all regarding that Decoy; he resolved to add to it that other Concomitant in Popular Disturbances, Liberty, proclaiming it to be the Will of God, that all Men should enjoy



it, and that the Edict might be first obeyed in his own Family, enfranchized his Slave, called *Zeidi*.

This Bait, as it enhanced his Fame and Reputation, so it added to his Retinue; for as Multitudes, affecting Novelty and Change, daily joyned themselves to his Party; so Slaves from all Parts of *Arabia* forsook their Masters, and fled to him as their Redeemer, and embraced his Law, as the means of their Salvation. These, through a fond Conceit of his Piety, ready to sacrifice their Lives at his Command, he divided into Troops, and sent to rob the Caravans of Merchants that travelled through the Desarts; and by this means, having added to his Treasure by Spoil, and his Retinue continually encreasing by a Multitude of Fugitives and Vagabonds, who, by reason of this Liberty of acting any Villany, resorted to him; he at length entertained Thoughts of employing them in the Confirmation of his Law, which he very well knew was the ready way of establishing him in that Power to which he aspired.

For this Purpose he marcheth with his Troops towards *Medina* (the Place of his Birth and Burial) to preach in a Synagogue of the *Jews* there inhabiting. These being less stupid than the *Arabians*, could not endure his Impostures, and instead of believing, not only handsomly beat him, but drove his Train from the Town. Which Repulse rather irritating than terrifying him, he drew his whole Force into the Field, and engaged the *Jews* in Two several Conflicts; in One whereof he received a Wound on the Face with a Sword, that broke out his Fore-teeth; so that he signed the Articles of his Law with his Blood, and continued a considerable time as dead in a Ditch; but being rescued by his Slaves, and recovered, he fought again and vanquished them, after which he converted their Synagogue into a Temple for his own Use.

The Fame of his Exploits encreasing with the Number of his Followers (to whom some Princes and eminent Persons began to incline, giving him their Daughters in Marriage) awakened the Nobles of *Mecca*, particularly the Family of *Coreis*, who wisely judging a new Form of Religion, propagated by such a new Method as Force of Arms, must inevitably introduce a new Kind of Government, of which *Mahomet*, of very mean and obscure Original, would be Chief, as being the Author, opposed themselves to his Designs, and expelled all such as seemed to favour him out of the City, so that being put to flight, the *Saracens* began their Computation of Years from thence, which



which they call *Hegira*, and begins about the Year of *Christ* 617, though others (1) say it began *An.* 1622. *Jul.* 22. which was rather the Year on which the *Saracen* Empire commenced, as shall appear from the Catalogue of their *Caliphs*. After this they several times gave him Battle, in which he behaved himself so valiantly, that though he was sometimes worsted, yet for the most part he had the better, and granting Freedom to such Prisoners, as would embrace his Law, incorporated them into his Army, strengthening himself, and weakening his Enemies. Being, in short, a compleat Conqueror in the Field, he assaulted the City of *Mecca*, took it, and after some Slaughter of the Nobility, who were his Enemies, proclaimed Impunity to all that would acknowledge him a Prophet of God, by whose Favour (as he said) and Appointment, not by his own Valour, he had attained to that Honour. After which Proclamation, many for Fear of present Danger, and Apprehension of future Bondage, but more out of Ignorance, embraced his Belief, and he had the Happiness to see himself General of an Army, Lord of a vast Country, and to be esteemed and revered as a Prophet.

About that time *Heraclius* the Emperor taking more Care of improving the Heresy of the *Monothelites*, than of defending the Confines of the Empire, not only permitted *Mahomet* to domineer in *Arabia*, but gave Advantage to *Cosroes*, the *Persian* King, to invade his Dominions: but being at last awakened by the Alarms of so puissant an Enemy, he levied a strong Army, and summoned the *Saracens* to his Assistance. The *Persians* vanquished, and the *Saracens* expecting their Reward for their Service, and demanding it with some Importunity, received this Answer, That the Emperor had not sufficient Treasure to pay the *Christian* Troops, and therefore those Heathen Dogs must attend the Convenience of their Prince. They were very much enraged at this Answer, and retiring, marched by the Way of *Africk*, where they found *Mahomet* busy in enlarging his Power. He aggravated their Discontents, affirming it to be the Will of God, That all Men should enjoy their Liberty, That God was offended at their Oppressions, and willed them to oppose the Tyranny of the *Christians*, and that whosoever died in that Holy War, his Soul should be immediately transported to Paradise. These Motions wrought so far upon them,

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(1) See *Thevenot's Travells, &c.*



that they resolved to rebel ; and therefore electing *Mahomet* for their General, he presently withdrew the usual Tribute from *Heraclius*, and slew his Officers who demanded it. After which, the whole Province with that of *Ægypt* revolted, and the People generally esteeming the Success of *Mahomet's* Arms (in the employing whereof he was very diligent) as an infallible Sign of the Goodness of his Cause, embraced his Religion.

*Heraclius* being very negligent in stifling this Rebellion, let it get a great Strength, before he seemed to take notice of it. But at last he sent an Army under the Conduct of *Theodosius* his Favourite. The Army was twice overthrown, and the General slain, and the *Mahometans* pursuing their Victories, took from the *Greeks*, the Countries of *Ægypt*, *Syria* and other Provinces of *Africa*, where *Mahomet* encreased his Triumphs and erected his Trophies.

Being now subject to a great many Infirmities, proceeding rather from his inordinate and loose Life, than the Burthen of his Years, he retired full of Glory, as a King and Prophet, to *Mecca*, where he resolved to end his Days, having affirmed in the *Alcoran* that 'twas the most holy City in the World ; as that wherein the Temple of *Abraham*, built miraculously by Angels, stood, to be the Sanctuary of all that repair thither in Pilgrimage. Upon which Account, after he had taken the City of *Antioch*, he durst not enter into it in person, lest by the pleasant and fertile Situation of it, he should have been enticed to desert *Mecca*, and contradict his own Prophecy. His Life now drawing to an end, a Frenzy seized him, and on the Seventh Day he became frantick. *Haly*, One of his Successors, astonished at his Distemper and Frenzy, not thinking it One of the rare Qualities of a Prophet and Redeemer (as he stiled himself) of such a Number of People, derided him ; yet being willing to continue his Law, that he might inherit his Power, carefully concealed it, and according to his Commands (yet living) watched his Body after his Decease. For he told his Followers that he should rise again the Third Day, and ascend into Heaven. They guarded his Corps Four Days, impatiently expecting his Resurrection ; but were, at length, by reason of its Putrefaction, forced to take it up, and convey it to *Medina*, where 'twas buried, and the Reliques thereof are there seen to this Day.

He died on the 12<sup>th</sup> Day of the Month (1) *Rabeg*, in the Great Climacterical Year of his Age, having abused

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(1) *June*,

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the World with his horrible Impostures the Space of 23 Years, dwelling, as a Prophet, 10 at *Mecca*, and 13 at *Medina*. He was of low Stature, large Sinews, brown Colour, broad Face, and withal scald-headed; but otherwise comely to the Eye, and of good Aspect. He was (as himself confessed) altogether illiterate, and though by Nature subtile and quick-witted, yet often pulled for Invention of delusive Miracles, to confirm the *Arabians* in their Belief. For he continually preached to them, That God had sent him to confirm his Law by Force of Arms, and not by Miracles; yet the People earnestly demanding them, as Signs of his Mission, he was constrained first to tell them of a certain Voyage to Heaven, which was in short thus, *viz.* That the Angel *Gabriel* came to him by night, as he was in bed with his Wife *Aiissa*, with Three-score and Ten Wings, and told him that God had sent for him. Going down with this Angel, he found at his Door an Heterogeneous Beast, called *Elborack*, half Asse, half Mule, but much swifter than either: for it would go as far at One Step, as the most quick-sighted Person could see. This Beast would not let *Mahomet* mount him, unless he would first promise to pray for him, which the charitable Prophet did, and was in the twinkling of an Eye brought by him to *Jerusalem*, where the Angel *Gabriel* tyed the Beast with his Girdle to a Rock, and taking *Mahomet* on his Shoulders, carried him to Heaven-Gate. They knocked, and the Porter understanding *Mahomet* was there, presently opened and bad him welcome. In this first Heaven he saw Angels of divers and monstrous Shapes, some composed of Fire and Snow, others of Fire alone, and among the rest One with the Head of a Cock, whose Feet touched one Heaven, and Head another (each Heaven being distant from the other, a Voyage of Five Hundred Years) and when he crows (which is his Language) he moves the Cocks of the Earth to crow: This Angel recommended him to another, he to a Third, and so on to another, until he came to the Heaven, where God kept his Residence. God courteously received him, and asked him how his People did, how they entertained his Law, and familiarly laid his Hand upon his Shoulder, which was so cold that it pierced to the Marrow of his Backbone. God had soon done with him, only telling him how often his People should make their Prayers, which were so many, that as he was returning in the Fourth Heaven, *Moses* advised him to go back to God, and desire of him that fewer Prayers might serve his turn, for his People



People were not able to make so many: to which he condescended, and after many Returns, brought the Number to Five. This done, he went back to his *Elborach*, which in a Moment brought him to his House in *Mecca*, where he went to bed again to his Wife, who did not at all dream that her Husband would leave Heaven, for her Company, or that he had been there. All this was performed in the Tenth Part of a Night. The *Turks* at this Day believe this as a real Truth, but the *Arabians* of his time requesting him to perform as much in their View, he (unwilling to take so long a Journey again) replied, *Praised be God, I am a Man, and an Apostle*. He performed divers other strange things in Sight of the People, by Artifice, which they believed and entertained as Miracles: as a Pigeon being taught by him to come and pick a Pease out of his Ear, he told them it was the Holy Ghost that came to tell him what God would have him do; and an Ox brought him a Chapter of the *Alcoran* on his Horns, in a full Assembly. He likewise perswaded them, That being at Dinner, at the House of One that pretended to be his Friend (who had an Intent to poyson him, or at least he was so informed) a Shoulder of Mutton served in at the Table, forewarned him that he should not eat of it; and though many were present, none but he heard or understood the Language of the Mutton, and yet he permitted One of his dearest Friends to eat of it, who was thereby poysoned. Such, and many more of the like nature were his Miracles: as the Bowing of Trees, shaken by some sudden Gust of Wind; the Howling of Wolves, and Braying of Asses, (which is their Language) desiring *Mahomet* to pray for them, which he prophetically understanding, as religiously performed. His Custom was to inculcate often into the Ears of his Auditors, That God gave him Commission to fulfil his own Desires in all things, and for that end introduced God speaking to him thus: *To thee, O Prophet, it is permitted to lye with all Women that are given thee, or thou dost purchase, thy Aunts and Kindred, and all good Women that freely desire thy Company, and this is lawful for thee alone*. He had Issue One Son, called *Cassim*, who died before him, and many Daughters, whereof *Fatime* the Eldest (in high Esteem at this Day amongst the *Arabians*, and honoured as the Royal Root of *Aben Alabecip*) was Wife to *Haly*. The Day of his Death was as remarkable as the Course of his Life, a Comet, resembling a Sword, appearing at Noon, pointing from South to North, and was beheld the Space of 40 Days, which that Age inter-



terpreted as an Omen of the Greatness of the *Arabian* Empire.

Such was the Life and Death of *Mahomet*, in relating which as I have been very particular, so shall I also in an Account of his Doctrine, which is contained in the *Alcoran*, or Collection of Precepts, the Original whereof is feigned to be written on a Table which is kept in Heaven, and the Copy of it brought by the Angel *Gabriel* to *Mahomet*. Which Book (1) is so highly revered by the *Mahometans*, that they write upon the Cover of it, LET NONE TOUCH THIS BUT HE THAT IS CLEAN. And they (2) never touch it, but they presently lift it up to their Head, before they read it; and 'tis reckoned a very great Crime for a Man to sit upon it. The Body of it, as it now standeth (3), was composed by *Osman* the Fourth *Caliph*, who seeing the *Saracens* daily inclining to divers Heresies, by reason of some false Copies of *Mahomet's* Law, and that the Empire by the same means was likely to fall into Civil Dissention; by the Help of his Wife, who was Daughter to *Mahomet*, he got a Sight of all *Mahomet's* Papers, which he reduced into Four Volumes, and divided into One Hundred and Fourteen Chapters; commanding expressly upon pain of Death, That that Book, and that only, should be received as Canonical through his Dominions. The whole Body thereof is but an Exposition and Gloss upon the Eight Commandments.

I. Every One ought to believe that God is a great God, and one only God, and *Mahomet* is his Prophet. They hold *Abraham* to be the Friend of God; *Moses* the Messenger of God; and *Christ* the Breath of God: whom they deny to be conceived by the Holy Ghost, affirming, That the Virgin *Mary* grew with Child of him by smelling to a Rose, and was delivered of him at her Breasts. They deny the Mystery of the Trinity; but punish such as speak against *Christ*, whose Religion was not (say they) taken away, but mended by *Mahomet*. And he who in his Pilgrimage to *Mecca* doth not, coming or going, visit the Sepulchre of *Christ*, is reputed not to have merited Heaven, or bettered himself any thing by his Journey. Nay they are so punctual and strict (4) in observing this Command, that they never pronounce the Name of God, nor hear it pro-

(1) See Hottinger's *Historia Orientalis*, Tig. 1651. p. 313. Also the Preface to the before quoted Translation of the *Alcoran*. (2) Thevenot's Travels, p. 38. (3) Dr. Heylin's *Cosmogr.* l. 2; p. 108. (4) Thevenot's Travels, Part. I. Ch. 33.



nounced, but with Signs of great Submission and Reverence. They never set about any Action, let it be of never so small Consequence, but they first say *Bismillah*, that is, *In the Name of God*; whether it be when they mount on Horse-back or alight, play or eat, or fall to any Work whatsoever, they always begin with that, and it is very commendable: And they are so careful in shewing their Reverence to the Name of God, that if they find the least Bit of Paper in the Way, they take it up, and put it into some Hole of a Wall; and upon no other Consideration (as they say) but that it has the Name of God written, or at least may be written, on it; so that the Holes of the Walls are always to be seen stuck full of them. For the same reason, they use no Paper, when they go to ease themselves; for it would be a great Crime, and they would cudgel a *Christian* soundly, if they found that he employed it that way; but for all this Reverence, they swear by the Name of God, at every turn, and speak not Three Words without an *Ullah*, that is, *By God*; they accustom themselves so much to it, that they cannot forbear, and it seems to give a Gracefulness to their Discourse, but they do think that God is thereby offended; and indeed, they seldom swear in vain; for when they say *Ullah*, they would be believed; and he that should swear so falsely, would be looked upon as a naughty Man.

II. *Every Man must Marry to increase the Sectaries of Mahomet.* He alloweth Four Wives to every Man, and as many Concubines as he pleaseth; between whom the Husband setteth no Difference, either in Affection or Apparel; but that his Wives only can enjoy his Sabbath's Benevolence. Which Permission of so many Wives and Concubines, makes the *Turks* (1) extream cautious in preventing Bawdy Houses, so that 'tis almost impossible to steal à Moment of Pleasure, without falling into the *Sub-Bassa's* Clutches; and he that is caught in the Act must either pay a severe Fine, or suffer a severe Bastinado. And as for the poor kind Sinner, she is immediately mounted on an Ass, and carried through the Town, with her Face towards the Ass's Tail, which she must hold in her Hand instead of a Bridle, and then sold as a Slave to the first Bidder. This Severity occasions so great a Scarcity of Whores, that those on whom God has not bestowed the Gift of Continency, are forced to make use of the Privilege of keeping Concubines, or buying Slaves. For a

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(1) *Du-mont's Travels*, pag. 258.



Man must not expect to live upon Charity here, though the Women are not at all guilty of Cruelty: but want of Opportunity hinders them from bestowing their Favours, and 'tis impossible for a Gallant to thrive amongst such cautious Husbands. 'Tis a very great Slavery which the *Turkish* Women of Quality endure, being tied to so close Confinement, that a Servant may live 20 Years in a Family, without seeing the Face of his Mistress, and the Women's Apartment is a *Ne plus ultra* for every thing that looks like a Man. But notwithstanding this close Confinement, they sometimes venture upon a little Recreation; yet this is but seldom, and the Motion must always proceed from themselves. When they are in the Humour, and have chosen a promising Play-Fellow, they send him a Declaration of Love by some old Confident, which is nothing else but Bits of Charcoal, Scarlet-Cloth, Saffron, Ashes, or such like Trash, wrapt up in a Piece of Paper. 'Tis true these are as significant as the most passionate Words; but 'tis a mystical Language that cannot be understood without a *Turkish* Interpreter. Monsieur *Thevenot* tells (1) us, That he knew a *Franck* that received such an Invitation, and was extremely puzzled to know the Meaning of it. After several successful Trials to unriddle the Mystery, he intrusted the Secret to One of the Ambassador's Interpreters, who told him, That such a *Bassa's* Wife desired him to visit her such a Day, when her Husband would be gone from home, and that the Woman, who brought him the Message, would introduce him to her Apartment. At the same time he advised him not to go, and used all the Arguments that his Experience or Prudence could suggest to dissuade him from exposing himself to so terrible and unavoidable Danger. But the *Franck* had such a longing Desire to taste so delicious a Bit, as he fancied his unknown Mistress to be, (for the *Turkish* Women are extraordinary beautiful, and the most charming Creatures in the World) that he resolved to sacrifice all to the dear Expectation, and went boldly to the *Bassa's* House at the Time appointed, where he really found a kind and beautiful Lady, who put him in Possession of his expected Delight, and entertained him with all the Joys of Love for Two Days; at the End of which his Strength being quite exhausted by the laborious Pleasure, and finding himself altogether unfit for the Service, he asked leave to be gone, and was extremely surprized when his Request

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(1) *Ibid.* p. 267.



was denied, in a very harsh and uncivil manner. Then beginning to reflect on the Interpreter's wise Admonition, he walked about the whole Apartment, searching in every Corner for a Place, where he might make his Escape unperceived. At last he came to the Laundry or Washing-House, where he found a Woman-Slave, who perceiving his Melancholly, and guessing the Cause of it, began to condole his Misfortune in a manner that made him utterly despair of Relief. For she told him, That 'twas her Mistress's constant Practice to secure her own Reputation by the Death of her Lovers; adding that to her certain Knowledge above Twenty of them had been strangled since she came into the Family, and that he could not reasonably expect a better Treatment than his Predecessors had met with before him. *Yat, said she, since we are both Christians, I'll endeavour to secure your Life, if you do not force me to hate you, by refusing to grant me One Favour. I have been shut up in this Place these Twenty Years, and in all that time have not seen the Face of a Man: Oblige me but once, and afterwards I shall find a Way to set you at Liberty.* The Terms were somewhat hard for a Man in his Condition; but since his Life was at stake, he made a Virtue of Necessity, and performed as well as he could. The poor Woman, who had been a Stranger to the Pleasure of Love, was ravished with the unaccustomed Delight; and having given him a Thousand Blessings, helped him to make his Escape through the Chimney, which brought him to a Platform, from whence he leaped into the Street, and never after found the least Inclination to make Love to a *Turkish* Lady.

It is farther to be observed, That the Women are not admitted in the time of their Lives to come into their Churches; nor after Death to Paradise. And whereas in most, or all other Countries, Fathers give some Portions with their Daughters, the *Mahometans* give Money for their Wives, which being once paid, the Contract is registered in the (1) *Cadie's* Book; and this is all their Formality. At the time of the Solemnity of the Marriage (2), the Woman is not there present, but appears by her Father or some of her nearest Relations, and is afterwards by a great Attendance of Women brought covered, sitting astride on Horse-back under a Canopy to the Habitation of her Bridegroom, who remains at the Gate with open

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(1) *Inferior Judges, whereof there is at least One in every City. See Sr. Paul Rycant's Hist. of the present State of the Ott. Empire, l. 2. c. 4. & Dr. Heylin's Cosmogr. l. 3. p. 134. (2) Sr. Paul Rycant, ibid. l. 2. p. 134.*



Arms to receive her ; there is great Rejoycing and Feasting hereat , the Night before she is brought to the Company of her Husband ; but when the precedent Ceremonies to the Marriage are performed and compleated, the House is all silent , and she is brought into the Bride-Chamber by an Eunuch, if she be of Quality ; if not by some Women of near Relation , and delivered to her Husband , who is himself to unty her Drawers , and undress her for his Bed, not unlike the Custom among the Romans of *Zonam solvere*.

III. *Every One must give of his Wealth to the Poor.* Hence some buy Slaves and then manumit them ; others buy Birds and then let them fly. And some are so merciful as to buy (1) Bread and feed the Dogs , of which there is a great Number of diseased Curs in all Streets appropriate to no Master, but are maungy and foul, and no small Causes of breeding the Plague, so frequent in all the Cities of the *Turks*, and which the People of these Eastern Countries (2) do not endeavour to avoid , being strangely besotted with Conceits about Predestination ; though indeed 'tis certain (however they may be ignorant thereof) That this Frequency of the Plague is very necessary for their Preservation. For the Number of the People being augmented every Year by at least a Fifth Part , by reason of the fore-said Allowance of *Mahomet* of having so many Wives and Concubines , and the Number of Slaves (50000 in all) brought every Year to *Turkey*, the Country would quickly be overstocked with Inhabitants, and in all Probability, the People would be in danger of starving, if their Numbers were not lessened by Pestilential Distempers. But to go on with their Charity , the Care of the Dogs is accounted so great a Degree thereof , that there are certain Laws made for the Protection and Maintenance of them : and it is a lighter Offence to deny Bread to a poor *Christian* who is famished in his Chains , than to the Dogs of their Streets, which are fit for nothing but to breed Infection ; and some bind themselves by a Vow to give such a Quantity of Bread a Day to the Dogs of such a Street ; others bequeath it by Testament ; for they maintain their Quarters from other wandering Curs , and joyn together in a strange manner to preserve certain Limits free from others that are not whelped and bred amongst them, which they call *Jackals* , or *Chachaly* , and (3) run in the Fields, where they make a hideous Noise every Night, and

(1) *Sr. Paul Rycaut, ibid. l. 2. c. 76.* (2) *Du-mont, p. 258.* (3) *Du-mont's Travels, pag. 257.*



do not bark like other Dogs, but have a kind of sharp or yelling Cry peculiar to themselves. Concerning these *Chacaly* or wild Dogs, the *Turks* tell ye, That in Ancient Times, they inhabited the Cities, and the other Dogs lived in the Fields. They were perpetual and irreconcilable Enemies to each other, and fought many bloody Battles, in One of which the *Chacaly* were victorious, and the Forces of the Dogs were so shattered that they were obliged to beg their Peace, which was granted by their generous Enemies, on these favourable Terms; That the Dogs might stay in the City till their Wounds were healed, during which time the *Chacaly* should retire to the Country; but that afterwards both Parties should return to their former Habitations. These Conditions were punctually performed by the *Chacaly*, but the Dogs growing lusty and strong, resolved to maintain their Post and have ever since remained in the City. 'Tis the Remembrance of this Injury (if you will believe the *Turks*) that makes the *Chacaly* call to the Dogs every Night in their yelling Language, and summon them to resign a Place which they usurped so unjustly; and they answer as they bark, crying still, *Tock, Tock*, which, in the *Turkish* Language, signifies *no, no*. Now as a Confirmation of what is said of the *Turks* Love for Beasts, the *Sieur Du-mont* tells (1) a Story which fell out when he was at *Smyrna*. There was a Dog, it seems, that used always to howl, when he heard the *Muezin* call the People to Prayers from the *Minaret*. The *Turks*, who are superstitious even beyond Imagination, could not behold their most holy Rites profaned by an impudent Cur, without an extream Indignation; yet they durst not kill him for Fear of offending God. However they found out a way to chastise the daring Criminal, without provoking the Wrath of Heaven: For notwithstanding all their Veneration for his Person, they were loath to allow him greater Priviledges than they claim for themselves. After mature Deliberation on such a weighty and important Case, they ventured at last to seize him and carry him before the *Cadi*, where they indicted him as a *Digiabour* or *Christian*, who derided the Law of their Prophet. The Evidence was so plain, that after a full Hearing, poor *Towzer* was condemned to be cudgeled to Death, and the Sentence was immediately executed. And *Monsieur Thevenot* (2) relates, That *Sultan Amurath*, who in all Appearance had no Religion, and who made so slight a

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(1) See *Ibid.* (2) In his *Travels*.



Matter of the Life of a Man, that if a Day past wherein he had not put some Body to death, he was out of Humour; this cruel Prince (he says) was strangely affected with this superstitious and bestial Compassion: for seeing a Man One Day stop at the Corner of a Street in *Constantinople*, to dine on a Piece of Bread and a Bit of Roast-meat, which he had bought hard by, and hold his Horse (which was loaded with Goods he had to sell) by the Bridle; he ordered the Horse to be unloaded, and the Load put upon the Master's Back, obliging him to continue so all the while the Horse was eating a Measure of Oats, which he caused to be given him; and upbraided the Man for his Cruelty towards the Horse, in that he allowed the Beast no rest, when he took it himself. The *Turks* moreover in Obedience to this Third Command, use commonly to free Prisoners, release Bond-slaves, build Caves or Lodgings in the Ways for the Relief of Passengers, repair Bridges, and mend High-ways. But their most ordinary Alms consist in Sacrifices of Sheep or Oxen, which, when the Solemnity is performed, they distribute among the Poor; to whom also, on the first Day of every Year, they are bound to give the Tithe or Tenth Part of their Gettings in the Preceding Years insomuch that you shall hardly find any Beggars among them.

IV. *Every One must make his Prayers Five Times a Day.* The First Time is an Hour before Sun-rising; the Second, at Noon-day; the Third, at Three of the Clock in the Afternoon; the Fourth at Sun-setting; the Fifth and last before they go to sleep. The *Turks* and *Saracens* perform this Action (1) with very much Reverence and Devotion, and hold that they ought to be so intent and fixed in their Thoughts on this Religious Act towards God, that no Business of the World, though the Execution of the *Sultan's* Decree should in the same Moment be commanded, or Fire should burst forth in the very Chamber where they remain, or an Armed Enemy within their Gates or Camp, they ought not yet to be diverted, or break abruptly off their Prayers, to extinguish or oppose themselves against their inevitable Destruction. The Form of their Prayers is not extracted out of their *Alcoran*, only the Collections of Sentences, as *In the Name of God, God is Great and Merciful*, and the like, are deduced from thence (as *Christians* do from the Fountain of the Holy Scriptures) the rest was compiled by Four Eminent Doctors among them, viz

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(1) *Sr. Paul Rycant, loc. cit. l. 2. c. 23.*



*Ebbubecher, Omar, Ozman and Ali ; whose Names are wrote in Golden Characters on the Walls of most Moschs. Herein they observe many Postures and Gestures of their Body, as placing their Hands one on the other before them, bending the Body , kneeling, touching the Ground with their Forehead, moving the Head on each side, and the like ; in which it is difficult to make Distinction of those meerly invented and ordained by Mahomet , from those which were primarily in use amongst the ancient Arabians. But that the orderly Ceremonies in their Prayers may be better described, it will not be amiss to insert what Busbecquius (1) relates of the whole Turkish Army, whom he had seen drawn up orderly in the Field at their Devotion. I saw (saith he) in that Plain , a great Multitude of Heads folded up in Turbants, who with profound Silence attended to the Words of a Priest their Conductor ; all of them being drawn up in Ranks and File, and covering with their extended Orders the whole Plain, seemed to have framed a Wall or Bulwark by the regular Disposition of their Bodies : their Cloathings were of light Colours, and their Turbants comparable to the Whiteness of the Snow, and the Variety of the different Colours of their Garments fed the Eyes with a strange Pleasure : in this manner so immoveable they stood as if they had grown in the Place where their Feet were fixed, no coughing, hemming , nor Voice was heard, nor so much as any Motion was perceived of their Heads ; every One, at the Name of Mahomet , pronounced by the Priest , bowed his Head to his Knees ; and at the Name of God reverently prostrated himself, and kissed the Earth : and thus the Turks with devout Ceremony and profound Attention perform their holy Duties ; supposing that Prayer to become fruitless which is interrupted by scratching of the Head , rubbing the Hands , or any other Gesture not essential to their Prayer. But of all Nations and Religions, they are certainly the most Hypocritical ; they are those who love to pray in the Market-Place, and in the Corners of the Streets , to have Praise of Men ; for it is observable with the Turks, that where they find the most Spectators , especially of Christians , to chuse that Place, how inconvenient soever, to spread first their Handkerchief and then begin their Prayers ; The Substance whereof consists for the most part in Praises of the Divine Power and Attributes ; mixing therewith Petitions for the Safety of their Prince and his Dominions, and for Dissention and Wars amongst Christians, which part they conceive God has greatly gratified them in, and rejoyce*

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(1) Ep. I.



upon the Rumors of Wars and Disturbances in *Christendom*, as an Effect of the Divine Facility and Concession to their Prayers. But however they are generally so very strict in their Prayers, yet several of them (1) perform their Publick Devotions only on the *Friday*, which is their Sabbath. On which Day an *Iman*, or Priest of the Law, says a Prayer, and delivers a kind of Sermon or Exhortation to the Hearers; But the Men are too jealous to suffer any of the Fair Sex to come to the Publick Place of Worship.

But now because the *Turks* never make their Prayers (2) till they have washed themselves, 'tis necessary to say something of their Ablutions, which are of Two Kinds, One called *Gouss*, and is a general Washing of the whole Body; and the Other *Abdest*, and is the Ablution which they commonly make before they begin their Prayers. For they never go to Prayers till they have first used the *Abdest* at least, or, if it be requisite, both the *Gouss* and *Abdest*. For which reason there are commonly near their *Moschs* Baths for the *Gouss*, and Fountains for the *Abdest*. They have also another Ablution, which is a kind of *Abdest*, performed by them after they have done their Needs, but they only wash their Hands. They are obliged to use the *Gouss*, after they have lain with their Wives, or after nocturnal Pollution, or when Urine, or any other unclean Thing hath fallen upon them; and therefore when they make Water they squat down like Women, lest any Drop of it should fall upon them or their Cloaths, being of Opinion, that what pollutes their Bodies or their Cloaths, pollutes also their Souls, as also that by washing the Body they wash the Soul also. When they have made Water, they rub the Yard against a Stone, to fetch off any thing that might remain and defile them by falling upon their Cloaths. When they do their Needs, they use no Paper, but make themselves clean with their Fingers, which they always dip into Water and then wash their Hands. This is observed also by them, when they make Water, and therefore there is always a Pot full of Water in their Houses of Office, and they carry Two Handkerchiefs at their Girdle, to dry their Hands after they have washed. This Cleanliness is in so great Repute with them, that they are so fearful lest they should defile themselves with their Garments, that they take care to hinder this even in their sucking Children in swaddling Cloaths: for which end, they swadle them not as we do, but put them into

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(1) Du-Mont's *Travels*, p. 254. (2) Thevenot, *Part. 1.* pag. 47.



Cradles which have a Hole in the Middle, much about the Place where the Child's Buttocks lie, and always leave the Breech of it upon the Hole, that when it does its Business, the Excrements may fall into a Pot just under the Hole of the Cradle; and for making of Water they have little Pipes of Box-Wood crooked at One End, and shaped like Tobacco-Pipes, which are Three Inches long, and as big as One's Finger. Some of which have the Boul or Hole at the great End round, and serve for Boys, into which the Yard is put, and fastned with some Strings; the Others are of an Oval Boar at the Great End, and serve for the Girls, who have them tied to their Bellies, and the small End passing betwixt their Thighs, conveys the Urine by the Hole of the Cradle into the Pot underneath, without spoiling any thing; and therefore they use not so much Linnen as in *Christendom*. They are obliged to make the *Abdest* immediately after Prayers, as they are to wash their Hands presently after they have done their Needs, or handled any thing unclean; and if they are in a Place where they cannot find Water, they may make use of Sand or Earth instead thereof, not only for the *Abdest* but *Gouss*, and the Washing the Hands, and that Ablution will be good. They perform the *Abdest* in this Manner. First, turning the Face towards *Mecca*, they wash their Hands Three Times from the Fingers-end to the Wrist. Secondly, they wash their Mouth Three Times, and make clean their Teeth with a Brush. Thirdly, they wash the Nose Three Times, and suck Water up out of their Hands into their Nostrils. Fourthly, they throw Water Three Times upon the Face, with both Hands. Fifthly, they wash Three Times their Right Arm from the Wrist to the Elbow, and then the Left. Sixthly, they rub the Head with the Thumb, and First Finger of the Right-Hand, from the Brow to the Pole. Seventhly, with the same Finger and Thumb, they wash the Ears within and without. Eighthly, they wash the Feet Three Times, beginning at the Toes, and going no higher than the Instep; saying, That God commanded them to wash the Face but once, the Hands and Arms as often, to rub the Head and wash the Feet up to the Instep, God being unwilling to overcharge Man, but that *Mahomet* added the other Two times for fear they should neglect it: But the Difference they put betwixt that Time which God commanded and the Two Times of *Mahomet*, is that they call the First *Fars*, and those of *Mahomet*, *Sunnet*.

V. Every One must keep Lent One Month in a Year. This  
Lent



Lent is called *Ramazan*, in which they suppose the *Alcoran* was given unto *Mahomet* by the Angel *Gabriel*. All this Time they (1) can neither Eat, Drink, or take any Thing in their Mouths, whilst the Sun is above the *Horizon*; but afterwards, upon shutting in of the Evening, when the *Emaum* lights the Lamps, which in this Month are exposed round the Steeple of every *Mosch*, they have Liberty to Eat. Most part of the Night they spend in Feasting, reserving commonly their greatest Delicacies and best Provisions for the Consolation of that Fast; their Business and Employments they attend most to in the Night, passing the Day, as over-tedious, in sleeping, so that their Fast is nothing but a changing the Day into Night. This Month they call Sacred and Holy, and the Time when the Gates of Paradise are opened, and of Hell are shut: and the Imposition of this Fast is so strict, that it is no less than Death for a *Turk* to be accused of the Breach thereof. To drink Wine in this Month is reckoned an inexpressible Crime; and such who give themselves that Liberty at other Times, do yet, not to give Scandal, abstain from it Fourteen Days before the Beginning of this Month: and Women, and others of the more superstitious Sort, begin their Fast Fifteen Days before it is enjoined by the Precept of their Prophet. But such as are sick, or have any Infirmary, or are Travellers, in their Journey have a Permission to Eat; but with that Condition, as to remain obliged at other times of their Health and Convenience to make good those Days of the *Ramazan*, of which they remain indebted to the Performance of their Law. Yet 'tis observed, that some (2), though never so healthy, never keep it; but this Neglect is carried on with great Privacy, it being the Punishment for those who drink Wine at this time, to have melted Lead poured down their Throat. And *Monsieur Thevenot* tells us of several who are very free in eating as at other times, in this most solemn Time of Fasting.

VI. *Be obedient to thy Parents.* Which Law is the most neglected of any in all the *Alcoran*, never any Children being so unnatural as the *Turkish*.

VII. *Thou shalt not kill.* This they keep inviolated among themselves; but the poor *Christians* are sure to feel the Smart of their Fury, notwithstanding when their Religion was first propagated they seemed to make a League with *Christianity*, and *Mahomet* himself in his *Alcoran*, in Consequence hereof, says: *O Infidels, I do not adore what you*

(1) *Sr. P. Rycaut, loc. cit. Thevenot's Travels, Part 1. c. 38.*  
 (2) *Thevenot, p. 43.*



adore, and you do not adore what I worship; observe you your Law, and I will observe mine. But now because this might be scrupled by a great many, as proceeding rather from Policy, than a firm Intention, for farther Assurance of his Toleration of *Christianity*, and Evidence to the World, that he had no Design of persecuting or extirpating their Religion; he made this following Compact, the Original of which was found in the Monastery of Friars on Mount *Carmel*, near Mount *Libanus* (which is within One Day's Journey of *Mecca*, and is the Place where the *Mahometan* Pilgrims make their *Corban* or Sacrifice before they enter that City,) and, as 'tis said, was transported to the King's Library in *France*; which because 'tis Ancient, and of Curiosity, 'twill not be improper to be inserted here, as I find it published in *Sr. Paul Rycant's* Excellent History of the present State of the *Ottoman* Empire (1).

' *Mahomet* sent from God to teach Mankind, and declare  
' the Divine Commission in Truth, wrote these Things.  
' That the Cause of *Christian* Religion determined by  
' God, might remain in all Parts of the East, and of the  
' West, as well amongst the Inhabitants, as Strangers, near,  
' and remote, known, and unknown: to all these People  
' I leave this present Writing, as an inviolable League, as  
' a Decision of all farther Controversies, and a Law where-  
' by Justice is declared, and strict Obedience is enjoined.  
' Therefore, whosoever of the *Mosselman's* (2) Faith shall  
' neglect to perform these Things, and violate this League,  
' and after the manner of Infidels break it, and transgress  
' what I command herein, he breaks the Compact of God,  
' resists his Agreement, and contemns his Testament, whe-  
' ther he be a King or any other of the Faithful. By this  
' Agreement, whereby I have obliged my self, and which  
' the *Christians* have required of me, and in my Name, and  
' in the Name of all my Disciples, to enter into a Cove-  
' nant of God with them, and League and Testament of  
' the Prophets, Apostles elect, and faithful Saints, and  
' blessed of Times past and to come. By this Covenant,  
' I say, and Testament of mine, (which I will have main-  
' tained with as much Religion, as a Prophet Missionary, or  
' as an Angel next to the Divine Majesty, is strict in his O-  
' bedience towards God, and in Observance to his Law and  
' Covenant) I promise to defend their Judges in my Pro-  
' vinces, with my Horse and Foot, Auxiliaries, and other  
' my faithful Followers; and to preserve them from their

(1) Pag. 179. (2) *Mosselman*: signifies a Believer, and so the Turks call themselves.



' Enemies, whether remote or near, and secure them both  
 ' in Peace and War: and to protect their Churches, Tem-  
 ' ples, Oratories, Monasteries and Places of Pilgrimage,  
 ' wheresoever situated, whether in Mountain or Valley,  
 ' Cavern or House, plain or upon the Sand; or in what  
 ' sort of Edifice soever: also to preserve their Religion and  
 ' Goods in what part soever they are, whether at Land or  
 ' Sea, East or West, even as I keep my self and my Scep-  
 ' ter, and the faithful Believers of my People. Likewise,  
 ' to receive them into my Protection from all Harm, Vexa-  
 ' tion, Offence and Hurt. Moreover, to repel those Ene-  
 ' mies which are offensive to them and me, and stoutly to  
 ' oppose them both in my own Person, by my Servants,  
 ' and all others of my People and Nation. For since I am  
 ' set over them, I ought to preserve and defend them from  
 ' all Adversity, and that no Evil touch them before it first  
 ' afflict mine, who labour in the same Work. I promise  
 ' farther to free them from those Burthens which Confede-  
 ' rates suffer, either by Lones of Money or Impositions;  
 ' so that they shall be obliged to pay nothing but what  
 ' they please, and no Molestation or Injury shall be offered  
 ' them herein. A Bishop shall not be removed from his  
 ' Diocess, or a *Christian* compelled to renounce his Faith,  
 ' or a Monk his Profession, or a Pilgrim disturbed in his  
 ' Pilgrimage, or a Religious Man in his Cell: Nor shall  
 ' their Churches be destroyed, or converted into *Moschs*:  
 ' for whosoever doth break this Covenant of God, oppo-  
 ' ses the Messenger of God, and frustrates the Divine  
 ' Testament. No Imposition shall be laid upon Friars and  
 ' Bishops, nor any of them who are not liable to Taxes,  
 ' unless it be with their own Consent. And the Tax which  
 ' shall be required from rich Merchants, from Fishermen  
 ' of their Pearl, from Miners of their Precious Stones,  
 ' Gold and Silver; and all other rich and opulent *Christi-*  
 ' *ans*, shall not exceed above Twelve Shillings Yearly; and  
 ' it shall also be from them who are constant Inhabitants of  
 ' the Place, and not from Travellers, and Men of an un-  
 ' certain Abode; for they shall not be subject to Imposi-  
 ' tions or Contributions, unless they are Possessors of In-  
 ' heritance of Land or Estate; for he which is lawfully  
 ' subject to pay Money to the Emperor, shall pay as much as  
 ' another, and not more; nor shall more be required from  
 ' him, above his Faculty and Strength. In like manner, he  
 ' that is taxed for his Land, Houses, or Revenue, shall not  
 ' be burthened immoderately, nor oppressed with greater  
 ' Taxes than any others that pay Contribution: Nor shall  
 ' the



the Confederates be obliged to go to War with the *Mosselmans* against their Enemies either to fight or discover their Armies, because it is not of Duty to a Confederate, to be imployed in Military Affairs; but rather this Compact is made with them, that they may be the less oppressed; but rather the *Mosselmans* shall watch, and ward, and defend them; and therefore, that they be not compelled to go forth to fight, or encounter the Enemy, or find Horse or Arms, unless they voluntarily furnish them; and he who shall thus willingly contribute, shall be recompenced and rewarded. No *Mosselman* shall infect the *Christians*, nor contend with them in any thing but Kindness, but treat them with all Courtesy, and abstain from all Oppression or Violence towards them. If any *Christian* commit a Crime or Fault, it shall be the part of the *Mosselman* to assist him, intercede and give Caution for him, and compound for his Miscarriage; Liberty shall also be given him to redeem his Life, nor shall he be forsaken, nor be destitute of Help, because of the Divine Covenant that is with them, that they should enjoy what the *Mosselmans* enjoy, and suffer what they suffer. And according to this Covenant, which is by the *Christians* just Request, and according to that Endeavour which is so required for Confirmation of its Authority, you are obliged to protect them from all Calamity, and perform all Offices of good Will towards them, so that the *Mosselmans* may be Sharers with them in Prosperity and Adversity. Moreover, all Care ought to be had, that no Violence be offered to them, as to Matters relating to Marriage, viz. That they compel not the Parents to match their Daughters with *Mosselmans*: Nor shall they be molested for Refusal, either to give a Bridegroom or a Bride; for this is an Act wholly voluntary, depending upon their free Will and Pleasure. But if it happen, that a *Christian* Woman shall joyn with a *Mosselman*, he is obliged to give her Liberty of Conscience in her Religion, that she may obey her Ghostly Father, and be instructed in the Doctrines of her Faith without Impediment; therefore he shall not disquiet her, either by threatening Divorce, or by Sollicitations to forsake her Faith: But if he shall be contrary hereunto, and molest her herein. he despises the Covenant of God, rebels against the Compact of the Messenger of God, and is entred into the Number of Liars. Moreover, when *Christians* would repair their Churches or Convents, or any thing else appertaining to their Worship, and have need of the Liberality and Assistance



Assistance of the *Mosselmans* hereunto, they ought to contribute, and freely to bestow according to their Ability; not with Intentions to receive it again, but *gratis*; and as a good Will towards their Faith, and to fulfil the Covenant of the Messenger of God, considering the Obligation they have to perform the Covenant of God, and the Compact of the Messenger of God. Nor shall they oppress any of them living amongst the *Mosselmans*, nor hate them, nor compel them to carry Letters, or shew the Way, or any other Manner force them: for he which exercises any manner of this Tyranny against them, is an Oppressor, and an Adversary to the Messenger of God, and refractory to his Precepts. These are the Covenants agreed between *Mahomet* the Messenger of God, and *Christians*. But the Conditions, on which I bind these Covenants on their Consciences are these: That no *Christian* give any Entertainment to a Soldier, Enemy to the *Mosselmans*, or receive him in his House publicly or privately; that they receive none of the Enemies of the *Mosselmans*, as Sojourners into their Houses, Churches, or Religious Convents; nor underhand furnish the Camp of their Enemies with Arms, Horse, Men, or maintain any Intercourse or Correspondence with them, by Contracts or Writing; but betaking themselves to some certain place of Abode, shall attend to the Preservation of themselves, and to the Defence of their Religion. To any *Mosselman* and his Beasts, they shall give Three Days Entertainment with Variety of Meat; and moreover, shall endeavour to defend them from all Misfortune and Trouble; so that if any *Mosselman* shall be desirous, or compelled to conceal himself in any of their Houses or Habitations, they shall friendly hide him, and deliver him from the Danger he is in, and not betray him to his Enemy: and in this manner the *Christians* performing Faith on their side, whosoever violates any of these Conditions, and doth contrarily, shall be deprived of the Benefits contained in the Covenant of God and his Messenger; nor shall he deserve to enjoy those Priviledges indulged to Bishops and *Christian Monks*, and to the Believers of the Contents of the *Alcoran*. Wherefore I do conjure my People by God and his Prophet to maintain these things faithfully, and fulfil them, in what part soever of the World they are. And the Messenger of God shall recompence them for the same; the perpetual Observation of which he seriously recommends to them, until the Day of Judgment, and Dissolution of the World.



‘ World. Of these Conditions, which *Mahomet* the  
 ‘ Messenger of God hath agreed with the *Christians*, and  
 ‘ enjoined, the Witnesses were

‘ *Abu Bacre Affadiqu*, *Omer ben-alcharab*,  
 ‘ *Itbman ben Afaw*, *Ati ben abi-taleb*,

‘ with a Number of others; the Secretary was *Moavia ben*  
 ‘ *abi Sophian*, a Soldier of the Messenger of God, the last  
 ‘ Day of the Moon, the Fourth Month, the Fourth Year  
 ‘ of *H-gira* in *Medina*. May God remunerate those who  
 ‘ are Witnesses to this Writing. Praise be to God the  
 ‘ Lord of all Creatures.

This Covenant, notwithstanding so very strict and obliging, was nevertheless broke first by *Mahomet* himself. For no sooner had he increased his Government by the Force of Arms, but he wrote his *Chapter of the Sword*, called so perhaps because the first Words of it are often engraven on the *Turks* Symeters made at *Damascus*, and on their Bucklers and other sorts of Arms; and another Chapter in the *Alcoran*, called the *Chapter of Battle* (which is always read by the *Turks* before they go to fight) and therein his modest Words, *If you adore not what I adore, let your Religion be to you, and mine to me*, and other Promises of Toleration to the *Christian* Religion, were changed to a harsher Note; and his Edicts were then for Blood and Ruine, and Enslavement of *Christians*: *When you meet with Infidels*, saith he, *cut off their Heads, kill them, take them Prisoners, bind them, until either you think fit to give them Liberty, or pay their Ransom; and forbear not to persecute them, until they have laid down their Arms and submitted*. In Conformity to which Command, (tho in Reality of no Obligation, being contradicted by the former more solemn one) *Christians* of the best Quality among (1) the *Turks* are continually oppressed with great Toles and Taxes, and their Life made uneasy with infinite Extortions. All the *Christian* Male Children are enrolled at the Day of their Birth, and when arrived at Ten or Twelve Years of Age, are presented to the *Turkish* Officers, who take all such as give any Proof, of being serviceable in the Wars, from their Parents, who are obliged (how poor soever) to pay Yearly a considerable Sum for those who remain. If any *Christian* being wronged happen to strike a *Turk*, he is sure to be so severely punished, as to receive no Comfort of his Life

(1) See a Book called, *The Estate of the Christians living under the Subjection of the Turks*, printed at Lond. in the Year 1595. in 4to. p. 1.



afterwards ; and if the *Turks* in their Progress come into a *Christian's* House , and be not very well entertained , 'tis so resented that he never escapes a Punishment due to the greatest Villany. For they have peculiar Penalties, which they inflict upon the smallest and most insignificant Misdemeanour. As first, the Strappado, which is hanging them by the Arms down backwards ; when they are so bound, they are drawn up on high , and let down again with a violent Swing, which unjointeth all their Back and Arms. Secondly, they use to hoise up their Heels, and with a great Cudgel to give them Three or Four Hundred Blows on the Soles of their Feet. Thirdly, it is ordinary to draw them up to the Top of a Gibbet or Tower, full of Hooks, and cutting the Rope, to let them fall down again ; and by the Way they are caught by some of the Hooks, where they commonly hang till they die for Hunger. Nay so inveterate they are against the poor *Christians*, that (1) though they have done no Offence, yet the very Children in the Streets will not only upbraid but cast Stones at them as they walk along ; and the most grave among them usually say, that (2) 'tis Matter of great Wonder to them ; that the *Christians*, who pretend to so much Wit and Understanding, should believe the Just and Great God should give up a Prophet, so famous for Holiness of Life and extraordinary Miracles, as our Blessed Saviour, into the Hands of so vile and despicable a Nation as the *Jews*, of whom they have a much worse Opinion than of the *Christians*. And therefore in Compliance with their gross Conceptions, which are no way capable of understanding the *Christian* Religion, they imagine That *Christ* escaped out of their Hands, and was assumed privately into Heaven, and another like him in Stature and Shape, and the other Signatures of his Body, substituted in his room, upon whom they executed their utmost Malice and Fury in putting him to so ignominious a Death. 'Tis true indeed *Mahomet* taught that every One should be saved by his own Religion, and that, at the End of the World, all Men, that professed any such Religion should go into Paradise ; the *Jews* under the Banner of *Moses* ; the *Christians* under the Banner of *Christ*, and the *Saracens* under the Banner of *Mahomet* ; and 'tis also true, that they secretly commend such as they find zealous in their Religion ; but yet they hold it an essential and signal Honour to

(1) See *Dr. Smith's* Remarks upon the Manners, Religion and Government of the *Turks*. (2) *Ib.* pag. 13.



have daily new Profelytes, and think they merit Heaven by it, and in Consequence thereof are as forward to destroy and persecute the *Christians*, &c. as the *Papists* are the *Protestants*, whom they account as Hereticks, and to be extirpated with the utmost Violence.

VIII. *Do unto Others as thou wouldest be done unto thy self.* To those who keep these Laws he promiseth Paradise, a Place of all Delights, adorned with flowry Fields, watered with Christaline Rivers, beautified with Trees of Gold, under whose cool Shades they shall spend their Time with amorous Virgins, whose Mansions shall not be far distant. The Men shall never exceed the Age of Thirty, nor the Women of Fifteen; and those to have their Virginities renewed, as fast as lost.

*Friday* was ordained by *Mahomet* to be their Sabbath-Day, partly to distinguish his Followers from the *Jews* and *Christians*, who solemnize the Days ensuing; but principally, because he was on that Day proclaimed King or Emperor, and solemnly so created. Swines Flesh and Wine are the principal Things forbidden by the *Alcoran*. Whereof the first is in reality abhorred by them, and as displeasing as the Flesh of a Man to civilized People, or a Dog's Thigh to such as have been used to Delicacies and wholsom Viands. But Wine (1) of late Years, though forbidden by the Law, hath gained a better Reputation, and though accursed by them, yet it is accounted of so strong a Temptation, that the Sin is the more excusable; and though the *Alcoran* positively inhibits the Use thereof, and the Expositors of the Law have so far removed it from all Possibility of becoming lawful, that they have determined, that if Wine be spilt on the Ground, and in that Place Grass grow, and with that Pasture a Sheep or Ox is nourished, those Cattle become as abominable as the Flesh of Swine. But notwithstanding the severe Prohibitions hereof by their Religion, Wine is used so commonly, that it is publicly drank without Cautions or Fear of giving Scandal; the Great Men, because in Office, are more careful how the World discovers the Delight they take in that Liquor, lest the Miscarriages of their Office should be attributed to the Excess of Wine; or the Knowledge of their Use of that, which deprives them of their Reason, render them incapable of their Trust and Dignity. For the *Turks* account it impossible to drink Wine with Moderation; and are ignorant of the Benefit of it for the Correction of

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(1) *Sr. Paul Rycant, l. 2. c. 25.*



crude Humours and Indigestions of the Stomach ; and wonder to see it by the *English, French and Italians* tempered with Water ; for unless they may drink it with full Bowls, and have sufficient thereof , to give them their *Kaif* (as they call it) that is to transport them into a dissolute Mirth, or the ridiculous Actions of Drunkenness , or to a Surfeit or a Vomit , they esteem it not worth the drinking, and a Provocation to the Appetite and Palate to remain with a Desire of demanding more. But such as would appear religious amongst them, and are superstitious, morose, and Haters of *Christians*, abstain wholly from Wine, and are of a *Stoical* Pride, melancholly Temper, and censorious of the whole World. Those Men, who drink only Water and Coffee, enter into Discourses of State-Matters, censure the Actions, and pass Characters on the Grandees and Great Officers ; *Assumpta Stoicorum arrogantia, sectaque quæ turbidos & negotium appetentes faciat* (1). And this was the reason why the Grand Vizier, *Kupriuli*, put down the Coffee-Houses in *Constantinople*, and yet privileged the Taverns ; because the first were melancholly Places where Seditions were vented, where Reflections were made on all Occurrences of State , and Discontents published and aggravated ; but Wine raised the Spirits of Men to a gay Humour, and would never operate those Effects to endanger his Condition, as the Councils which were contrived in the Assemblies of those who addicted themselves to a more melancholly Liquor. The drinking Wine in Young Men is esteemed amongst the Extravagances of Youth, but in Old Men it is a Crime more undecent and scandalous in a higher Degree. But why *Mahomet* should so severely forbid the Use of Wine to his Disciples is recounted in a Fable on this Occasion ; That their Prophet being once invited by a Friend to an Entertainment at his House , chanced in his Way thither to be detained a while at a Nuptial Feast, where the Guests, raised with the chearful Spirits of the Wine, were merry, embracing, and in a kind Temper each towards other ; which pleasing Humour *Mahomet* attributing to the Effect of the Wine, blessed it as a sacred Thing, and so departed. But it happening in the Evening returning again, and expecting to see the Love and Caresses he had before blessed to be augmented, he found the House, on the contrary, full of Brawls and Noise, Fightings and all Confusion ; which he also having understood to be another Effect of the

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(1) Tacit. lib. 14.



Wine, changed his former Blessing into a Curse, and for ever after made it *Haram*, or an Abomination to his Disciples.

The Opinions they hold concerning the End of the World are very ridiculous; as that at the Winding of an Horn, not only all Flesh, but the Angels themselves shall die; that the Earth with an Earthquake shall be kneaded together like a Lump of Dough; that a Second Blast of the same Horn shall, after Forty Days, restore all again; that *Cain* shall be the Captain or Ring-Leader of the Damned, who shall have the Countenance of Dogs and Swine; That they shall pass over the Bridge of Justice, laden with their Sins in Satchels; that the great Sinners shall fall into Hell the lesser into Purgatory only; with a Thousand like Fopperies; which I shall not mention here, since they are plain to every One who will but take Pains to peruse the *Alcoran*, which has been translated into *English*, with an Addition of a Caveat by *Alexander Ross*, to those who read it. A Book so full of Tautologies, Incoherences, and such gross Absurdities, of so impure and carnal Mixture, that he must lay aside the Use of his Natural Reason, who is taken by it, if Force, Ambition, or the Want of *Christian* Education do not lead him on. Indeed this Religion has propagated it self into a very great part of the World, and is like to make a farther Progress, notwithstanding what *Methodius* (1) may have said concerning the Final Decay of the *Saracen* Empire, who is yet followed by a certain Author (2), which I have seen in the Famous *Bodleian* Library in Manuscript. But if (3) we seriously look into the Causes hereof, we shall find them to be chiefly these; viz. 1. The Greatness of the Victories gotten by the *Saracens*, who easily compelled the conquered Nations to receive their Law. 2. The great Zeal and Diligence of the *Arabians* themselves, who being a numerous People, and much given to Merchandize, have possessed themselves of all the Sea-Coasts of *Africk*, from the Streights of *Babel-Mandell*, almost as far as the *Cape of Good Hope*; of all the Islands in those Seas, and many *Factories* and good Towns on the Coasts of *India*; in all which

(1) In his Revelations, commonly taken to be spurious, but certainly accounted genuine, when the Author, which I shall presently quote, wrote.

(2) He is anonymous, and in Greek; being at the End of *Nicephorus's History* in *MSt.* in the said Library, amongst the *Baroccian MSS.* num. 18. 'Tis written in a very bad Hand, and upon that account, I think, not taken notice of by any Author, as yet published, though there be several good things in it. (3) See *Brerewood's Account* hereof, printed in his *Enquiries concerning Languages and Religions*. See also in *Purchas's Pilgrims*.



they have settled their Religion also, as a Thing inseparable from their Nation. 3. A peremptory Restraint of all Disputation in any point of Religion whatsoever. 4. The Suppressing of Philosophy, and the Study of Humane Sciences; the Light whereof might easily detect the Grossness of their Superstition. 5. The sensual Liberty allowed of having Variety of Wives, and as many Concubines in the other World, with which a Sense, not illuminated with the Spirit of God, doth for the most part use to be more affected, than with the speculative Hope of Spiritual Happiness. 7. The Forbidding of *Printing* and Printed Books, by which the People might come to see the Verity and Purity of the *Christian Faith*; and the Falsity and Impurity of the Law of *Mahomet*.

The Successors of *Mahomet* called themselves *Caliphs* and *Vicars-General*, whereof I shall here present you with a Catalogue, though 'tis very difficult to do it, by reason of that Confusion of their Names, which is to be found in different Writers. But I shall give that which I take, at present, to be the truest, not forgetting also to represent the most considerable Variations which I find in other Writers.

## *The Caliphs or Emperors of the Saracens.*

| <i>An. C.</i> | <i>An. Hegiræ.</i> |                                                                                                                                                                                                                                                                            |
|---------------|--------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 622.          | 5.                 | I. <i>Mahomet</i> the Impostor, of whom before.                                                                                                                                                                                                                            |
| 632.          | 15.                | II. <i>Ebubezer</i> (1), (surnamed <i>Abdalla</i> ) <i>Mahomet's</i> Father-in-Law, One of his great Captains, supplanted <i>Ali</i> , to whom the Empire was designed by the Will of <i>Mahomet</i> ; and took unto himself the Name of <i>Caliph</i> . He ruled 2 Years. |
| 634.          | 17.                | III. <i>Haumar</i> (2), the Second of <i>Mahomet's</i> great Captains, having                                                                                                                                                                                              |

(1) Otherwise called *Ebubechar*, *Uquebar*, *Abubachar*, or *Ebubazer*. In a MSt. Catalogue of these Caliphs in the Bodleian Library, amongst the Learned Dr. Langbain's Collections he is called *Abu-Becr*. (2) *Al-Omar*, and so in the MSt.



An. C. An. Heigira.

647. 30. IV. Command of his Army under Ebubezer, succeeded him in the Estate; and added to it *Persia*, *Egypt*, *Palestine*, with great part of *Syria* and *Mesopotamia*. (1) 12.
657. 40. V. *Osman* (2), the Third of *Mahomet*'s great Captains, Husband of *Zeineb*, his Second Daughter, succeeded under that Pretence, and added all *Barbary* to his Empire. Being distressed by the Faction of *Hali*, and besieged in his own House, he slew himself in the 87th Year of his Age, and (3) 10th of his Reign.
660. 43. VI. *Hali*, the Kinsman and next Heir of *Mahomet*, and Husband of (4) *Fatime* his Eldest Daughter, succeeded on the Death of *Osman*: murdered by the Procurement of *Mabias*, near *Gufa* in *Arabia Felix*. 3.
- VI. *Mabias* (5), having murdered *Hali*, his Son *Hasem*, *Halen*, or *Ossan*, and Eleven of the Sons of that *Hasem*, the Twelfth only escaping with Life (from whom descended the Family of the *Alaweci*, and the *Persian Sophies*) assumed the Government as Rightful Successor to *Osman*, whose Widow, the Daughter of *Mahomet*, he had taken to Wife. He conquered *Rhodes*, *Cyprus*, a great part of *Asia Minor*, and very much disturbed the Peace of the Empire, as hath been related in the Life of *Constans II.* and his Son, and was the Founder of the Family of *Aben-Humeya*. 20.

(1) Others say he reigned only 10. (2) *Al. Hoam. MSt. Othman.*  
 (3) *Al. 12.* (4) *Al. Fatime.* (5) *Al. Muhavias, & Mayia. In MS. Mo-  
 awias.*



An. C. An. Hegiræ.

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|------|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 681. | 64.  | VII. Gizid (1), the Son of Mabias, more Skilled in Poëtry than Arms.                                                                                                       |
|      |      | VIII. Habdalla (2) and Marwan, Competitors for the Supream Dignity; but carried at last by (3) Marwan.                                                                     |
| 685. | 68.  | IX. Abimelech (4), the Son of Marwan, established the begun Conquests of Armenia and Mesopotamia. 22.                                                                      |
| 707. | 90.  | X. Ulidor Ulit (5), under whom the Saracens or Moors first conquered Spain. (6) 9.                                                                                         |
| 716. | 99.  | XI. Zulcimin (7), Brother to Ulit, whose Captain Mulsamus besieged Constantinople, till his Ships were burnt and his Men consumed with the Plague. He was poysoned. (8) 3. |
| 719. | 102. | XII. Haumar (9) II. Son of Ulidor Ulit. 2.                                                                                                                                 |
| 721. | 104. | XIII. Gizid (10) II. the Brother of Haumar, with whom during his Life he was joint Caliph, and after his Decease enjoyed it wholly himself. 5.                             |
| 725. | 107. | XIV. Evelid (11), in whose Time Charles Martel made great Havock of the Moors in France, an. 734. their General named then Abderamen. 18.                                  |
| 742. | 124. | XV. Walid (12), who was slain by the People. 1.                                                                                                                            |
| 743. | 125. | XVI. Gizid (13) III. the Son of Gizid II. 1.                                                                                                                               |
| 744. | 126. | XVII. Hycles (14), the Brother of Gizid III. slain by Marwan. 1.                                                                                                           |

(1) Al. Izod, or Elld. In MS. Yazid. (2) In the MS. Moawias the Son of Yazid is placed before these two, as being Caliph, but presently cut off. (3) Merwan in MS. (4) Al. Haboimelech, or Habdemelech. In MS. Abdol-Malec. (5) MS. Walid, fil. Abdil-Malec. (6) Al. 10. (7) MS. Sollman. (8) Al. 4. (9) Al. Homar. In MS. Omar. (10) Al. Izid, or Iezid. In MS. Yazid. (11) Al. Ischam, Hisjam, or Isam. In MS. Hesham. (12) So he is called in the MS. Others call him Haly; but some accurate Writers omit him. (13) Al. Iezid. In MS. Yazid. (14) By some called Ibrahim, and in the MS. Abraham. But omitted by Others.



| An. C. | An. Hegiræ. |                                                                                                                                                                                                                                                    |
|--------|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 745.   | 127.        | XVIII. Marwan (1) II. the last of the House of Benhumeia, slain by Abdalla, of the House of Fatime or Fatine and Hali. (2) 7.                                                                                                                      |
| 752.   | 134.        | XIX. Abdalla (3), of the House of Alarveci, or Alabeci, descended from Hali and Fatine, the Eldest Daughter of Mahomet; called also the Family of Abas, because they were descended from Abas the Uncle of Mahomet, and perhaps Father to Hali. 4. |
| 756.   | 138.        | XX. Abdalla (4) II.                                                                                                                                                                                                                                |
|        |             | XXI. Mahomet II. surnamed Bugiafer, or Abugefer, who built the City of Bagdet, made from that time the constant Seat of his Successors till their fatal Period.                                                                                    |
| 777.   | 156.        | XXII. Mahadi. 9.                                                                                                                                                                                                                                   |
| 786.   | 168.        | XXIII. Musa or Moyses, I.                                                                                                                                                                                                                          |
| 787.   | 169.        | XXIV. Aron or Arachid, who compelled Irene, Empress of Constantinople, to pay him Tribute. 23.                                                                                                                                                     |
| 810.   | 193.        | XXV. Mahamad, or Mahomet III. 5.                                                                                                                                                                                                                   |
| 815.   | 198.        | XXVI. Abdalla III. who took and spoiled Crete, and overthrew the Greeks. He spoiled Sicilia, Sardinia, and Corsica. 17.                                                                                                                            |

(1) In MS. Merwan. (2) Al. 6. (3) The MS. in the following Catalogues agrees very little with this Catalogue, or other printed Catalogues which I have seen, and therefore I shall mention their Names all together as I find them there, viz. Abbas-Saffahus, Al Mansur, Al Mohdius, Musa, Harun, Al Kasid, Al Aminus, Al Mamun, Al Motasem, Al Wathek, Al Motawaccel, Al Montaser, Al Mostain, Al Motazzi, Al Mohtadi, Al Motammed, Al Motaded, Al Mostafi, Al Mostader, Al Kaher, Al Radl, with whom the MS. ends. (4) Several printed Accounts agree with the MS. as to Saffahus: but immediately before Mahomet the 2d. place Abujafaror Almanzor, (viz. in the Year of Christ 754) and make him an Encourager of Learning. There are some others who make Marwan to die in the Year 750, and place after him Abubalas, who died an. D. 754, and was succeeded by Habdallas, or Abugepher, who reigned 20 Years, and dying an. 774, was succeeded by Madi, Muhama, or Manzur, who reigned 11 Years, and dying an. 784, was succeeded by Moses his Brother, who reigned 1 Year, being succeeded an 786, by Aaron, who reigned 23 Years, being succeeded by Mahamad 2, Abdalla 3, and Mahomet 4, without any difference in respect of the Years of their Reign from our Catalogue.



832. 215 XXVII. Mahomet IV. wasted Italy, burnt the Suburbs of Rome, and harassed the said Islands. 40.

Others say these Caliphs succeeded Mahomet the Third :

|      |      |                         |
|------|------|-------------------------|
| 815. | 198. | XXVI. Mamon. 12.        |
| 827. | 210. | XXVII. Mutetxam. 8.     |
| 835. | 218. | XXVIII. Wacek. 4.       |
| 839. | 222. | XXIX. Methucal. 12.     |
| 851. | 234. | XXX. Montacer. 1.       |
| 852. | 235. | XXXI. Abul-Hamet. 6.    |
| 858. | 241. | XXXII. Almatex. 4.      |
| 863. | 245. | XXXIII. Motadi Bila. 7. |

After whose Death the Egyptians withdrew their Obedience to the Babylonian Caliph, and chose one of their own, to whom all the Arabians, and those of the Mahometan Religion, in Africa and Europe, submitted themselves. But of these Matters we must discourse hereafter.

## *An Account of the Foundation of the Principal Cities, &c. for the Space of 800 Years after Christ, with other things not mentioned in the Course of the preceding History.*

**T**Hough the Foundation of Cities, &c. more properly belongs to Geography than History, and therefore I may well be excused from saying any thing in particular thereof; yet I hope the Candid Reader will pardon me, if I detain him a little longer, whilst I discourse upon a Subject which is so very entertaining, especially since I shall also touch upon several other things, which have not been mentioned in the Course of this History.

*An. Christi 13, Bethsaida (1), situate on the Sea of Galilee, was built by Antipas and Philip. It was one of*

(1) Heylin, l. 3. p. 70.



the 10 Cities of *Decapolis*, the Birth-place of *Peter*, *Andrew* and *Philip*; but most of all renowned for the Miracles and Preaching of our B. Lord and Saviour.

The same Year *Cæsarea Philippi* was built by the same Persons (1). Near this (2) place *Peter* gave *Christ* that excellent Testimony of his being the Son of God. As for those Two Statues of melted Brass which are said to be set up here by that Woman, whose Flux of Blood *Christ* cured, the one resembling our Saviour, the other her self, in humble Posture touching the Hem of his Garment, I refer the Reader to the Authors (3) themselves; chiefly because it seems improbable, that she, who so lately had (4) spent all her Substance upon Physicians, should so quickly recruit her self, as to be able to go to the Cost of such a Monument.

An. 28, *Tiberias* was built by *Herod Antipas*, and so named by him in Honour of *Tiberius* the Emperor (5). It was a Populous City, and gave Name to the Neighbouring Sea, thence termed (6) the Sea of *Tiberias*. Near to this Place (7) *Christ* fed Five Thousand Men with Five Loaves and Two Fishes. After which he went over the Sea; but how I think it not amiss to give in the Words of a (8) Learned Man, who was an Eye-Witness of the Place. It is said *John VI. 1.* that *Jesus* went over the Sea of Galilee: and in another place that he went beyond the Lake: and *Luke IX. 10.* it is said that he went into a solitary place near unto a City called *Bethsaida*; which Place of *John* I learned to understand better by seeing it, than ever I could before by reading it. For seeing that *Tiberias* and *Bethsaida* were both Cities on the same side of the Sea, and *Christ* went from *Tiberias* to or near unto *Bethsaida*; I gather thereby that our Saviour *Christ* went not over the Length or Breadth of that Sea, but over some Arm, Bosom, or Reach thereof, viz. so far as *Tiberias* was distant from *Bethsaida*, which is also confirmed in that it is said elsewhere (9), a great Multitude followed him on foot thither; which they could not have done, if he had gone quite over the Sea, to the other side amongst the *Gergesens*.

An. 36, A Phoenix (after many Ages) was seen in Egypt (10).

An. 47, *Claudius* renewed the Secular Games, which were the most remarkable of all the Roman Games, and

(1) See *Isaackson's Chron.* and *Fuller's Pisgah-Sight of Jerusalem*, l. 2. p. 107. (2) *Mar. 16. 13.* and *Mat. 8. 27.* (3) *Euseb. Hist. Ecc.* l. 7. c. 14. & *Niceph. Hist. Eccl.* l. 6. c. 15. (4) *Mat. 5. 26.* & *Luke 8. 43.* (5) *Fuller loc. cit.* l. 2. p. 148. (6) *John 21. 1.* (7) *John 6. 22, 23.* (8) *Mr. Biddulph in his Trav.* p. 104. (9) *Mar. 6. 33.* (10) *Plin. Nat. Hist.* l. 10. c. 2.



according to the common Opinion had a very strange Original (1), which I shall not insist upon here, but rather assent to Monsieur *Dacier*, who passes (2) by this old Conceit as trivial and fabulous, and assures us, That we have need to go no farther for the Rise of the Custom, than the *Sibylline Oracles*, for which the *Romans* had so great an Esteem and Veneration. In these Writings it seems there was one famous Prophecy to this Effect; That if the *Romans* at the Beginning of every Age should hold solemn Games in the *Campus Martius*, to the Honour of *Pluto*, *Proserpine*, *Juno*, *Apollo*, *Diana*, *Ceres*, and the *Parce*, or Three Fatal Sisters, their City should ever flourish, and all Nations be subjected to their Dominion. They were very ready to obey the Oracle, and in all the Ceremonies, used on that Occasion, conformed themselves to its Direction. The whole manner of the Solemnity was as follows (3). In the first place the Heralds received the Orders to make an Invitation of the whole World to come to a Feast which they had never seen already, and should never see again. Some few Days before the Beginning of the Games, the *Quindecemviri*, taking their Seats in the Capitol and in the *Palatine Temple*, distributed among the People Parcels of purifying Stuff, as Flambeaus, Brimstone, and Sulphur. From hence the People passed on to the Temple of *Diana* on the *Aventine Mount*, carrying Wheat, Barley, and Beans as an Offering; and after this they spent whole Nights in Devotion to the Destinies. At length, when the time of the Games was actually come, which continued Three Days and Three Nights, the People assembled in the *Campus Martius*, and sacrificed to *Jupiter*, *Juno*, *Apollo*, *Lactona*, *Diana*, the *Parce*, *Ceres*, *Pluto*, and *Proserpine*. On the first Night, the Emperor, with the *Quindecemviri*, commanded Three Altars to be raised on the Banks of the *Tyber*, which they sprinkled with the Blood of Three Lambs, and then burnt the Offerings and Victims. After which they marked out a Space which served for a Theatre, being illuminated by an innumerable Multitude of Flambeaus and Fires; where they sung certain Hymns composed on this Occasion, and celebrated all kinds of Sports. On the Day after, when they had been at the Capitol to offer the Victims, they returned to the *Campus Martius*, and held Sports to the Honour of *Apollo* and *Diana*. These

(1) Val. Maxim. l. 2. c. 4. Angel. Politian. *Miscellan.* c. 58. (2) In his *Remarks on the Secular Poem of Horace.* (3) See Mr. Kennet's *Roman Antiq.* p. 301. 2d Edit.



lasted till the next Day, when the Noble Matrons, at the Hour appointed by the Oracle, went to the Capitol to sing Hymns to *Jupiter*. On the Third Day, which concluded the Feast, Twenty Seven Young Boys, and as many Girls, sung in the Temple of *Palatine Apollo* Hymns and Verses in *Greek* and *Latin*, to recommend the City to the Protection of those Deities, whom they designed particularly to honour by their Sacrifices.

This was, in short, the Method observed in the Solemnity. But as for the time when Celebrated, there is no small Controversy, some being of Opinion, that they were solemnized every (1) 100, Others every 110 Years. But I think it not proper to engage in it, there being such Variety of Opinions about the Number of Years, which a *Saeculum* consisted of (2), though the more common Opinion is that 'twas the Space of a 100 Years. However there was no exact time observed in the Celebration of these Games, the Emperors being extremely desirous to have the Honour thereof in their Reigns, and therefore upon the slightest Pretence many times made them return before their ordinary Course. Thus *Claudius* pretends, That *Augustus* had held the Games before their due time, that he might have the least Excuse to keep them within 64 Years afterwards. On which Account we are told by *Suetonius* (3), That the People scoffed at his Cryers when they went about proclaiming Games that no Body had ever seen, nor would see again; whereas there were not only many Persons alive who remembered the Games of *Augustus*, but several Players, who had acted in those Games, were now again brought on the Stage by *Claudius*.

An. 58, The Fig-Tree, under which the Wolf gave Suck to *Romulus* and *Remus*, withered, and out of the Root new Branches shot forth. This was an Omen (as *Tacitus* observes (4)) which signified the Translation of the Roman Empire from the Line of *Cæsar* to the other Romans.

An. 67, *Flaviobriga*, or *Bilbao*, the Capitol City of *Biscay* in Spain was built. It is situate upon the River *Nervio* (5), within Two Leagues of the Sea, and rendred considerable by its Bigness and Traffick, which draweth Merchants from all Parts thither. 'Tis very well built and seated in a fertile Territory, where the Air is excellent.

An. 69, *Flavium Brigantium* (now *St. James of Compostella*) was built. 'Tis the Metropolis of *Galecia*, (6)

(1) *Censorius de Die Natali*, c. 17. (2) See *Onuphr. Panvin. de ludis Sac.* (3) *Claud.* 21. (4) *L.* 13. c. 58. (5) See *Dr. Heylin*; &c. (6) *Dr. Heylin*.



and an University and Arch-Bishop's See. Called *St. James*, or *St. Iago*, in Honour of *St. James*, the Son of *Zebedee*, whom they pretend to be buried here, and of whom there is denominated an Order of Knights: his Reliques said to be kept in the chief Church of it, worshiped by the *Romanists* with great Devotion, and drawing to the place a wonderful Concourse of People, coming thither on Pilgrimage.

*An. 71*, *Rotterdam* (as is commonly reported) was built by *Ratherius* King of *France*. 'Tis (1) One of the greatest and most Trading Towns of *Holland*, and is a place which every Day augments, and grows bigger, by reason of the great Resort of Shipping to its Harbour. Here is made the best Beer in all *Holland*, and what is a great Ornament to it, is the Great *Erasmus*, who was born here in the Year 1467, and upon the Bridge is his Statue in Copper, with a Book in his Hand.

*An. 74*, was a Cense at *Rome*, in which (2) were several found of 100, 110, 120, 130, and 140 Years of Age: upon which account 'tis not to be thought strange, if *Ignatius*, *Dionysius Areop. Quadratus*, and Others were Eye-Witnesses of our Saviour *Jesus Christ* in the Flesh.

About the Seventy Seventh Year of *Christ*, *Vespasian* (3) founded a Library in the *Forum* at *Rome*, and contiguous to the *Temple of Peace*, as if he thereby intended to shew that nothing was so necessary for Advancement of Learning as Times of Peace.

*An. 103*, *Martianapolis* and *Nicopolis* in *Bulgaria* were built by *Trajan*; the former (4) upon the *Ister* or *Danube*, in Honour of *Martia* his Sister, whence it had the Name; and the latter on the *Danow*, at the Fall of the River *Iatre*, at his Return from the Conquest of *Dacia*, whence was the Occasion of the Name, the Word *Nicopolis* signifying the City of Victory, famous also since for many great Battles fought near it.

*An. 108*, *Trajan* built (5) a very sumptuous Library in the Market Place of *Trajan*, which he called after his own Sir-name the *Ulpian* Library: which was afterwards translated by *Dionysius*, when he was about building some, and adorning other, Baths, to the *Viminal* Hill, which hath at this Day the Gate of *St. Agnes* opening upon it.

*An. 126*, *Aquisgranum* (*Acon* or *Aken*) in *Germany* (formerly built by *Basanus* King of the *Sicambri*), and called

(1) See *W. A's Present State of the united Provinces*, p. 295. (2) *Censorin.* (3) *Terzag Mus. sept.* p. 158. (4) *Dr. Heylin.* (5) *Terzag. Mus. sept.* p. 159.



by him *Basana*) was reedified by *Granus* (as some say) Brother to *Nero*, who found out the Baths here, for an Account whereof I must refer you to *Dr. Brown's Travels*. It was afterwards spoiled by *Attila*, and repaired by *Charlemagne*, who performed so great Matters for it, that it has upon that very account obtained a very considerable Name (1).

*An. 138*, *Brandenburg*, the chief Town of the Province of *Brandenburg*, was built by one (2) *Brando*, a Prince of the *Franconians*, though Others say 'twas built by *Brennus* Captain of the *Gauls*; but I incline rather to the former Opinion. 'Tis a Bishop's See, and was a Seat of the Lords Marchers in former times,

*An. 145*, *Frankfurt* on the *Oder* was built. The Soil about it is very plentifully stored (3), and 'tis a famous and flourishing Empory, though not comparable to the other *Frankfurt* on the *Maine*. *Joachim*, Marquess of *Brandenburg*, founded an University here in the Year 1506 (4), and bountifully provided for the Maintenance thereof, indowing it with considerable Revenues. And 'twas afterwards authorized by Pope *Alexander VI.* and Pope *Julius II.* and *Maximilian*, the first Emperor of that Name, enfranchized it with many Priviledges.

*An. 146*, *Marpurg*, in *Hassia*, was repaired by (5) *Marcomir* King of *France*, pleasantly seated on the River *Lon*, amongst viny Downs and shady Mountains. Honoured also with an University founded here by *Lewis*, Bishop of *Munster*, *an. 1426.* and beautified with a magnificent Castle (the ordinary Dwelling of the *Landtgraves*) situate on an high Hill somewhat out of the Town, which gives it a noble Prospect over the Town and Country.

*An. 162*, *Rubeacum*, or *Ruffach* in *Alsatia*, was built by the Romans. Seated on the River *Ombach*, and belonging to the Bishops of *Strasburg*. Denominated from the red Colour of the Earth, well built, invironed with a double Suburb, and formerly much resorted to by the Roman Nobility, who were very much taken with the Fruitfulness and Pleasures of it: and 'tis well inhabited at this Day as is the Country round about, by reason of their vigorous Proceedings against Thieves; whence the Germans have a Proverb, That the old Gallows at *Ruffach* is made of Oak.

*An. 186*, *Utrecht* was repaired by the *Sclavi* and *Wiltæ*. This City was (6) in former Ages called *Antonina*, as is,

(1) *Vid. Caesar. Tacit. Moreri, &c.* (2) *Dr. Heylin.* (3) *Ibid.*  
 (4) *Leigh's Treatise of Religion and Learning*, p. 11. (5) *Dr. Heylin.*  
 (6) See the *English Atlas*, Vol. 4. p. 290.



plain from the Authority of several eminent Writers, and from divers Coins and other Monuments of Antiquity found upon the Place. But whether 'twas built by, and denominated from, a Roman Senator, called *Antonius* (who is said to have fled from the Tyranny of *Nero*, and to have seated himself here) or *Marcus Antonius*, *Cæsar's* Legat, at the time of his subduing the *Gauls*; or whether it was so called from having been rebuilt by *Antoninus Pius*, is not so easily determined. But now there are Others who deny the Antiquity of the Name, and desire it may be shewn in *Tacitus* as well as *Colonia*, *Bonna*, *Arenacum*, and especially as well as the neighbouring *Grinnes* and *Batavodurum*; and alledge, That whereas the Place it self was within the *German* Territory, it cannot be supposed in those early Ages of their Empire to have had a Name imposed upon it by the *Romans*. The Contention is not less among Writers about the modern Apellation of this City, which the Learned *Junius* doubts not was framed at first by the ignorant Vulgar out of *V. TRIC. LEG. STAT.* that is, *quintæ tricesimæ Legionis Stativa*: for the Confirmation of which Opinion, he brings the Conjecture of another Antiquary concerning the Name of *Canstadt*, in *Svevia*; concluded by him to owe its Birth and Origine to the like Inscription, viz. *LEG. ANT. STAT.* that is, *Legionis Antoninianæ Stativa*. Nevertheless the most easy and probable Derivation of the Word seems to be from *Tricht*, or *Trecht*, (in *Latin Trajectum*) found for the like reason in the Names of *Dordrecht* and *Mastricht*; the latter whereof is called *Trajectum ad Mosam*, to distinguish it from this Town, which is termed in *Latin Trajectum ad Rhenum*, and may with good reason be supposed to have received that Name, when taken from the *Wiltii* or *Wiltæ* by *Dagobert* the Son of *Clothaire*, King of the *Francks*, by whom it was enlarged and better fortified, and made the chief Passage hereabout for paying Toll and waisting Passengers over the *Rhine*. As for the first part of the Word, I do not at all doubt but that it came from the same *Wiltæ*, from whom the Town it self had before been called *Wildeburg* and *Vultaburch*; and if there be any one that will not judge *Ultrajectum* from *Vultarum Trajectus* to be an easy and natural Derivation, he will seldom meet with Satisfaction in things of this Nature. I am not ignorant, That *Conringius* derives *Utrecht* from *Autrecht*, that is, the old Ferry; but this seems to be very precariously done, and to have no Foundation in History; for this City was originally termed in *Latin* only *Trajectum* and *Ultrajectum*, and afterwards



wards to distinguish it (as hath been said) from *Maestricht*, *Trajectum ad Rhenum* and *inferius*; but appears in no Age to have been called *Vetus Trajectum*; nay if it had been ever termed so, we should have some Account given of *Novum Trajectum* upon the *Rhine*, which might be supposed to have for Distinction sake occasioned applying the Term *Vetus* to the other.

It is seated Six Horary Miles from *Amsterdam*, standing upon the Old Chanel of the *Rhine*, by which all the Streams and Rivulets, that can be drawn thither, by the Industrious Inhabitants, pass downward to *Woertlen* and *Leyden*, and still retain the Name of that Famous River, whose Course was many Ages since wholly diverted into *Leck*. The Streets and Buildings of this City fall short in Beauty and Cleanness of many Places in *Holland*, though *Bleau* says their Houses are Neat and Elegant. Their Churches are sufficiently Magnificent, among which that Dedicated to the Bl. Virgin *Mary* is a very Neat and Beautiful Piece of Building, said to have been Founded by the Emperor *Frideric*, surnamed *Ahenobarbus*, by way of Penitential Satisfaction, impos'd by the Pope for his having destroy'd the Churches of *Milan*, together with the other Buildings of that Splendid City. But the Church of *St. Martin's*, which was destroy'd in that Dreadful Tempest which happen'd in *August*, *An. 1674*, exceeded not only this, but all the rest. Near to this City also were formerly divers Monasteries and Religious Houses, which as they were very Noble, so would it be worth the while to treat of them, had I room to be very particular. The small Rivulets, which run thorough divers of the Streets, contribute very much to the Beauty of the City; as likewise do the Pleasant Meadows and Pasture-Grounds about it. 'Tis moreover so seated in the Heart of these Countries, that it lies within a Days Journey on Foot of at least Fifty. (some say Fifty-Nine) Walled Towns; Twenty-Six of which stand at so Small Distance from it; that a Man setting out in the Morning, and walking a very easy Pace, may Dine at any of them, and in good time Return to Supper. Here is an University, but differs from all, or most others in the World, in that the Power of the Academical Government and Officers is in a manner none at all, both the Professors and Students being subject to the ordinary Magistrates of the Town, by whom Cognizance is taken of all Crimes, and Punishments inflicted upon Offenders.



An. 218, *Nicopolis* (formerly called *Emaus*) in *Palestine*, was re-edified (1), at the Instance of *Jul. Africanus*, who was dispatched to the Emperor about it. In this Place our Saviour appear'd to Two of his Disciples after his Resurrection.

An. 226, *Baden*, a Town in *Switzerland*, upon the River *Limagne*, was built by *Severus*. 'Tis the (2) Meeting-Place of the Cantons for their Publick Concerns, and where Ambassadors come; and was call'd by the Romans *Aquæ Helveticæ*, but in succeeding Ages *Castellum Thermanum*, and *Thermæ Superiores*, for its hot Baths, which are in great Repute.

An. 234, *Sicambria*, a City of *Pannonia*, was built by a Legion of the *Sicambri*. An inscription (3) found in *Hungary* informs us, that 'tis the same which the Inhabitants call *Offen*, or *Buda*, which is a City so pleasantly situated, as obliged the Kings of *Hungary* to make it their ordinary Residence.

An. 275, *Orleans*, in *France*, was built by *Aurelian* the Emperor. A City very pleasant (4), seated on the River *Loyre*, well built, situate in a sweet Air, and planted with a Civil and Ingenuous People; who are said to speak the best Language of any in *France*. 'Tis a See Episcopal, a Bailywick, or *Siege Præsidial*, and an University. The See Episcopal, founded in the Church of *St. Cross*, miserably ruined by the *Hugonots* in the Civil-Wars, out of meer Hatred to the Name. The *Siege Præsidial*, settled here by King *Henry II.* an. 1551, for the Ease of his Subjects in these Parts, in Suits not worth the troubling the Courts of *Paris*. The University erected by King *Philip le Belle*, an. 1312. Though, to speak properly, 'tis only a Hall for Reading the Civil-Law, the only Learning there professed, and for that considerable.

An. 298, *Nemetum* (now *Spires*) not far from the *Rhine*, was repaired by *Constantius*. 'Twas built by the Romans in *Julius Cæsar's* Time. A neat Town (5), and very delightably seated, of great Resort, by Reason of the Imperial Chamber, the Sovereign of Judicature of all the Empire, capable of Appeals from the Tribunals of all Princes and Free-States thereof. A Court which first followed the Emperor in all his Removes, (as anciently the King's Bench in *England*) but by *Maximilian* the Emperor first made sedentary, and fixed at *Franckford*; removed afterwards to *Wormes*, and finally to this City, by *Charles V.* sufficiently

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(1) Euf. Scal. (2) Simler. de Rep. Helvet. (3) Cluver. Rhenan. Ferrarius, Ortel. (4) Dr. Heylin. (5) Dr. Heylin.



famous in that the Name of *Protestants* was here taken up, given to the Princes and free Cities following the reformed Religion, upon their Legal *Protestation* here exhibited.

*An. 319, Rostock, an Hans-Town of Germany, in the Dutchy of Mekelburg, within a League of the Baltick Sea, was built, and an University founded here, about the Year 1415, according to Bertius. 'Tis (1) a free Imperial City, and has an Harbour made by the River Warnia, on which it stands, 8 Miles from Wisemar, to the East, and 11 from Stralsundt to the West. About 5 Miles in Compass, and almost equal to Lubeck.*

*An. 326, Depranum in Bithynia (2) was repaired by Constantine the Great and named Helenopolis, in Honour of his Mother.*

*An. 329, Byzantium was repaired by Constantine, and named Constantinople. 'Twere too long to enumerate the ancient Rarities of this Place, which were mostly destroyed at the Taking of it by the Turks; and though at present, there be a most delightful Prospect at a Distance, proceeding principally from their Moschs; yet no place in the World (3) perhaps deceives the Expectation of Strangers more than this; for the Streets are narrow, dark, and steep, composed of small, low, and ill built Houses, consisting of Wood, Earth, or at the best but rough or unhewn Stone.*

*An. 336, Constance upon the Bodenzee was walled by Constantine II. An Imperial Town, Episcopal See, and a flourishing Empory.*

*An. 357, Curia, the Metropolis (4) of Rhetia, or the Country of the Grisons, was built. 'Tis called by the Italians, Coira, and by the Germans, Kur, or,  $\kappa$  being changed into  $\chi$ , Chur. 'Tis a Bishoprick of Mayence, and is situate upon the River Plessur, a little above the Rhine, which thereabouts begins to bear Boats. Here the Grisons generally keep their Assemblies. The Inhabitants follow the Opinion of Zuinglius. The Bishop of the Town, though Suffragan to the Arch-Bishop of Mayence, is Prince of the Empire, has his Seat and Voices in their College of Princes, and has withal several powerful Vassals, though the Revenues of his Church amount but to 15000 Crowns, or thereabouts. In the Neighbourhood are found some Chamoyes, a kind of Wild-Goats, that have certain round Balls about the Bigness of Tennis-Court-Balls in their Stomach, which the Germans pretend have the same Virtue with Bezoar, which is found in the same manner in the*

(1) See Heylin, Collier, &c. (2) Hier. Calvis. (3) See Sr. George Wheeler's Travels, Book 2. (4) Cluver. Italia Antiqua, p. 124.



Paunch of certain *Indian-Goats* ; and here are also of the *Alps*, *Rats* as big as *Polecats*, and have this admirable Industry, That when they make Provisions of Grass and Herbs for Winter , there is one that lies on its Back to receive and hold the Load, whilst another drags this by the Tail to the Hole ; and this, they say, is the reason why their Backs are always bare.

An. 382, *Basil* in *Helvetia* or *Switzerland* was built. 'Tis the Capitol of a Canton, and has an University and a Bishoprick depending on *Besancon*. So called (1) either of a *Basilisk*, slain when 'twas built ; or of the German Word *Pasel*, signifying a *Path* ; or of *Βασιλεία*, signifying *Kingly*. Famous for an University founded by *Pius II.* an. 1459. and honoured with the Sepulchres of *Oecolampadius*, *Erasmus*, *Pontanus*, &c. Seated upon the River *Rhine*, and is great, rich and populous.

An. 393, The *Olympiads* were celebrated the last Time ; being afterwards (2) discontinued : though *Socrates* continues them somewhat longer.

An. 457, *Epidaurum* (spoiled by the *Goths*) was repaired, and named *Ragusa*. 'Tis a City and Republick in *Dalmatia* (3) upon the Gulf of *Venice*, and an Arch-Bishop's See. Very well built and situated upon a Rock, so high and craggy on one side, that 'tis a Covert to it, and on the other side it stretcheth it self a long a little Tongue of Land, where 'tis washed by the Sea. The Government thereof is almost like that of the Republick of *Venice* ; But the Fear of losing their imaginary Liberty is so great, that it obliges them to change their Duke or Governour every Month, and to continue their Officers in their Posts but the Space of Six Weeks ; and therefore Gentlemen cannot wear a Sword, or lie abroad without informing the Senate therewith : and in the Night-time Strangers, especially *Turks*, are locked up in their Lodgings by them. And for the same reason, the Gates of the City are never open, but for Three or Four Days in Summer-time, and not above an Hour and Half in Winter. They pay Tribute to the *Turks*, whom they fear ; to the *Venetians*, whom they hate ; and to the Pope, Emperor and King of *Spain* upon Consideration.

An. 506, *Neocesarea* was overthrown by an Earthquake (4).

An. 516, *Chichester* in *Suffex* was (5) built by *Cissa* King of the *South-Saxons*. Situated in a Champain-plain, and on

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(1) *Dr. Heylin*. (2) *Cedren*. (3) See *Collier*. (4) *Niceph*. (5) See *Mr. Camden*.



the Banks of the *Levant*, which encompasseth the South, and West-parts, and at a small Distance dischargeth it self into the Sea. *Cissa* had here his Royal Palace, and 'twas called *Cissan-ceaster*. But before the Conquest, 'twas a Place but of little note, unless for the Monastery of *St. Peter*, and a little Nunnery. Now 'tis an indifferent large City, containing Five or Six Parish Churches, besides its Cathedral, of a circular Form, and graced with a stately Spire, built of Stone; Here are good Buildings and spacious Streets; especially the Four which lead from the Four Gates of its Wall, and cross one another at the Market-place, which is a capacious and fair Stone-Building, and supported round about with Pillars. It is dignified with an Episcopal See, and Seat of a Bishop; and its Cathedral (anciently dedicated to *St. Peter*) was first built by *Bp. Randulph*, but before 'twas quite finished, a sudden Fire totally consumed it; yet 'twas not long e're the same Bishop began to rebuild it, and with the liberal Hand of *K. Hen. I.* finished it, and made it a superb Building, which so continued till the Reign of *K. Rich. I.* at which time 'twas again consumed by the raging Blame of a merciless Fire, which spared not the Bishop's Palace and Prebends Houses; but that and the Cathedral were rebuilt and beautified by *Seffrid*, the Second Bishop of that Name, whose Glory was much eclipsed in the late unhappy times.

About the same time also *Abbingdon* in *Berks* was built by the said *Cissa*, and was always a Place of great Concourse for Religious Worship, as well before the times of Christianity, as since, *tam tempore Religionis fanaticæ, quam tempore Religionis Christianæ*, as the old Historian (1) words it. Here was a famous Abbey (2) founded about *A. D. 675*, by *Heane* Nephew to *Cissa*, Vice-Roy of the *West-Saxons*, but the Monks forsook it in *K. Alfred's* time for Fear of the *Danes*. It was restored *A. D. 955*, by the Munificence of *K. Edred*, and *K. Edgar*, and by the Care of *Ethelwulfus*, afterwards Abbot here. This Monastery was of the *Benedictine* Order, and dedicated to the *B. Virgin Mary*, and was endowed at the Suppression with *1876 l. 10 s. 9 d.* according to *Dugdale*, but according to *Speed* with *2042 l. 2 s. 8 d. ob. per an.*

*An. 520*, *Frankenburg* in *Hesse* (3) was built by *Theodorick* the French King, but afterwards much enlarged by *Charlot the Great*, *An. 535*, *Silk-Worms* were (4) brought out of *India* into

(1) *Vide Mon. Angl. Tom. 1. p. 99.* (2) *Ibid. p. 96. Angliæ Sacr. T. 1. p. 153. Reyneri Apostolat. Bened. in Anglia Tract. 2. p. 124. Tanner's Notit. Mon. p. 1.* (3) *Dr. Heylin.* (4) *Zonaras in vit. Justiniani.*



*Egypt*, and thence to *Constantinople* by Two *Indian Monks*. Not but that *Silk* was used in the more *Western Parts* before, and was called *Sericum*, from the *Seres* a People of *India*. Upon which Account *Ulpian* makes a Difference between *Sericum* and *Bombycinum*; for some of the *Ancients* were of Opinion that the *Sericum* was made of the Bark of Trees (1); which is an absurd Notion, it being plain from *Isidorus* (2), that *Sericum* and *Bombycinum* are the same, and the Mistake arose in those of the contrary side only from the Use of *Mulberry-Trees*, which are the Food of the *Worms*. Now concerning the Nature of the *Silk-Worms* in *India* Mr. *Ovington* (3) has given us an excellent Account, which may be of Use to these Parts of the World. He tells us, That the *Silk-Worms* (in *India*) in *November* are in Eggs 12 Days: or, according to the *Natives Account*, one *Aggoa*, from which the *Silk* then made is called *Aggoud-bund*, and is the best that is made all the Year. After 12 Days, from the First of *November*, the *Worms* are hatched, or come out of their Eggs, and are laid upon Mats. The four first Days after they are laid upon Mats, they give them *Mulberry-Leaves*, cut into small thin Pieces, to feed upon four times a Day, viz. Morning, Noon, and at 3 and 9 of the Clock. The 5th Day they must not be fed at all. The 6th Day the *Worms* will be somewhat bigger, and must be fed with big Pieces of Leaves, and that four times a Day, according to the times before mentioned. The 7th, 8th, 9th, they must be fed as on the 6th Day. The 10th Day they must not be fed at all. The 11th Day they must be fed with larger Pieces of Leaves, and four times a Day, as formerly. The 12th Day they are to be fed with whole Leaves, and four times a Day. The 13th and 14th they must not be fed at all. They 15th, 16th, 17th, 18th, they must be fed with whole Leaves, and four times a Day. The 19th they must be fed five times, viz. Morning, Noon, at 3, and 9 a Clock, and at Mid-night, and so must be fed till the 26th inclusive. About the 14th Day the *Worms* will begin to be green, and at the 26th Day will be about  $2\frac{1}{4}$  Inches long. The 27th Day they will be of a Colour like yellow and white, and then they must not be fed any more, because they begin to spin. The 28th Day they must be put upon Ledges of Mat, fastened to a large Piece of round Matting, the Ledges being about an Inch high from the Mat, and running

(1) *Pausanias in Eliacis*. Strabo, l. 15. Ammian. Marcellin. lib. 23.  
 (2) Lib. 19. cap. 27. (3) In his Voyage to surat; p. 599.



round like a Screw, beginning at the Center of the Mat, and running round at about a handful or Three Inches Distance to the Circumference. When the Worms are put upon those Ledges, they set the Mats leaning in the Sun, about 8 in the Morning, and let them stand for  $1\frac{1}{2}$  Hour; then they put them into the House or Shade, leaning against the Wall; after, at 4 of the Clock in the Afternoon, they put them again into the Sun, and let them stand till Sun-set; then they put them into the House or Shade, leaning against a Wall, and in this Day and Night's time, they will have made their Houses. The 29<sup>th</sup> Day they take the Worms with their new Silk-Houses, and put them upon other Mats, flat, without any Ledges or Partitions, and so lay several Mats upon Frames, one over another. The 30, 31, 32, and 33 Days, they spin within their Houses of Silk, and then they take each Worm with its House, and shake it at their Ears, and those that are alive are good, and fit for Breeders, and are kept for such; but those that make no Noise are dead, having spun away their Life. Sometimes  $\frac{1}{4}$   $\frac{1}{8}$   $\frac{1}{16}$  live; sometimes more, and sometimes less; for several are killed by great Heats and Colds. The 34, 35, 36, 37<sup>th</sup> Days, they continue spinning. The 38<sup>th</sup> Day the Worms eat through their Houses, and are like a Butterfly; after which they take up their Houses, and put the Worms upon new Mats; the Males they know by their Slenderness, and the Females by the contrary, which, being placed near each other, join; but if there be more of one sort than the other, then after they have done with the lesser Number, either Males or Females, they join them with the rest, and let them lie all Night. The 39<sup>th</sup> Day they throw away the Males. The 40<sup>th</sup> the Females lay their Eggs, after which they throw them away likewise. So that the whole Life of these Worms is but 12 Days in the Egg, and 40 Days out of it; in all 52 Days. The next Silk is made in *January*; and then the Worms are Fourteen Days in the Egg, and 40 afterwards before they die. This Silk is called *Maug-Bund*, and is the Sixth, and worst sort of Silk. The making of it ends about *February* the 14<sup>th</sup>. The next is made from *February* the 14<sup>th</sup> to the 24<sup>th</sup> of *March*, and is called *Cheitabund*. The Worms stay in the Eggs 8 Days, and live 32 Days after. This is esteemed the Second Sort for Goodness. The next is *Sauk-Bund*, esteemed the Fifth Sort for Goodness. The Worms stay in their Eggs 8 Days, and live 32 Days after. The making of this Silk ends about the 6<sup>th</sup> of *May*. The next is *Afforee-Bund*, esteemed the Fourth Sort



Sort for Goodness. The Worms continue in their Eggs, and die, as the Two last sorts. And the making of the Silk ends about the 4<sup>th</sup> of June. The next is *Sowaud-Bund*, and is esteemed the third sort. The making of this also ends about the last of July. In *August* and *September* no Silk is made, and but very little in *October*.

This is the Nature of the *Silk-Worms* in the *Indies*, where the Heat of the Sun renders them much more fruitful than with us; for in *India* the Worms breed and spin their Silk Six Times in the Year, and in *England* only once, because here they remain in the Egg from the latter End of *August*, till about the latter End of *May*. There likewise they are sooner brought to Perfection, and begin to work sooner, *viz.* 28 Days after they are hatcht, but in *England* not till the 40<sup>th</sup>; where also they are by a Third Part more tedious in breaking out of their Houses, from the First Day of their Spinning, than they are in the East, which is done in Ten Days, but here only in Fifteen.

The *Silk-Worm* derives its Birth from the Seed of the Butterfly, which is as small as the Head of a Pin, and somewhat resembles Rape-Seed, being flatted on both sides. This Insect, by whose Industry we have the Silk, which is spun out of its Bowels, and artificially formed by its Mouth into the Fashion of a Clew, differs not very much from a Caterpillar, either in the Shape or Bulk, unless it be that the latter is more hairy, and its Web weaker and of another Colour. And yet for want of Mulberry-Leaves (which is the most proper Food for the Silk Worms) when they are forced to subsist by the Leaves of the Rose-Bush, Lettuce, or some others (which sometimes are made use of) this Nourishment either weakens the Thread they spin, and makes it as useless as that of the Caterpillar's, or else they will not work at all. But that which seems most remarkable and wonderful in this Animal, is its Change of Shape, and one would think of Species, in the Transformation of it from a Reptile to a Volatile, from a creeping Worm into a Butterfly.

*An. 548*, A Whale of 30 Cubits long, and 10 broad (1) (having done great Harm to the Empire 30 Years together) followed certain *Dolphins* into a shallow Place, where it stuck fast, and was taken.

*An. 551*, *Gnesna* in *Poland* (2) was built by *Lechus*, the First Prince of the Country, and was the Seat of him and his Successors till removed to *Cracow*. 'Tis the ancientest

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(1) *Calvis.* (2) *Dr. Heylin, l. 2. p. 148.*



Town of the whole Country, is walled, and the See of of an Arch-Bishop, who is the Primate of the Kingdom, and has under him the Bishopricks of *Cracow*, *Poznan*, *Ploczko*, *Mednich*, *Breslaw* (in *Silesia*) *Lebus* (in *Brandenburg*), *Vladislaw*, *Camin*, *Luceoriense*, *Vilenzki*, *Wenden*, and *Varmien*.

*An. 555*, *Breme* (1), the Metropolis of the Bishoprick of *Breme*, was built by the said *Lechus*. 'Tis seated on the *Weser*, and is well traded, populous and rich; beautified with fair and even Streets, and very strongly fortified against all Invasions both by Art and Nature, the Town being so commodiously seated amongst Fens, that it may very easily be drowned to keep off an Enemy.

*An. 561*, A Hill near the River (2) *Rhosne* in *France* roared many Days, and then tumbled (with all the Buildings) into the River.

*An. 571*, *Justinopolis* in *Istria* was built by *Justin* (3) as a Fortrefs against the Incursions of the *Barbarians*. Here was a Town before called in *Pliny's* time *Ægide*. 'Tis now called *Cape de Istria*, because the Principal of the Province, and a Bishop's See.

*An. 631*, *St. Gall* (corruptly called *Sengal*) in *Helvetia*, was built, taking Name from the Monastery of *St. Gall* a famous *Scot*, and the Apostle of those Parts (4). 'Tis an Imperial City, rich, populous, and well governed, and situate among the Mountains, near the *Boden-See*. The *Anabaptists* were once very prevalent here, insomuch that one of them cut off his Brother's Head in the Presence of his Father and Mother, and said, (according to the Humour of that Sect, who boast much of Dreams, Visions and Enthusiasms) that God commanded him to do so.

*An. 639*, *Heraclea* (5) was built by the Bishop of *Opitergium*, upon the Loss of his City to *Ratharis*, and named so in Honour of the Emperor *Heraclius*.

*An. 640*, The University of *Lindisfarn* in *Northumberland* was founded by King *Oswald*. 'Tis situated (6) over against the River *Lied*, and the Tyde makes it an Island. 'Tis a pretty Town, with a Church and a Castle, where sometimes was that Episcopal See, which *Aidan* the *Scot*, called to preach the *Christian* Faith to the People of *Northumberland*, instituted. In this small Island there sat 11 Bishops; but afterwards when the *Danes* rifled all the Sea-Coasts, the Episcopal See was translated to *Durham*. I know Mr. *Baxter* has in several places of his Writings insinuated, That *Aidan* was no Bishop, and quotes *Bede* for

(1) *Ibid.* l. 2. p. 99. (2) *Sigon.* *Calvis.* (3) *Dr. Heylin.* l. 1. (4) *Dr. Heylin.* l. 1. p. 141. (5) *Sabell.* (6) *Camden's* *Brit.*



his Assertion, who yet (1) calls him *Antistes*, and King *Alfred*, in his *Saxon Version*, makes use of the Word *Biscop*, which is very exprefs against Mr. *Baxter*; but this point having been accurately handled by the Judicious Bp. *Lloyd* (2), and the Excellently Learned Mr. *Dodwell* (3), I shall refer the Reader for farther Satisfaction to them.

An. 674, *Benedict* (4) Abbot of the Monastery of *St. Peter* in *Canterbury*, having obtained of *Egfrid*, King of *Northumberland*, as much Land as served 70 Families, lying near the Mouth of the River *Wir*, (in the Bishoprick of *Durham*) began a Monastery there to the Honour of *St. Peter*; but before 'twas finished, he took a Journey into *France*, from whence he brought *Masons*, who built the Church of Stone after the *Roman Fashion*: and the Work being almost finished, he sent into the same Country for Artificers, who understood the Art of Making *Glass*, which had been hitherto unknown in *Britain*: wherewith he glazed the Windows of the Church and Monastery which he had built, and was the First who taught the *English* this excellent Art.

But now though the Artificial Way of Making *Glass* was brought about this time into *England*, yet that here was *Glass* before appears plainly from *Julius Cæsar*, who in his *Commentaries* (5) tells us, That *Omnes Britanni se vitro inficiunt*, all the *Britains* Colour themselves with *Glass*; and *Mela* (6) agreeably to *Cæsar*, *Britanni vitro corpora infecti*. This is the same with what others call *Glastum*, whence our *English Word* (nor does the *Dutch* differ) *Glass*. *Vitruvius* terms it *Wool died with Glass*, if we follow the Learned *Turnebus's* Correction of *Ultrum*, reading *Vitrum*, which is certainly *Vitruvius's* Word. From the same Author it appears 'twas the same with the *Greeks* *Isatis*. *Salmasius* always writes *Guastrum* (but falsely) for *Glastum*, because the *Britains* call it *Guadum*. Indeed it does not directly follow that here was any *Glass* because of this Use of *Glastum*, which is no more than a Blew Colour, and therefore *Cæsar's Vitrum* is the same, and must not be taken for what we term properly *Glass*; but yet if we consider that 'twas so called because it resembled *Glass*, and that the *Romans* had *Glass* amongst them, it must also be granted, that here was some sort of *Glass* (though not the Artificial) in *Britain* before the time of *Benedict*.

(1) *Hist. Angl.* l. III. 3. 5. (2) *Hist. Account of Church-Government.* l. 1. p. 103. (3) *Reply to Baxter*, p. 24. Sect. 10. (4) *Bede's Lives of the Abbots of Wiremuth and Glrwy*, published by Sr. James Ware. (5) *Lib.* 5. (6) *Lib.* 3. cap. 6.



'Tis true, it may be objected that 'tis improbable this excellent and useful Invention should appear so late in this Western Part of the World, since it appears so very Ancient. For in *Job* (1) where Wisdom is compared to the choicest Things, 'tis said *Gold and Glass shall not be equalled to it*. And though there be a great many Variations in different Translations, some calling it *Jacinth*, some *Chrystal*, others a *Looking-Glass*, &c. and it does not seem probable that *Glass*, of so mean a Value should be brought into the Comparison; yet it appears nevertheless to be very Ancient, and without doubt was known at the Building of *Babel*, it being almost impossible that *Bricks* should be burnt without some of them, superficially at least, turning into *Glass*. For which reason 'tis that *Ferant Imperatus* (2) tells us that *Glass*, like that which is *Artificial*, is found under the Earth in Places where great Fires have been. That some is found in round Clots like Fire-Stones, shining in the Breaking, and transparent with Greenness, and in Shew resembles *Colophonia*, which being struck sparkles like Fire-Stones. This seems to have been rather in their Brick than ours, because they tempered their Earth Two Years together, and also burnt them much better.

So that from hence it is plain, that *Glass* was of great Antiquity; though the Art of making and working it was very late, the first place, for this purpose, that we find mentioned being *Sidon* in *Syria*, which, as *Pliny* testifies (3), was of great note for *Glass-Houses* and making of *Glass*. But *υαλος*, now rendred *Glass*, is the same with the *Glastum* or *Vitrum* above mentioned, or at least nothing else but the *Glass* just now spoken of, and seems to be first specified by *Aristophanes* in his *Nubes*, (4) where he brings in *Strepsiades* abusing *Socrates*, and teaching him a new way to pay old Debts, viz. By placing a fair transparent Stone sold by the Druggists, and from which they strike Fire, between the Sun and the Accusation brought in Writing against him; for the Sun would soon melt away the Letters of the Accusation. Which Stone *Socrates* readily called *υαλος*. Upon which the Scholiast thus, Druggists sold precious Stones as well as Medicaments. And that the Ancients called *χρύον*, (the same with *χρύσταλλος*) *Chrystal*; that *Homer* knew not that Name; and that with him and the Ancients, the Word *Electrum* was made use of is there testified by the Scholiast, though he himself clearly describes our *Glass* in these Words:

(1) *Cap.* 28. v. 17. (2) *Lib.* 25. cap. 7. (3) *L.* 36. c. 26. (4) *Act.* 2. *Scen.* 1.



We properly call that *Glass* which being melted by Fire from a certain Herb burnt to prepare certain Vessels. *Hesychius* has not the Word *υαλος* in this Sense, though the *Etymologist* hath. But to insist no longer on this, *Tiberius* is the First Emperor amongst the Romans in whose time we read 'twas made, notwithstanding the Roman People was otherwise so very ambitious of getting a Knowledge of all useful Arts. This is evident from *Pliny* (1). They report, (saith he) that when *Tiberius* was Emperor, there was invented such a Temperament of *Glass* that it became flexible, and that the whole Shop of the Artificer was demolished, lest the Prices should be abated of the Metals of Brass, Silver and Gold, and this Report was more common than certain. *Pliny* lived in *Vespasian's* time, the Third Emperor from *Tiberius*, and therefore this Report continued long. Others after him mention it, but with some Difference: and hence the *Chymists* build the Possibility of making their *Elixir*; though the Foundation be very weak, since *Pliny* mentions the Story only as improbable, and as if he himself did not believe it, bringing as a Confirmation of it only an *ita ferunt*: and certainly he would not have committed it to Writing, had it not been to please his *Genius*, which, (if we may believe his Nephew, and guess of him by this very Work, where this is mentioned,) was to put in Writing whatsoever was rare in Art and Nature.

The Art of Making *Glass* being once brought into *England*, it was very much improved in a few Years; it being, in those Superstitious Times reckoned one of the greatest Ornaments of a Church to have most magnificent Windows, in painting whereof they were very curious, and in this particular exceeding such as have succeeded them since the *Reformation*, the very Name of *Popery*, casting such a Terror upon the Generality of People now, that even such Things as are innocent and useful must not be permitted in Churches, because they are very much admired by the *Papists*; and the *Dissolution of Monasteries*, and the late horrid and unparallel'd Rebellion proved so destructive to this kind of Ornament, that from what remains at present 'tis very difficult to guess at the Magnificence of our Churches in the times of our Ancestors. I shall not insist upon the *Sacrilege* occasioned by the *Dissolution*, since (besides that *Sr. Hen. Spelman* hath been particular enough therein in the excellent Draught of his intended Work of the *History of Sacrilege*) the Benefits that accrued

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(1) *Lib. 36. cap. 26.*



to the *English* Nation thereby were much greater than the Mischiefs that followed, proceeding from imprudent Management: but that the Reader may guess at the *Splendor* of our *Churches* even before the late *Civil Wars*, (when nevertheless they had lost considerably of their former *Beauty*) I shall beg leave to give Two or Three Instances of the Proceedings of those who were the principal Authors of all these Miseries, which the Kingdom groans under to this Day.

In *August*, *an.* 1641. the House of Commons published (1) an Order for taking away all scandalous Pictures out of Churches. When this Order came forth, at *Chelmsford*, in the Chancel of the Church, there was standing a goodly fair Window at the East End, untouched from the Foundation of the Church, in which was painted the History of *Christ* from his Conception, to his Ascension: and to perpetuate the memory of the Benefactors, in the vacant Places there were the Escutchions and Arms of the Ancient Nobility and Gentry, who had contributed to the Building and Beautifying that fair Structure. In obedience to this Order the Church-Wardens took down the Pictures of the Blessed Virgin, and of *Christ* on the Cross, and supplied the Places with white Glass. And the Sectaries after that, being not satisfied with what had been done, that they might, according to the Phrase of those Times, make a *thorough Reformation*, on the Fifth of *November* in the Evening assembled together, and in a Riotous manner with long Poles and Stones, beat down, and defaced the whole Window. On the 28 of *Jan.* 1642. (2) *Sudley* Castle was surrendered to the Rebels, in which was a goodly fair Church; here they dig up the Graves, and disturb the Ashes of the Dead: they break down the Ancient Monuments of the *Chandos*es, and instead thereof, leave a prodigious Monument of their Sacrilegious Profaness, profaning every Part of the Church in a very particular manner. The lower Part of it they make their Stable, the Chancel their Slaughter-House. To the Pulpit they fasten Pegs to hang the Carcasses of the slaughtered Sheep: the Communion-Table, according to their own Language, they make their Dresser or Chopping-Board to cut out their meat; The Guts and Garbage they cast into the Vault, wherein lay the Bodies of the *Chandos*es an Ancient and Honourable Family: mingling the loathsome Intrails of Beasts with those Bones which did there rest in hope of a joyful Re-

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(1) *Mercurius Rusticus*, num. 3. p. 22, (2) *Ibid.* n. 6. p. 57.



surrection. The Nave or Body of the Church was all covered with Dung and Blood of Beasts : and which was (if possible) a Degree beyond these Profanations, in Contempt of God and his Holy Temple, they defile each Part and Corner, both of Church and Chancel with their own Excrements, and going away left nothing behind them in the Church (besides Walls and Seats) but a stinking Memory, that part of the Parliament Army, raised for the Defence of Religion, had been there. 'T would be very tedious to enumerate all the Instances of this Nature, which are treated of by *Mercurius Rusticus*, *Sr. William Dugdale*, and divers other Authors, and therefore what I have said is sufficient for my Purpose, only I cannot pass by the Abuse committed upon the Ancient Cathedral at *Canterbury*, where when Colonel *Sandys* arrived, in *Aug. 1642.* (1) he presently entered the Church, overthrew the Communion-Table, toar the Velvet-Cloth from before it, defaced the goodly Screen, or Tabernacle-Work, violated the Monuments of the Dead, spoiled the Organs, brake down the Ancient Rails, and Seats, with the Brazen-Eagle which supported the Bible, forced open the Cupboards of Singing-men, rent some of their Surplices, Gowns and Bibles, and carried away others, mangled all the Service-Books, and Books of Common-Prayer; bestrewing the whole Pavement with the Leaves thereof; after which they farther exercised their Malice upon the Arras hanging in the Quire, representing the whole Story of our Saviour, wherein observing divers Figures of *Christ*, One said *that here is Christ*, and swore *that he would stab him*: Another said *here is Christ*, and swore *that he would rip open his Bowels*: which they did accordingly, so far as the Figures were capable hereof, besides many other Villanies: and not content herewith, finding another Statue of *Christ* in the Frontispiece of the South-Gate, they discharged against it Forty Shot at least, triumphing much, when they did it in the Head, or Face, as if they were resolved to crucify him again in his Figure, whom they could not hurt in Truth: nor did their Fury cease till they had broken and abused the Windows in the same manner, for the Curiosities whereof I must refer you to *Mr. Somner's Antiquities of Canterbury*, who has bestowed several Pages in giving us an Account of the several Histories in each Window.

But though formerly they excelled us in *Glass-Windows*, yet the *Moderns* have far surpassed them in other Works in

(1) *Ibid.* part. 2. num. 1. p. 184.



*Glass*, for which there need no other Proof be given (1), than the wonderful Perfection to which all Manual Arts have of late Years arrived. Men now generally understand to employ those very *Tools* which the *Ancients* lent us, to infinite more Works than formerly: they have also of late devised great Multitudes of all Sorts, particularly in *Glass*, which were before *unknown*, amongst which the *Telescope* and *Microscope* must deservedly be reckoned Two of the Chief.

For as to the former, the *Telescope* must be acknowledged (2) to be the most excellent *Invention* that ever was, for assisting the Eye in remote Discoveries. The Distance of the Heavens is so vast and immense, that our unaided Senses can give us but very weak and imperfect Informations of the upper World; and the Speculations that *Antiquity* hath raised upon them, have generally proved very mean and false: but these *Glasses* are of such a wonderful Nature, that they bring the Stars nearer to us, and afford us a much better Knowledge of the immense Territories of Light; they give us more *Phænomena* and truer Accounts; disperse the Shadows and vain Images of the Twilight of naked Sense, and make us a clearer and larger Prospect. By these Advantages our Thoughts are enlarged, and we frame to our selves a much more perfect Idea of the Universe, and the Sense of God's Omnipotency is more strongly imprinted in our Minds. 'Tis true, without the Help of these Instruments *Copernicus* restored the *Hypothesis* of *Pythagoras* and *Philolaus*, and gave far more neat and consistent Accounts of the *Phænomena*; *Tycho Brahe* performed the Glorious Work of restoring the *Fixed Stars* to their true Places; and reformed the elder *Astronomical Tables*, both the *Ptolemaick* and *Copernican*; and from his Observations of the new Star of 1572, and Six Others in his time, he placed *Comets* amongst the Heavenly Bodies, shattering all the *Solid Orbs* to pieces; which he hath done with such clear Conviction, that even the *Jesuits*, who are deterred from closing with the Opinion of the Motion of the Earth, by reason of their being of the Church of Rome, are forced to acknowledge a Necessity of repairing to some other *Hypothesis* than that of *Ptolemy* and *Aristotle*: but yet when *Telescopes* came to be in Use, their Discoveries were exceeded by the other more late *Astronomers*; for by this incomparable Advantage, *Galilæo* (who is falsely taken to be the Author of these Instruments, as shall appear by

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(1) Bp. Sprat's *Hist. of the Royal Society*, pag. 80. (2) See Glanvill's *Progress, &c. of Knowledge*, p. 53.



and by) discovered the Nature of the *Galaxy*, the 21 *New Stars* that compose the *Nebulosa* in the Head of *Orion*, the 36 that conspire to that other in *Cancer*, the *Ansulæ Saturni*, the *Assellæ* of *Jupiter*, of whose Motions he composed an *Ephemeris*. He farther discovered the strange *Phases* of *Saturn*, one while oblong, and then round; the Increase or Decrease of *Venus*, like the *Moon*; the Spots in the *Sun*, and its Revolution upon its own *Axis*; the *Moon's Libration*, collected from the various Position of its *Maculæ*; and divers other wonderful and useful Rarities, which *Antiquity* had been ignorant of. Not long after whom, *Christopher Scheiner* by greater *Telescopes* viewed the *Sun* with a curled and unequal *Superficies*, and in or near the *Horizon* of an *Elliptical Figure*. He found also, That that supposed uniform *Globe of Light*, was of a different Complexion in its several Parts; some brighter than the main Body, as the *Faculæ*; others darker, as the *Maculæ*. He made more than 2000 Observations of them, and described their Number, Magnitude, Situation, Figure, and Revolutions. *Kepler* is next, who first proposed the *Elliptical Hypothesis*, made very accurate and clear Observations about the Motions of *Mars*, and writ an *Epitome* of the *Copernican Astronomy*, in the most perspicuous Method, containing the Discoveries of others, and divers considerable ones of his own; to pass by his *Ephemerides*, and Book about *Comets*. *Ant. Maria Shirlæus*, with a new *Telescope*, of a larger Diameter than ordinary, discovered Five other Stars, more remote from *Jupiter* than his *Satellites*, and a kind of vapid Atmosphere about that Planet. *Franciscus Fontana* observed the same Star, with Nine others, never leaving it more than Ten of its Diameters; and in 1636, and 1643, with 8. Anno 1645, with 5, 1646, with 7, on other Days with 6; varying their Distances one to another, and not to be seen about *Mars* nor *Saturn*, nor without extending the *Telescope* more than was fitting for *Fix'd Stars*. 'Tis observed that these *Satellites* suffer a Defection of their Light, when *Jupiter* is interposed between them and the *Sun*, and therefore as they have no Light of their own, so they do not borrow any from *Jupiter*, but from the *Sun*. *Longomontanus* described the *World* according to all the *Hypotheses* of *Ptolemy*, *Copernicus* and *Tycho Brahe*. *Jansonius Blæu* made far more perfect and exact *Celestial Globes* than any were extant before, and in his *Atlas* there are very accurate Figures of the *Celestial Bodies*, according to *Ancient* and *Modern Hypotheses*, with considerable Discoveries of his own from *Telescopes* and other Instruments. *Gassendus* writ very judiciously



ously of the *Stars* about *Jupiter*, and of *Mercurius* in the *Sun*, and obliged the *World* with his most excellent *Astronomical Institutions*. *Ismael Bullialdus* enriched the *Science of Astronomy* with a new *Method* to find and easily compute the *Paralaxes* of *Solar Ellipses*. *Hevelius* drew a *Graphical Description* of the *Moon* in all its *Phases*, as it appeared in the *Telescope*, accurately delineating its *Spots*, and shewing the *Inequality* and mountainous *Protuberances* of its *Surface*, which illustrates a very ingenious and curious *Theory*. *Ricciolus* made an *Improvement* of *Hevelius's Selenography*, both as to the *Number*, *Figure*, *Magnitude*, *Site*, *Colour* of the *Maculae*, and the *Eminencies*, *Profundities*, and *Asperities* of the *Lunar Superficies*. *Martinus Hortensius* discovered *Mercury* to have *Variety* of *Phases*, like the *Moon*; as, now *Horned*, then *Gibbous*, and at other times *Round*.

From hence 'tis Evident, that Forreigners since the *Invention* of *Telescopes* have made *Extraordinary Discoveries*; but if a *Comparison* of them should be made with the *Virtuoso's* of our *English Nation* 'twould soon be found that they have been outdone by us. *Sir Christopher Wren* (1), before any thing of *Hagenius* appeared on that *Subject*, from his constant *Observations* of *Saturn*, stated a *Theory* of that *Planet*, and of the *Moon's Libration*. He hath also performed very much in his attempt of a *Selenography* by measure, what we have of that kind being rather *Pictures*, than accurate *Surveys* or *Maps* of the *Moon*: To this purpose he contrived a *Lunar-Globe*, representing not only the *Mountains* and *Valleys* in solid *Work*, but the several *Degrees* of *Whiteness* and *Blackness* on the *Surface*, which if turned to the *Light*, shews all the *menstrual Phases* of the *Moon*, with the several *Appearances* that arise from the *Shadows* of the *Hills* and *Vales*. He has also made *Maps* of the *Pleiades*, and other *Telescopial Stars*, and proposed ways to solve the great *Question* concerning the *Earth's Rest* or *Motion*, by some small *Stars* about the *North-Pole*, to be seen only in large and well made *Telescopes*: To which *Instrument* he has added many sorts of *Retes*, *Screws*, and *Apertures*, to take in more or less *Light*, by opening and shutting like the *Pupil* of the *Eye*, according as the *Observer* thinks fit; and has improved the *Manufacture* of *Grinding* good *Glasses*. He has likewise made *Telescopes* to open with a *Joynt*, after the manner of a *Sector*, whereby *Distances* may be taken to *Half-minutes*, and no differences found in the same *Observation* often repeated, the *Instru-*

(1) *Dr. Plot's Nat. Hist. of Oxon-th. ch. 9. Sect. 27. Bp. sprat's Hist. of the Royal Society, part. 2. sub finem.*



ment not being liable to any prejudice by warping or lutation. Besides several other Accurate Discoveries and Observations to be met with in the *Philosophical Transactions*, where an exact Account may be found of the other Extraordinary Inventions of our English Nation since the Foundation of the Royal Society.

But tho' Forreigners must grant the Discoveries in England have of late Years been very Extraordinary, yet they think that we are Mightily beholding to them, as being the Authors of the Telescope, by which such Discoveries have been made. 'Tis true this is granted by the Generality of Writers; but yet if we come to examin the matter nicely, and as is fit, where there is so much Honour and Applause Depending, we shall find that the Invention is owing to Roger Bacon, a Frier-minor of Oxon, and sometime Fellow of Merton Colledge in that University, who was (1) a Man of such affrighting Skill in the *Mathematicks*, especially *Perspective*, that he justly deserved the Title of *Doctor Mirabilis*. His excellent Skill in Glasses appears Evident from his own words, in his Book of *Perspective*, where he says, (2) *That if the Glasses be not plain (having treated of them before) but Spherical; the case is much otherwise: for either the Concavity of the Glass is next the Eye, or the Convexity, &c.* And that he used these Glasses in Celestial Observations, is altogether as evident from the same Book, where he proceeds in these words. *De visione fracta, majora sunt; nam de facili patet, &c* (3) *Greater things are performed if the Vision be refracted; for [by Refraction] 'tis easily made appear, that the greatest things may be represented less, and little things as the greatest; and that things afar off may be represented near. Thus we can make the Sun, and Moon, and Stars, to all appearance, to come down to us here below, &c.* And again in his *Epistle ad Parisiensem* (4), concerning the secret Works of Art and Nature. *Possunt enim sic figurari perspicua, ut longissime posita, appareant propinquissima, & e contrario; ita quod ex incredibili distantia legeremus literas minutissimas, & numeraremus res quantumcunque parvas, & stellas faceremus apparere quo vellemus.* Glasses may be so figured, that things of the most remote distance may appear near; so that at an incredible distance we may read the smallest Character, and number things though never so small; and lastly, make Stars appear as near as we please. All which things, as he tells us elsewhere (5), were so formidable and amazing to the Illiterate, *ut animus mortalis ignorans veritatem*

(1) Dr. Plot *ibid.* c. 9. Sect. 2. (2) *Perspective* part 3. Dist. 2. Cap. 3. (3) *Ibid.* dist. ultima. (4) Cap. 5. (5) *Perspective* part 3. dist. 3.



*non possit aliquo modo sustinere* ; that no Mortal ignorant of the means, could possibly bear it. All which considered together, it must be confest by all unprejudic'd Persons that he had some such *Instruments* as we call *Telescopes*, tho' not so trimly made, 'tis like, as ours are now. And therefore tho' he was severely punished as a *Magician*, yet he was so far from being guilty, that he wrote a Book against it, and the *Moderns* must acknowledge that he was a prodigy in the *Mathematicks*, being not only the first *Inventer* of these *Glasses*, but of the *Gregorian Period*, as Dr. Plot (1) has shewn ; tho' Pope Gregory assumed the whole Honour to himself, just as *Joseph Scaliger* did that of the *Julian Period*, which yet by an indifferent and competent Judge is given to *Robert Lorraine* an *English Bishop* of *Hereford*, who lived 500 Years before *Scaliger's* Invention (2) : so that the Honour due to him is not so great, notwithstanding he fitted it to *Chronological Uses* ; since the Incomparable *Thomas Lydiat* (a Person who deserved a much better Fate than he met with) found out a more accurate *Period*, whereby he confounded all the supputations of *Scaliger*, who was so much concerned at it, that in an Epistle to *Richard Thomson*, (his correspondent in *England*) he calls him him, the greatest Monster that ever *England* produced (3) ; and in another to the same Person, the veryest Fool in the whole World, and that 'twas below his Dignity, nor had he leisure to write against such a Beetle (4). But 'tis generally confess'd by the best Judges that *Lydiat* had the better of his Adversary in this particular, however he was in other things so very Extraordinary.

As by the help of the *Telescope*, there is nothing so far distant but may be represented to our view ; so by the help of the *Microscope*, another Instrument made of *Glass*, there is nothing so small, as to escape our Inquiry. By this the *Earth* it self (5), which lyes so near us, under our Feet, shews quite a new Thing to us, and in every little particle of its matter, we now behold almost as great a variety of Creatures, as we were able before to reckon up in the whole *Universe* it self. By this Instrument (6) our Eyes are assisted to look into the Minutes and Subtilities of Things, to discern the otherwise invisible Schematisms and Structures of Bodies, and have an Advantage for finding out of Original Motions ; to perceive the Exactness and Curiosity of Nature

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(1) *Loc. cit.* (2) *In præfat. in Annales Jac. Usserii, Archiep. Arma-*  
*chan.* (3) *Epistolar. Scallig. lib. 3. ep. 240.* (4) *Epist. lib. 3. ep. 241.*  
 (5) See Dr. Hook's Preface to his *Micrographia.* (6) *Glanvill, ubi supra*  
*pag. 56.*



in all its *Composures*; and from thence take sensible Evidence of the Art and Wisdom that is in its Contrivance; to disclose the Variety of living Creatures that are shut up from our bare Senses, and open a kind of other World unto us, which its *Littleness* kept unknown. This *Instrument* hath been exceedingly improved of late even to the *magnifying* of Objects a *thousand* times, and many useful *Theories* have been found and explicated by the *Notices* it hath afforded; as may appear by the Ingenious Writings of Dr. Power and Dr. Hooke. There are several other *Instruments*, &c. made of *Glass*, which I might, were it necessary, inlarge upon to prove the Usefulness of its Invention; but what has been already asserted I am afraid is rather too long, in this place, for proving a point which none can well deny.

Much about the time that the Art of making *Glass* was brought into *England*, viz. in the Year 678. *Wild-Fire* (1) was invented by *Callinicus* a *Græcian*, from thence called *Ignis Græcus*.

An. 701, *Cracovia* or *Cracow* the Metropolis of *Lesser Polonia* was built by *Gracus*. Some (2) Authors make it the *Corrodunum* of *Ptolemy*. Since *Gracus's* Time it has been augmented, and divided into 4 Towns, whereof each hath its different Officers and Magistrates. Here are a great Number of Churches, and amongst them the Cathedral of *St. Stanislaus* is renowned for its Chapter and Treasury. Here is an University founded by *Casimir I.* King of *Poland*.

An. 729, *Deventer* in *Overysfel* was built. 'Tis (3) well fortified, and withal beautiful and well peopled.

An. 738, The Order of the *Gennet* in *France* was instituted by *Charles Martell* (4), that the Memory of that famous Battle fought near *Tours*, wherein 385000 *Saracens* and *Moors* were slain, might be preserved, and such as had behaved themselves Couragiously in that Action might have some Reward. The great Number (5) of rich *Gennet Furs* (anciently esteemed amongst them the most excellent, tho' since the *Ermine* hath got the pre-eminence) as also of the Creatures themselves alive, taken among the Spoils of that Victory, gave occasion to the Name: tho' there are others (6) who impute the reason of this Appellation to a kind of Neat-shap'd *Horses*; of which 'tis probable a great Part of the Founder's Cavalry consisted. The Knights, as *Favin* relates (7), were Sixteen, whose Collars were

(1) *Gault. Tab. Chron.* p. 523. *Cedren.* (2) *Cromer.* (3) *Dr. Heylin* 2. (4) *Favin. Theat. d' Hon.* l. 3. c. 1. *Ashmole's Order of the Garter*, p. 97. (5) *Mennen. Delic. Equest.* p. 56. (6) *See ibid.* (7) *Loc. cit.*



made of Three Chains of Gold, interwoven or linked with red Roses, at the End of which Collar hung a Gennet of Gold, Black and Red; sitting on a Flowry Bank, all enamelled with Variety of Colour and Art. And in farther Honour of this Institution, the *Founder* not only (1) renewed the Use of Gold-Rings (so peculiar of old to the *Equestrian Order* among the *Romans*) but caused them, and all other Ornaments of this Order, to be ingraven and wrought with the *Effigies* of a Gennet. 'Tis accounted by *Favin* (2) the First Order of Knighthood among the *French*; which is to be understood of a distinct Order, acknowledged by a particular and peculiar Title; and continued in Glory and great Esteem, until the Institution of the Order of the *Star*, (some (3) say only till the Reign of *St. Lewis*) after which time it was laid aside. But though *Favin* be so particular, as to the Institution of the Order, and the Occasion thereof, the exact Number of Knights, and especially in assigning a Collar, with the Ensign hanging at it, suitable to the Mode of latter Times; yet some others (4) of his Country-men, wanting the Assurance and Authority of Antient Writers to back them, have not Confidence enough to perswade the World, that there was ever any such.

*An. 774*, *Franckfurt* upon the *Maine* was repaired by the *Franconians*. Divided by the River into Two Parts, both (5) under One Magistrate, and make a fair, rich, populous, and well traded Town.

*An. 780*, the XII. Peers of *France* were instituted (6). Six of them were *Ecclesiastical*, and Six *Secular*. The Six *Ecclesiastical* (7) Ones are still in being, viz. 1. The Arch-Bishop and Duke of *Reims*, and First Peer of *France*. 2. The Bishop and Duke of *Langres*. 3. The Bishop and Duke of *Laon*. 4. The Bishop and Count of *Beauvais*. 5. The Bishop and Count of *Chaalons* in *Champain*. 6. The Bishop and Count of *Noyon*. The Six *Secular* Ones are now only represented, but were the Dukes of *Burgundy*, *Normandy*, and *Guyenne*: And the Counts of *Thoulouse*, *Flanders*, and *Champain*. The Quality of these Twelve Antient Peers is at present but a kind of Ceremonial Dignity, by virtue of which, those that possess it, have a certain Rank or Precedence in *France*, at the Consecration and Coronation of Kings, have Place in Parliament, and in the general

(1) *Mennen. p. 63.* (2) *Loc. cit.* (3) *Gotofrid. Archont. Cosmical. 2. p. 3.* Heyl. *Cosmog. l. 1. p. 204.* (4) *Scevol. & Lovis de Sainte Marthe en le Hist. Genealog. de la Maison de France, Tom. 1. c. 13. p. 58.* (5) *Dr. Heylin.* (6) *See Blackson's Chron.* (7) *Present State of France, p. 216.*



Assembly of *Estates*, and enjoy the Honours of the *Louvre*. There is great Dispute about their Original, which I shall not enter into here, but content my self with the Year I have assigned them. This seems however certain, that their Name and Functions can be derived from nothing else, than from the common Use and Custom of Fiefs and Tenures, which is, that the Vassals holding moveable Fiefs, fully and directly of the same Lord, are called *Pares Curiae aut Domus*, which is as much as to say, *Peers of the Fiefs, or of the Court*, that are to assist when the Lord takes Possession of his Land; to be present at those Days, when Causes, relating to the Fiefs, are pleaded and judged, and have several other Rights which are analogically common to them with our *Peers of France*, who in like manner assist at the Consecration and Coronation of the King, who is the Supream Lord, and are Counsellors in his Court of Parliament, which for this reason is called *the Court of Peers*; so that, in a word, the *Peers of France* are but as Tenants that hold of the Monarchy, and depend immediately on the Crown; such as were the Seven *Peers* in the time of *Lewis the Young*, in the Year 1179, or in the time of *Hugh Capet*, who reunited to the Crown the *Dutchy* and *Peerage of France*, or of *Paris*, which he possessed before he was King. So that there remained after that but Six *antient Peers*, that were *Secular*, to which at several times, by Degrees, were afterwards added Six other *Ecclesiastical Peers*, over whom *Lewis the Young* gave the Primacy to the Arch-Bishop of *Reims*, with the Prerogative of Consecrating and Crowning the Kings. Since the time of *Lewis the Young*, though the Number of the *Twelve Peers* have always continued at those great Ceremonies, yet at present, as was before insinuated, the *Secular Ones* are only represented on those Occasions. Their several Functions at the King's Consecration, and Coronation, are these: The Arch-Bishop of *Reims* consecrates, or anoints the King with the Oil of the Holy *Ampull*, or *Viol*, kept in the Cathedral of that Name, from Age to Age, only for that Purpose: The Bishop of *Laon* carries the said *Viol*; the Bishop of *Lan-gres* carries the Scepter; the Bishop of *Beauvais* the *Mantle Royal*; the Bishop of *Chaalons* the *Ring*; the Bishop of *Noyon* the *Belt*: The Duke of *Burgundy* carries the *Crown Royal*, and girds on the *King's Sword*; the Duke of *Guyenne* carries the *First square Banner*; the Duke of *Normandy* the *Second*; the Count of *Thoulouse* the *Spurs*; the Count of *Champain*, the *Banner Royal*, or *Standard of War*; the Count of *Flanders* the *King's Sword*. On the Day of the  
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Consecration and Coronation, and during the Ceremony, they all wear a Circle of Gold in Form of a Crown. Now because of the Six *Secular Peerages*, whereof Five are now reunited to the Crown, and that of *Flanders* is likewise in part reunited, and in part remains still in Foreign Hands, therefore there are on such Occasions Six Princes, or great Lords, chosen to represent them, and to perform their Functions. The Order observed at the Coronation of the present King *Lewis XIV*, which was on the 7<sup>th</sup> of June 1654, was as follows. The *Ecclesiastical Peers* that officiated on that Occasion, were, 1. *Anne-Marie de Levis de Ventadour*, late Arch-Bishop of *Bourges*, instead of the Bishop and Duke of *Laon*. 2. *Francis de Harlay*, then Arch-Bishop of *Rouen*, and afterwards of *Paris*, for the Bishop and Duke of *Langres*. 3. *Nicholas Choart de Buzanval*, late Bishop and Count of *Beauvais*. 4. *Henry de Baradat*, late Bishop and Count of *Noyon*. 5. *Felix Vialar de Herse*; late Bishop and Count of *Chaalons*. 6. The late Bishop of *Soissons*, as first *Suffragan* of *Reims*, anointed the King, being assisted by the Bishop of *Amiens*, as *Deacon*, and by *Monsieur de Bourlon*, afterwards Bishop of *Soissons*, but then only Coadjutor to the said Bishoprick, as *Sub-Deacon*. The other Bishops, that were likewise Assistants there, were the Bishops of *Rennes*, *Coutances*, of *Rhodes*, of *St. Paul trois Chateaux*, or *Three Castles*, of *Agde*, and of *Leon*. Cardinal *Grimaldi* performed the Office of *Great Almoner* of *France*, because of the Absence of Cardinal *Barberin*. The Hostages given for the Holy Ampull or Viol, were the Marquesses of *Vardes*, of *Richelieu*, of *Biron*, and of *Croislin*, afterwards Duke; and *Monsieur de Manciny*, afterwards Duke of *Nevers*, held up the King's Train. Those who represented the *Secular Peers* were, 1. The Duke of *Anjou*, afterwards Duke of *Orleans*, represented the Duke of *Burgundy*. 2. The late Duke of *Vendosme*, the Duke of *Aquitain*, or *Guyenne*. 3. The late Duke of *Elbeuf*, the Duke of *Normandy*. 4. The late Duke of *Espernon*, the Count of *Champain*. 5. The Duke of *Rouanez Gouffier*, the Count of *Flanders*. 6. The Duke of *Bournonville*, the Count of *Thoulouse*. The late Marshal d' *Etrees* performed the Office of *High Constable*; the late Marshal d' *Hospital* carried the Scepter; the late Marshal du *Pestis Pralin*, the Crown; the late Marshal d' *Aumont*, the Hand of Justice: The late Chancellor *Seguier* officiated in his own Place; the Marshal Duke of *Villeroy* performed the Office of *Great Master*, or *High Steward* of *France*; the late Duke of *Joyeuse* did his Office of *High Chamberlain*; and the Count de *Vivonne*, who had the Reversion of One  
of



of the Places of Chief Gentleman of the Bed-Chamber, after the Duke of Mortemar his Father, performed the Function of First or Chief Chamberlain. He was afterwards Marshal Duke de Nièvre.

An. 781, Magdeburg (spoiled by the Vandals) was repaired by Charles the Great. 'Tis called (1) in Latin *Parthenopolis*, and is One of the Hanse-Towns of Germany, upon the River Elbe. It lies in Saxony, was an Arch-Bishop's See, and is the Metropolitan of the Diocess of that Name. Wittikind Prince of Saxony founded in Westphalia, in the Village of Agaren, a Colledge of Secular Canons; which Henry, surnamed the Fowler, translated to Wallersleben, in the Territory of Lunenburg: But Otho I. Son to Henry, again translated the same Colledge to Magdeburg, about the Year 940. (which was the 4th of Otho) and founded an Arch-Bishop's See there; though others say 'twas about the Year 971, which was a little before his Death. Albertus, One of the Monks of St. Maximin of Treves, was the first Prelate there; and Pope Benedict VI. gave him the Name of Patriarch of Germany, in an Epistle written to the Bishops of Germany. The Arch-Bishop and People of Magdeburg embraced the Doctrine of Luther in the Sixth Century. It has been besieged several times, and would have been quite desolate before this time, if it had not fallen to the Elector of Brandenburg, by the Peace of Munster, in the Year 1648, since which time it hath been secularized. It derives its Name from the Image of Venus, and the Three Graces, which were placed in a Chariot, and worshiped there; the Name, in the German Language, signifying, *The Maiden's City*. 'Tis the Metropolis of Lower Saxony, and hath not only been honoured with the Residence of several Emperors, but been famous a long time for Wealth and Authority. It is divided into Three Parts, and excellently well fortified with Ramparts, Towers and Ditches. Count Tilly, after he had taken it, an. 1631, was always unfortunate. The Arch-Bishop hereof was by Otho I. made Primate of all Germany; and hath been famous a great while for Wealth and Authority: And 'tis very much celebrated for its Centuriators, who have contributed so much to the Vindicators of the Reformed Religion by their Excellent Ecclesiastical History.

An. 784, the City Beroe in Macedon (2) was repaired, beautified and named *Irenopolis*. 'Twas honoured once

(1) Collier's Dict. Albert. Crantz de Episc. Magdeb. Bohun's Geog. Lexicon, &c. (2) Zonaras Tom. 3. p. 88. Basf. 1557.

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(1) with the Preaching of *Paul* and *Silas*; and the Citizens are recommended by *St. Luke* for their Readiness in receiving the Gospel.

About the Year 791, The University of *Paris* was founded (2) by *Charles the Great*, who made *Alcuine* an English-man, and a Disciple of *Bede's*, One of the first Professors thereof; at which time, as *Bromton* (3) and several other of our English Writers tell us, *Joannes Mailrosius alias Scotus, Clemens* and other Eminent Scholars, being formerly Disciples of *Bede*, were at *Paris* also. As for *Alcuine*, 'tis granted by all Writers that he was at *Paris*; but in reference to *Mailros* or *Scotus*, &c. I am inclined to think that there is a great Mistake. For this *Scotus* is generally taken to be the same with *Joannes Scotus Erigena*, and therefore it seems somewhat improbable, that he should be One of *Bede's* Disciples: for *Bede* died (4) in the Year of our Lord 734. and consequently, if this be true, *Scotus* must be of a very great Age; because the best Authors tell us (5) he was alive in the time of King *Alfred*; and there are good Arguments to prove, that 'twas this very *Erigena* (6) who was One of those who assisted King *Alfred* in founding or rather restoring the University of *Oxford*. At which time he was very vigorous, and after he retired from *Oxon*, taught School at *Malmsbury*, where he was killed by his Scholars with Bodkins (7). So that it seems most probable, that there was no *Scotus* a Disciple of *Bede's*, but that rather *Scotus Erigena* coming to *Paris*, with other English Men in the time of *Carolus Calvus* (for the best Authors do not say 'twas in the time of *Carolus Magnus*) in Imitation of *Alcuine*, who had perswaded *Charles the Great* to encourage Learning, prevailed with him to be a Patron of the *Liberal Arts*, and to grant several Immunities and Priviledges to the University; which might give Occasion to the Mistake.

The University makes the Third Part of *Paris*, and stands higher than the rest. *Philip Augustus* (8), at such time as he went to *Palestine*, with *Richard King of England*, against the *Saracens*, gave Order, that during his Journey (which lasted a full Year) this Part of the City should be inclosed with Walls; some Remains of which are visible to this

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(1) *Dr. Heylin*, l. 2. p. 201. (2) *John Bromton's Chron. amongst the decem scriptores*, p. 814. (3) *Ibid.* (4) *Gul. Malmsb. de Gestis Reg. Angl.* l. 1. c. 21. (5) See *Mr. Wood's Hist. & Antiq. Univ. Oxon.* l. 2. (6) *Ibid.* & in *Affertione Antiquitatis Oxon. Academiæ per Tho. Calum*, p. 22. (7) *Malms. de Pontiff.* l. 1. p. 361. in vol. 3. *Historicor. Anglic. ex edit. eruditiss. Galei.* (8) See a Book called *A New Description of Paris*, translated out of French, Lond. 1687. 8°. Part 2, pag. 1.



Day. In Gratitude to their Founder, they have rendred him famous to Posterity, not only as the most knowing Emperor of that Age; but also the Bravest and most Glorious: And they have taken him for their Patron, and on the Day of his Feast, the Exercises cease in all Colledges. I shall not say any thing of its Ancient Splendor, nor of the Credit and Authority which it formerly enjoyed. 'Tis well known, that most of the great Affairs, have been transacted by the Advice of this University, and that Kings have not disdained to consult it, in their most pressing Occasions. Popes themselves have in a manner appealed hither, and have often sued for the Suffrages of this University, to authorize their Elections, and support them against Competitors. Monsieur *Duboulay* hath written 3 Volumes in *Folio* concerning the History of this University, wherein he makes mention of divers Eminent and Illustrious Persons who have issued from it. It hath been so numerous and full of Scholars, that I cannot omit observing here One Thing which seems somewhat surprising, which happened under *Charles VI.* That Prince being fallen into a Distraction, Publick Prayers and Processions were appointed to be made for his Recovery. All the Companies and Commonalties went on foot in Procession to *St. Denis* in *France*; and the Parliament, as the Principal Body of the Kingdom, began this Act of Piety. The University had also their appointed Day to go thither, and *Juvenal des Ursins* records, That all the Scholars were obliged to assist with their several Heads and Members, who belonged to them: He adds, that they all made so great a Number of Men, that the Beginning of the Procession was entring into the Church of *St. Denis*, when the Rector, who went last, was hardly gone out of the Church of the *Mathurins*, where they first met together. But this Number, as also that of their Colledges, is now very much diminished. The University had also its own Jurisdiction apart, and if any of its Members had committed any Crime, it was not allowed that the Publick Judge should condemn them. Of this may be read an Example in an Epitaph in the *Mathurins* Cloister. Two Scholars having done certain Crimes worthy of Death, were executed by Sentence of the Provost of *Paris*: The University conceiving themselves wounded in this Sentence, suspended the Exercises, (which was also a Method formerly made use of in *Oxon*, when the Town incroached upon their Priviledges) and by this means obliged the Provost of *Paris*, to bring back



the Bodies of those Two Scholars to the *Mathurins*, after he had himself taken them down from the Gallows at *Montfaucon*, and, as an Acknowledgement of his Offence, to kiss their Cheeks, though they had been executed above Four Months. There are many Examples of this sort. But since that time things are very much altered; and tho' at present the University is full of Persons of great Learning, yet her Credit and Authority are mightily diminished; especially since about the middle of the 15th Century, she suffered several Losses, which she will find very difficult ever to repair. However this does not hinder the Sciences flourishing as much as in any other Part of *Europe*, and are taught with much Success and Profit. The University is divided into Four Faculties, and over them all they have for their Head a *Rector*, who is chosen every Three Months. Formerly they chose him every Six Weeks, but of late Four Times a Year hath been thought often enough. The Four Faculties are *Divinity*, *Law*, *Physick*, and the *Arts*. Divinity is profest only in the *Sorbonne*, and in the Colledge of *Navarre*. For the Law, as it is divided into the *Civil Law* and *Canon Law*, so there are Professors for both in a Colledge, which stands in the *Rue Saint Jean de Beauvais*. Sometime since the King founded a New Chair for the *French Law*. There is but one Colledge for *Physick*, which is in the *Rue de la Boucherie*, where there is an *Amphi-Theater* (as the *Physick Bills* call it) in which they often make Dissections of Human Bodies. As for the Faculty of the *Arts*, which is the last, that is subdivided into four Nations: The Nation of *France*, the Nation of *Picardy*, the Nation of *Normandy*, and the Nation of *Germany*, the last whereof was put in the Room of that of *England*, which was excluded by reason of those Cruel Wars, which have been between the *English* and *French*. These Four Nations are again subdivided into other Provinces, which 'tis not necessary to recite here. This is what may be said in general of this University. There are several things which might be said of it in particular, whereof I shall select a few of the chief.

The *Sorbonne* is the most eminent Part of the University, and One of the principal (1) Ornaments of *Paris*, as well for the great Reputation of those Learned Men proceeding from it, as for the Beauty of the Architecture in its Buildings. Cardinal *de Richelieu* beautified it as we see it at

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(1) *Ibid.* p. 71.



present. Before which time it was but an old Colledge, consisting of very mean Building ; but yet a Place of very great Reputation. It was first founded by *Robert de Sorbonne* , Almoner to *St. Lewis* , about the Year of our Lord 1252 ; and Cardinal *Richelieu* , who took all Occasions to immortalize his Name, rebuilt it, and spared no Costs to make it truly magnificent. For which purpose he employed the *Sieur Mercier* , an able Architect, who after some Years time brought the Work almost to Perfection as we see it ; however it was not quite finished by him : for he died before he could give it his last Hand. The first thing which is memorable here is the Square Place before the Church Door, and hath a Passage into the *Rice de la Harpe* . This Place indeed is not large, by reason of some Houses built before it, belonging to the Colledge *des Treasoriers* , but yet is very handsom. On both Hands it is fronted with very fair Houses. On One Hand is a great Body of Stone-Lodgings , built of Two Stories high, in Bossage Rustick ; where is the Divinity School for those Scholars who come from abroad to hear the Lectures which are made here by Six Doctors, Three in the Morning, and Three in the Afternoon, who change from Hour to Hour. This School is great and high, and 'tis sometimes made use of when a *Thesis* is maintained by some Person of Quality. On the Right-Hand, in this Court, is the Chapel belonging to the Colledge of *Clugni* . It takes up almost one side of this Court , and makes no unhandsom Shew, although it be of *Gothick* Building ; but gives the Beholder Occasion to observe with Pleasure, the Difference between that gross and rustick sort of Building in the Ages past, and the regular and studied Manner now used in this. As you enter into this open Place or Court, and cast your Eyes upon the Portal of the Church, you cannot desire a finer Object. The Proportions are so true, and the Points of the View so well contrived, that the distant Parts of this Edifice seem to stand over the Portal, and to be placed in the Standing where they are, to serve for a greater Ornament to the Front. The Dome is none of the highest, It is accompanied with Four little Ones, with Statues, with Bands of Lead gilt, and with a Balustrade of Iron about the little Lanthorn, which is on the Top of all the Work. All these different Things do agree so well together, that One cannot wish to see a more beautiful Piece of Architecture. The Portal of the Church consists of Two Orders of Pillars , *Corinthian* and *Composite* . The Second Story are only Pilasters. Both above and below,



between the Pillars, are Niches, in which are placed Statues of very good Workmanship; as also are those on the Outside, and those within, between the *Corinthian* Pillars that support the Roof. The Inside of the Church is but small, and is not altogether so light as it might have been; however, all things there are well disposed: The Pavement is of Marble: The Dome is very well painted, and so are the Four Fathers of the Church which are between the *Arcades* that sustain it; these are in *Fresco*, and of Colours very shining. The great Altar is very magnificent, being all of Marble, composed of Six great Pillars of *Jasper*; with their Capitals and other Ornaments gilt. So that nothing can be more delicate or pleasing than the Sight of this with the lesser Altars. From thence, if we go into the inward Parts of the House, we find in the Midst a square Court, encompassed about with Buildings, part of which are higher than the rest, which gives an Air of Grandeur and Majesty to the Portico of the Church. Being seen on this side, hardly any thing can appear better: At the Bottom of this Court it appears raised upon Fifteen Steps, and consists of Ten Great *Corinthian* Pillars, above Six Foot distant from the Building: These Pillars support a Fronton in which are the Arms of Cardinal *de Richelieu*, with Two Statues on each side. Under this beautiful Portico you see the Door into the Church, which is of the same Disposition with that of the *Rotunda* at Rome. All the Apartments about this Court are inhabited by the Doctors of this House, who have a particular Right to dwell here. Some of these Doctors have very pretty Libraries of their own, but these are not so easy to be seen as the great Library, which is common to all the House, where all the Doctors study. It is very long and very high, and runs over the Head of Two great ground Rooms, in which the *Sorbonnists* maintain their *Theses* and Disputations. *M. le Masle*, Prior *des Roches*, gave the greatest part of the Books, which are extraordinary good ones. Monsieur the Cardinal gave his also, among which are some very rare Manuscripts, distinguished from others by his Arms on the Covers; amongst the rest, there is One of *Livy* in Two Great *folio* Volumes, written in Parchment. 'Tis an old *French* Translation about the Reign of *Charles* the Fifth, adorned with Miniatures at the Beginning of every Chapter, and with Flourishes in the Margin, which are curiously painted with that delicate Gold Colour, the Secret of which has been lost for these three last Ages, it having been formerly  
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used as an ordinary Colour, and is of such an admirable Brightness that it never sullies. Besides this, there are many other very rare Manuscripts in One of the Presses at the End, on that side next the Chimney, most of them bound in red *Turkey-Leather*. In this Library are a greater Number of Divinity Books than of any other sort. Besides here are a great Quantity of Bibles of different sorts, which have been collected with very great Care. At each End is a Chimney, over which are placed the Pictures of Monsieur the Cardinal in his Ceremonious Habit, and of Monsieur *le Masle*, both in full Length: over that next the Door is a Bust of the Cardinal, in Brass, wrought by the *Sieur Varin*, which came from among the Goods of the Dutches of *Aiguillon*, who after her Death bequeathed this, with other Goods, to this House, having her self had the Use of them during her Life, by the Will of Cardinal *de Richelieu* her Uncle. There is also another lesser Library in a private Place of the House, but it contains only those Books of which there has happened to be Two of a sort in the Great Library, or such as the other Library cannot hold, in regard the Number daily increases, because most Authors present their Works here. The King himself hath presented to this Place all the curious Prints which he hath caused to be ingraved, of which there are several great Volumes in *Folio*, neatly bound, which are the *Carrousel*, the *Tapistries*, the curious Dissections which have been made at the Academy of Sciences, and some others; so that this Library ought to be esteemed as One of the best and most numerous that can be seen, though it be not yet quite perfected. But 'tis with this as with some other great Libraries, it being a thing almost impossible to render them compleat, by reason of the Difficulties of obtaining several choice Books, which make the Treasure of a Library, and which cannot be procured without a great deal of Trouble; not to mention *Printing*, which hath multiplied Books so much, that 'tis impossible to get all. But notwithstanding this Library be so very considerable, yet it must not be compared with the *King's*, which is kept in his *Cabinet*, without the University, and was (1) heretofore at *Fontainbleau*, and was began by *Charles V.* and has been since much augmented by *Francis I.* and *Catherine de Medicis*. But of late Years it hath been very much enriched, and has at present above Sixty Thousand Volumes, among which are Twelve or Fifteen Thousand Manuscripts in

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(1) *Loc. cit. Part. I. p. 43.*



Hebrew, Greek, Arabick, Syriack, Latin, French and almost all Languages. As for printed Books, there is no rare Piece to be heard of, but here is a Copy. Here are several very ancient Manuscripts of St. Cyprian, which Catharine de Medicis brought with her, as also divers other very scarce Books, out of the Famous Library of Laurence de Medicis. There are also some Pieces of the History of France, which have been collected very particularly, and are preserved here with great Care. The Duke of Bethune hath composed a considerable Number, touching the most important Negotiations which have been from the time of Francis I. to the Ministry of Cardinal de Richelieu. All these Volumes are curiously bound in Turkey-Leather of a Flame Colour, gilt, and the King's Arms on the Covers. Books of Prints have their proper Places here also, of which there are divers bulky Volumes, collected by Monsieur the Abbot Marolles, the most curious Person of his time, in these Matters. The several Masters, viz. the Italians, Flemings, Dutch and French are placed in several Shelves, so that, without much Trouble, One may observe their peculiar Ways and Fancies, and how these great Masters arrived to Perfection in the Art of Painting, by different Roads. Here are also several ancient Volumes of Limnings or Miniatures, well and carefully preserved, in which may be remarked the Singularity of the Habit of our Ancestors, and their odd Fancies in designing; but the most beautiful Things of this kind are certain Collections of Animals and Plants, design'd upon Vellam, after the Life by Monsieur Robert, who laboured a long time to render this Work compleat as we now see it. Here we may see a very great Volume in Folio, containing all sorts of Sea-Fish. The States of Holland presented this to Cardinal Mazarine, after a good Office received from that Minister, in a long Negotiation; and after his Death it was placed in this Cabinet. In short, One may see in this Library whatsoever Book One can desire upon any Subject, though I am afraid the French have extolled it too much, and I am rather inclined to believe what a certain Author (1) has lately asserted, viz. That the Bodleian Library excells not only this but all others. But Books are not the only Curiosity of this Place. The Medals are One of the most considerable Treasures. Here are of all sorts, Ancient and Modern, no less than Twenty Thousand. They are placed according to the Order of Time in little

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(1) In the Preface to Sr. Tho. Bodley's Remains.



Cabinets of Cedar, whose Drawers are neatly gilt and titled. The Sequel of the latter Greek Empire is so compleat, that the Learned M. du Cange hath composed from hence the last Volume of his *Byzantine History*. As for Modern, here are all that can be met with, not only of Popes, Kings, Princes of *Germany* and *Italy*, but of every other Nation, even the very Jettons (or Counters) which remark any particular Event of History are here preserved. Here are also a great Number of ancient Agates, and among the rest One representing *Constantine the Great*, crowned with Laurel, extreamly rare for its Variety of Colours, and its Bigness; and which raises the Value, all Antiquaries agree that 'twas wrought in the time of that Emperor. So that in this particular the *French* must be granted to excel us; it being One Excellency in that King, that he is One of the greatest Encouragers of Learning in the World, and takes a great deal of Pleasure in getting whatever is rare, and may conduce to the Promoting any part thereof: and the Nobility of the Kingdom are withal great Imitators of their Sovereign, so that 'tis almost impossible any Thing of Curiosity should escape them.

Of that great Number of Colledges formerly in this University, there are now only Nine (1) that maintain Exercises (*des Basses Classes*) of the lower Classes, viz. The Colledge *du Plessis*. The Colledge *d'Harcourt*. The Coll. *de Navarre*. The Coll. *de Beauvais*. The Coll. of the Cardinal *le Moyne*. The Coll. *de la Marche*. The Coll. *de Lizieux*. The Coll. *des Grassins*: and the Coll. of *Clermont*. The rest are little known, serving only for the Lodgings of certain Scholârs, called *Boursiers*, who live there upon the Pensions which the Colledge allows them yearly.

But besides the Colledges there is a great Number of Religious Houses, which are very fine; amongst which must not be omitted *St. Genevieve du Mont* (2), being of the Rule of *St. Austin*. In the Church, behind the Great Altar is the Body of *Genevieve* in a Shrine, supported by Four *Ionick* Pillars, of an extraordinary Sort of Marble. The Chest is of Silver-gilt, enricht with Precious Stones of very great Value. Father *du Breuil* (3) tells us, This Shrine was made by the Liberalities of several Pious Persons, and That the Goldsmith's Work came to One Hundred Fourscore and Thirteen Marks of Silver, and Eight Marks and an Half of Gold to gild it. The Queen Mother, deceased, enricht it with Nosegays composed of

(1) *Ibid.* Part. 2. p. 3. (2) *Ibid.* p. 13. (3) In his *Antiquities of Paris*.



Precious Stones, of a very considerable Price. There hang round about several Lamps of Silver, and divers Figures of the same Metal, which are also many Vows made by sundry People to this Saint. The Tomb of *Clovis* the First *Christian* King of *France* is here to be seen also. In the Nave of the Church are several Chapels, very well adorned with Marble Pillars. The Door that leads to the Quire, over which is the *Tube*, is of Marble also, with Bas-reliefs upon the Attick. The Organs are extream handsome, and the Wainscot exactly well wrought. There are a great many other Tombs besides that of *St. Clovis*, of great Curiosity, and deserve to be transcribed, were there Room in this Place. In the inward Parts of the House, the Architecture is extraordinary fine, and has of late Years been very much repaired. The great Gate was very inconvenient; and they have built another in the Place, after the manner of a double Portico, supported by Pillars of the *Dorick* Order, very regularly proportioned, with Two square Pavilions at the Extremities. Over against this Gate is a Fountain at the Feet of a Figure of *St. Genevieve*, in a kind of Niche or Arch, set off with two *Ionick* Pillars. Then you go into the Cloister, or rather a kind of Portico, supported on both Sides, with *Dorick* Pillars, like those at the Entrance, but of an handsomer make. At the farther end thereof, stands the great Stair-Case, which leads up to the *Dortoirs*, at the upper end whereof is a Figure of the Holy Virgin, holding the Infant *Jesus* in her Arms, and is of excellent Workmanship. The *Dortoirs* have nothing magnificent. Their only Care is, that all Things throughout the Place should appear neat, as well as the Lower Rooms, in which are several Pictures of Antient Abbots of this House. The Garden is very pleasant, and is the greatest of all those which were within the Antient Walls of *Paris*. On the Side next the Portico, above mentioned, is a Chapel dedicated to the Blessed Virgin *Mary*, round which are hung several Pictures of Devotion well Painted. In the middle of the Chapel is a Tomb about a Foot high, on which is a Figure in Brass of an Antient Bishop in his Pontifical Habits. Then you pass into the Apothecary's Room, very neat, and worth seeing by those who are curious in things of this Nature. From whence you go to the Library, which is at present One of the fairest and best furnished in *Paris*, and takes up the upper Room of One of these Four great Wings, which compose this Building. 'Tis indeed a little too high situated, but yet is so much the lighter.

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Here are a great Number of Books, placed in Presses of very handſom Wainſcot, with the Buſts of all the great Men of Antiquity, copied from thoſe at *Versailles*. Here are likewiſe a great Quantity of Prints, part of which came from One called *Hacart*, a Perſon of uncommon Curioſity, and when he died he left all his Collection to St. *Victors*, St. *Germain des Prez*, and St. *Genevieve's*, but they have here a great many others more rare and better kept. Here are all ſorts of Medals, being One of the beſt Collection in all *France*. Among other extraordinary Things, in a little Preſs may be ſeen certain conſecrated Knives, with which the Antients uſed to cut the Throats of their Victims; A great Platter in which they mixt Wheat, Flower, Oyl and Wine, with which the Beaſts offered up in Sacrifice were rubbed; certain Sphinxes or Idols, found among the Mummies; Antique Keys; Stiles, or Steel Pens, which the *Romans* uſed to write with; a Copper Table, to which are faſtened ſeveral little Balls of the ſame Mettal, which might be placed as a Man pleaſed, and the Antients uſed to caſt Accounts with them; ſeveral ſorts of Lacrimatories, or Glaſs-Viols, in which they uſed to preſerve the Tears of thoſe, whom they hired on purpoſe to weep at Funerals, with ſeveral little Copper Spoons that they made uſe of to gather the Tears up with, from Leather Aprons, which they wore before them at that time, on purpoſe for the Tears to fall in. In another little Preſs, on the Right Hand, are all ſorts of Meaſures for Liquids, and Weights to weigh things ſold, according to the Uſage of the Antients. In a Third, are kept all the Graving Tools of *Parmezan*, with which that famous Graver uſed to counterfeit the old Medals of the Antients ſo exactly, that the moſt Skilful in this Art have been deceived, and have taken the Counterfeit Medals, made by this admirable Artiſt, for the true ones, and to repreſent the exact Images of the Emperors to whom he has attributed them. This perhaps was one of the moſt curious Performances that has been invented of late Years, and is much admired by ſuch as have Skill in theſe Matters. Here are likewiſe ſeveral Pieces of Opticks, invented by Father *Niſeron*, a Minim; the Foot of a ſmall Mummy, very well preſerved; certain extraordinary Fiſhes; and a great Unicorn's Horn, white as Ivory, Five or Six Foot in Height, and of a conſiderable Thickneſs, and is as beautiful as that in the Treſure of St. *Denis*, for which, 'tis ſaid, the Republick of *Venice* did once offer, One Hundred Thouſand Crowns, with a Deſign of preſenting it



it to the King of *Persia*. In another small Cabinet, are all sorts of rich Stones, Shells and Minerals exceeding rare. Over against the Door, where you enter, are divers kinds of Habits, made of the Feathers of Paroquets, and other Birds, wrought together with great Art, and brought from *America*; a Cuiras and a Corselet of *Japan*, made of Varnish, and of an unusual Shape; a Shield made of Silk, probably coming from the same Country; and that which can hardly be seen elsewhere, a great Number of Shoes belonging to almost all Nations in the *Levant*, extreamly different in Shape, from what we wear. There is also a Chain made of Wood, very light and very long, and made all out of One Piece; several petrified Things very curious; and among the rest One Stone composed of divers Pieces, in such a manner, that it cannot be discerned, whether it be the Production of Art or Nature. Besides which are several other Rarities, as the Jaw of a Fish, of extraordinary Greatness, having in it several Rows of sharp Teeth; several good Pictures, with divers other rare and well collected Things.

This may be sufficient to give a Taste of what is most observable in this ancient University; but before I leave off, I shall take notice of what is curious in the *Jesuit's Colledge*, called formerly the Colledge of *Clermont*. It was originally built for (1) the Scholars of the Town, in Imitation of some other Colledges of the University. But in the 15th Century, Messire *Guillaume Duprat*, Bishop of *Clermont*, being at the Council of *Trent*, on behalf of the Kingdom of *France*, contracted there a particular Friendship with certain Jesuits, whom he met with at that Assembly; of whose Learning and Piety he conceived so high an Esteem, that when he returned he brought them with him into *France*, to instruct the Youth in Human Literature; but more especially in the Purity of the *Romish* Religion, which was at that time disturbed by *Luther* and *Calvin*. He entertained them as long as he lived in his own House; but, at his Death, left them by his Testament Three Thousand Livres of Rent, and a very considerable Sum of Money; with which they purchased a void Piece of Ground, called then the Court de *Langres* in the *Rue St. Jacques*, being the Place where they now are, and was called by them the Colledge of *Clermont* their great Benefactor, having been Bishop of that City. There is nothing of singular Remark in the Building; but yet

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(1) *Lcc. supra cit. Part. 2. p. 40.*



there are many observable Things, not to be met with elsewhere. As first the great Quantity of Chambers, and Lodgings, filled to the least Corner, contrived with very great Industry. The great Number of Pensioners, (most of which are of considerable Quality,) with the vast Multitude of Scholars, who come from abroad, (sometimes amounting to Two or Three Thousand,) study here altogether in the greatest Order and Regularity. The Schools are Six in Number, besides those set apart for the Study of Philosophy, Divinity and the Mathematicks: Which last are not used, but only by young *Jesuits*, who still pursue their Course of Studies, or at least by some Pensioners, who do not design to take any Degrees in the University; for those who propose to themselves to be Masters of Arts, or Doctors, are obliged to study Philosophy in some of the Colledges of the University. The Chapel of the Colledge is small and obscure: it stands on the Right Hand as you enter: and there is nothing to be seen there but upon Feast-Days, at which time the Altar is one of the richest and best furnisht. They have there an *Antependium* all of Silver, and another of a rich Embroidery of Gold, very high raised upon a Ground of Silver. The Apartments in the hinder part of the House are more convenient than those in the fore-part. The Arms of Monsieur *Fouquet* in the Front show he was the Founder of that Part; as likewise of the main Body of the Edifice, which is at the farther Part of the Garden, near the little Colledge *de Marmoutier*, which is annext to this to augment it. In this Apartment they have placed their Library, which, beyond all Contradiction, is One of the fairest and most numerous of all *Paris*, as well for the Quality, as Quantity of Books, that are there to be seen. There is moreover a good Number of antient Manuscripts, and Heretical Books, especially of the *Socinians*, which fill almost a little Room themselves. Besides they have a very choice Collection of the *Spanish History*, together with a large Quantity of Mathematicians and Humanists, which take up a little Gallery, in which are several Presses, at One End whereof hangs a Piece of *Bassan*, representing the Combat of the *Centaures* and the *Lapithes*, given by Monsieur *Fouquet*, having first built the Library where it hangs, and endowed it with a Thousand Livres of Rent, for its Maintenance and Augmentation. They preserve here an excellent Sett of antient Medals, but being not put into convenient Order they seldom are willing to show them. Sometimes they have publick Actions in this



Colledge, which draw hither a prodigious Number of People. At the Carnaval they represent some little *Latin* Tragedy. After *Easter* they expose enigmatical Questions to be explained, for which they have certain Prizes. They have also certain *Theses* to be maintained, to which Persons of Quality resort; but the greatest Curiosity is, the Grand Tragedy which they represent yearly in the Month of *August*, on a Theater raised on purpose, which takes up all the Bottom of the Court. The Actors whereof are always Pensioners, and Sons of Persons of Quality. The finest Objects of this Tragedy are the Balets of the *Sieur de Beauchamp's* Composition, which are danced between the Acts. When all is done they make a Distribution of Prizes to those that merit best, without any regard to the Quality of the Person; which occasions great Emulation among the Youth, and makes them use their utmost Endeavours to gain a Prize, which is given by the King, in the View of such a numerous Assembly.

As for the City of *Paris*, Authors are not agreed about the Original of the Name, only generally acknowledge, that 'tis older than *Rome*. All hold, that 'tis One of the fairest and greatest City's in the World; but for the Curiosities, they ought to be spoke of in such Place, where either the Foundation or Repairing is mentioned; and therefore at present, I refer you to the Book I have before specified, namely, *The New Description of Paris*.

The same Year that a University was founded at *Paris*, another was founded also at *Pavia* in *Italy*; and is likewise of very great (1) Note; being pleasantly situated upon the River *Tesino*, though the Buildings are very mean. From the River it was anciently called *Ticinum*. *Stephanus Byzantius* very ignorantly places it near *Ravenna*, whereas 'tis distant at least 50 Miles (2). 'Tis mentioned by *Tacitus* (3), and several times in the *Roman Itineraries*, and *Procopius* of the *Gothick* Affairs; who calls it once very falsely (4) *Πικλωος*, whence also in the Itinerary the *Latin* Corruption *Ticenus*.

An. 790. *Halberstadt* (in the Duke of *Brunswicks* Territories) was built or enlarged, and walled about by *Charles the Great*. It stands upon the River *Olteim*, and in the Midst thereof is a great Hill, upon the Top whereof are Two Churches built. 'Tis a Bishop's See (5), and

(1) Vid. Hen. Farnesii *Encomium de Præstantia Ticin. Gymnasi*. (2) *Ferrar. pag. 402*. (3) *Annal. Lib. 3. & Historiar. 2*. (4) *Cluver. Antiq. p. 236*. (5) *Dr. Heylin. l. 2*.



the Revenues thereof with the Territories are very large. Since the Alteration of Religion, 'twas given with the Title of Administrator to the Duke of *Brunswick*; but now, by the Conclusions at *Munster*, assigned over to the Elector of *Brandenburg*, with the Title of Prince of *Halberstadt*, the Family of *Brunswick* to be recompensed with an alternate Succession in the Bishoprick of *Osnabrugge*, and some other Additional. *Verstegan*, in his *Restitution of Decayed Intelligence* (1), relates a very strange Story, which has been repeated by fundry Authors as true, which happened at this Place. The Town, it seems, was beyond Credit troubled with Rats, which a certain Musician, called from his Habit the *Py'd-Piper*, agreed for a great Sum of Money to destroy: whereupon he tuned his Pipes, and the Rats immediately followed him to the next River, where they were all drowned. After which he demanded his Pay, but being denied, with some Scorn and Contempt, he begins a new Tune, and was followed by all the Children of the Town to a neighbouring Hill called *Hamelén*, which opened and swallowed them up, and afterwards closed again. One Boy, being lame, came after the rest; but seeing what had happened, returned and related this strange Accident; but their Parents could never hear any News of them: However of late there are some who affirm, they were afterwards found in *Transylvania*, which they bring as an Argument to prove that that People are of *Saxon* Original. But this is so absurd, that there needs no Confutation thereof. And therefore I only observe farther, That this Accident happened the 22<sup>d</sup> of July, in the Year 1376, and that since that Time the People of *Halbarstadt* permit not any Drum, Pipe or other Instrument to be sounded in that Street which leads to that Gate through which the Children passed: and established a Decree, That in all Writings of Contract or Bargain, after the Date of our Saviour's Nativity, the Date also of the Year of their Children's going forth should be added, for a perpetual Remembrance of so strange an Accident.

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(1) P. 86. Lond. 1634.

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Pag. 42. lin. 16. read against. P. 50. l. 15.  
read suffered. P. 51. l. 19. read Venge-  
ance. *Ibid.* l. 24. read Circumstances of the  
Place. P. 60. l. 2. read you look upon them

as Trifles. P. 62. l. 2. dele or. P. 77. l. 22.  
immediately after Ikenild-Strete are to be ad-  
ded these Four Verses:

Fram Southeast to Northwest, that is fundel grete.  
Fram Dover into Cheshire goeth Watlyngstrete.  
The ferth of these is most of alle that tilleth from Toteneys.  
Fram the one ende of Cornwaile anone to Cateneys.

*Ibid.* l. 23. for Fram Southeast to  
Northwest read Fram the South-  
west to Northwest. P. 88. l. 22. read  
Cities. P. 91. l. 20. read Marcus Aurelius  
Antoninus the Philosopher. *Ibid.* l. last read  
Cause. P. 100. l. 31. read Antioch. P. 111.  
l. 38. read Sale of the Empire. P. 134. l. 18.  
read had made a mighty Bufile. P. 147. l. 2.  
in notis read Hierom. P. 149. l. 7. in not

for Zozomen read Sozomen. P. 151. l. 27.  
read spoken of. P. 156. l. 2. in not. for Patina  
read Platina. P. 165. l. 5. read Marcellinus.  
P. 178. l. 23. read of the Herull. P. 209. in  
not. read *Ibid.* P. 252. for Two read Twelve.  
P. 264. read of this Province was Julian  
Governour in the time of Roderick, &c.  
P. 322. l. 2. read An. 622. P. 326. l. 40. read  
Subjects.

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